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CATALOGUE
OF
THE PERSIAN MANUSCRIPTS
IN
THE BRITISH MUSEUM.

BY
CHARLES RIEU, PH. D.
KEEPER OF THE ORIENTAL MSS

VOLUME II.

PRINTED BY ORDER OF THE TRUSTEES.

SOLD AT THE BRITISH MUSEUM;
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LONGMANS & CO, 39, PATERNOSTER ROW, B QUARITCH, 15, PICCADILLY,
ASHER & CO., 13, BEDFORD STREET, COVENT GARDEN,
AND TRUBNER & CO, 57, LUDGATE HILL.
1881.

NOTICE.

THIS Second Volume completes the description of the Persian Manuscripts which were in the Museum at the end of the year 1876 (the date at which the printing of the catalogue began), and of such of the later acquisitions as came in time to be incorporated into their respective classes.

The manuscripts which it comprises are 1128 in number, forming with the 947 manuscripts noticed in the first volume a total of 2075. They are arranged under the headings of Sciences, Philology, Poetry, Fables and Tales, a few minor divisions, and, lastly, the considerable class of manuscripts of mixed contents.

First and foremost in importance and extent is the poetical section, which occupies nearly one half of the present volume and includes several early and valuable copies of the classical poets from Firdūsi to Jāmī, as well as a fair muster of their successors in Persia and in India down to the most recent times. Among the many remarkable works which it contains, the following may be pointed out as either unique or extremely scarce :—

The Yūsuf and Zulaikhā of Firdūsi (p. 545). A fragment of the Shahryār Nāmāh of Mukhtārī, one of the episodic poems engrafted upon the Shāhnāmāh (p. 542). The rare Divāns of Abul-Faraj Rūnī and Mas'ūd i Sa'd, poets of the Court of Ghaznī (pp. 547, 548), of Adīb Šābir and 'Imādī Shahryārī, who lived under the Saljūkis (pp. 552, 557), and of Saif Isfarangī, who survived the invasion of Chingiz Khān (p. 581). A poetical version of Kalilah and Damnah, composed about A.H. 658 by Kānī'i, a panegyrist of the Saljūk Sultans of Iconium (p. 582). The poems of Khwajū Kirmānī, written by the celebrated penman Mir 'Alī Tabrizī, A.H. 798 (p. 620). The Divāns of two hitherto unnoticed poets,

Ḥaidar Shīrāzī, a contemporary of Ḥāfiẓ (p. 623), and Naẓīrī Ṭūsī, who lived under the Bahmanī sovereigns of the Deccan, about A.H. 860 (p. 641). Some poems in the Guran dialect, which supply materials for the study of a yet unexplored province of Persian speech (pp. 728—735).

In compiling the biographical notices of poets valuable assistance has been derived from the new and copious sources of information collected, and critically sifted, by Doctor A. Sprenger in the first volume of his *Catalogue of the Oude Libraries*, a work the discontinuance of which must be regretted as a grievous loss to Oriental studies.

Out of the rare and interesting manuscripts described under the remaining classes the following may be noticed here as especially worthy of attention :—*Durrat ut-Tāj*, an encyclopædia of philosophical sciences, written about A.D. 1300, by Ḳuṭb ud-Dīn Shīrāzī, for the Dubāj, or king of Gilān (p. 434). The *Tafhīm*, or manual of astronomy, by al-Bīrūnī : a copy dated A.H. 685 (p. 451). The *Zakhirah i Khwārazmshāhi*, a complete treatise of medicine, so called from the founder of the dynasty of the Khwārazm-Shāhs, to whom it was dedicated about A.H. 504 (p. 466). *Ma'dīn ush-Shifā*, a medical work, compiled from Sanskrit sources for Sikandar Shāh Lodi, A.H. 918 (p. 471). A treatise on the art of war, dedicated to the Sultan of Dehli, Shams ud-Dīn Ṭīlātīsh, A.H. 607—633 (p. 487). Several of the earliest Persian dictionaries, as *Adāt ul-Fuzalā*, dated A.H. 822, *Sharaf-Nāmāh i Munyārī*, written about A.H. 862, and others (pp. 491, 492). *Kitāb Sindbad*, the tale of the king's son and the seven Vazirs, translated into Persian for Ḳilij Tamghāj, Khān of Turkistān, about A.H. 556 (p. 748). An early, and yet unnoticed, translation of the memoirs of Baber, dated A.H. 994 (p. 799). *Simṭ ul-'Ulā*, an account of the Ḳarā-Khitā'is of Kirmān, written by a contemporary historian, A.H. 716 (p. 849).

A third volume, now in a forward state of preparation, will comprise the description of the Elliot MSS. purchased in the year 1878, and of some other recent acquisitions, as well as indexes of names, titles, and subjects to the entire catalogue.

CHARLES RIEU.

February 24, 1881.

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SCIENCES.

ENCYCLOPÆDIAS.

Or. 16,830.

Foll. 283; 9 in. by 4½; 11 and 15 lines, 3 in. long; written by two different hands, apparently in the 17th and 18th centuries.

[WM. YULE.]

دانش نامه علایی

A manual of philosophical sciences.

Author: Khwājah Ra'is Abū 'Alī B. Sinā, حواجه رئیس ابو علی ابن سینا, who died A.H. 428 (See the Arabic Catalogue, p. 221, b).

Beg. سیاست و ستایش مرحدارند آفریدگار حردرا

The author wrote this work, as he states in the preface, for the prince in whose service he had found safety, wealth, and leisure, and by whom he had been desired to compose in Pārsi Dari a compendious manual of the five branches of the philosophy of the ancients.

The prince, whose name and title are written عضد الدین علاء الدولت و فخر المآء و ناج, was really called 'Alā ud-Daulah Abu Ja'far Muḥammad B. Dushmanziyār, and surnamed Ibn Kākavāih, or "uncle's son," because

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his father was the maternal uncle of Sayyidah, a Buvaihide princess, who, in the name of her son Majd ud-Daulah, exercised sovereign power. From her he had obtained, A.H. 398, possession of Isfahan, where, although temporarily ejected by the Ghaznavis, he maintained himself till his death, which happened A.H. 433. See Kāmil, vol. ix. pp. 146, 397, 433, Jahānārā, Add. 7649, fol. 24 b. Compare De Slane, Ibn Khallikān's translation, vol. i. p. 445.

Ibn Sinā, who spent the last years of his life at the court of 'Alā ud-Daulah, wrote the present work in Isfahan. Such is the statement of his disciple, 'Abd ul-Vāhid Ibn Muḥammad Jūzjāni, who was his master's constant companion for five-and-twenty years previous to Ibn Sinā's death, and wrote the account of his life which has been preserved by Ibn Abi Usaib'ah; see Add. 7340, fol. 124 a, and fol. 127 a.

'Abd ul-Vāhid, who edited the present work after the author's death, and who designates it by the title of Dānish Nāmāh i 'Alā'i, states, fol. 207 b, that the section treating of mathematics was lost, because "the master" was not in the habit of keeping copies of his writings, and that he had taken upon himself to supply that deficiency with a condensed translation in Pārsi Dari of the following treatises of Ibn Sinā, which were

in his possession: an abridgment of Euclid, a treatise on astronomical observations, another on music, and the arithmetical section of the "Shafā" It is therefore the first three sections alone, that contain the original work of Ibn Sinā.

Contents. Logic, علم منطقی fol 3 *a* Metaphysics, علم درسی or علم الهی fol 67 *b* Physics, علم طبیعی or علم زردی fol 175 *b* Geome'try, fol. 207 *b*. Astronomy, fol 233 *b*. Arithmetic, fol. 260 *b*. Music, fol 273 *b*

The work is commonly known, as stated in the endorsement, under the name of حکمت علانی. It is mentioned by Haj. Khal. under دانش نامه, vol iii p. 184, and under کتاب العلانی, vol. v p. 118. In the Durrat ut-Taj, Add. 7694, fol. 18 *a*, it is quoted under its proper title, Dīnīsh Nāmāh 'Alā'ī.

It is stated in a note written on the first page by a former owner, Muhammad Nasir ud-Din, that he had purchased the earlier portion of the MS, and had had the rest transcribed for him, in Lahore, A H. 1127.

Add. 7694.

Foll. 428; 10½ in. by 6½; 33 lines, 4½ in. long; written in close and fair Nestālik; dated Rabi' II, A H. 1020 (A R 1611)

[Cl. J. Rich.]

در الناج لغزۃ الدبّاح

An encyclopædia of philosophical sciences.

Author Kutb ud-Din Mahmūd B Mas'ūd ush-Shirāzī, قطب الدین محمود بن مسعود الشیرازی

أکرج، در ضمیر ارباب کماست وحاطر اصحاب فراست

Kutb ud-Din Shirāzī, the greatest of the disciples of Nasir ud-Din Tūsī, came of a family of physicians in Shirāz, where he was

born A.H. 634. He spent most of his life at the court of the Moghul sovereigns, and died in Tabriz, A H 710, leaving numerous works, mostly written in Arabic, and treating of philosophy, medicine and astronomy. See the Arabic Catalogue, p. 189, Tārikh Guzidāh, Add. 22,693, fol. 237, and Wustenfeld, Geschichte der Arabischen Aertzte, p. 148.

The last word of the above title, which is distinctly written "Dubāj" in various places, and is unknown to Persian dictionaries, points to Gilān. We are informed by 'Abd ur-Razzāk, Matla' us-Sa'dān, Add. 1291, fol. 370, and by Ghaffārī, Jahanārā, Add 23,516, fol 484, that Amīrālī Dubāj دواج امیرو was the hereditary title of the Ishākāvand or Ishākiyyah princes of the Bayah Pas, or Western Gilān, whose capital was Fūmān, and for one of whom, the Durrat ut-Taj was composed. The same title, written امیرو دواج,

is still found in use in the time of Shah Ismā'il Safavi; see Fūmeny's Geschichte von Gilān, edited by Dr. B. Dorn, pp. v and x.

The present copy is defective at the beginning. Although there is no apparent break in the writing, the main portion of the preface and the initial part of the introduction are wanting. The preface probably included a dedication to the prince of Gilān, and that account of his genealogy which, according to 'Abd ur-Razzāk, l. c., formed part of the work.

The Durrat ut-Taj is divided into an introduction (Fātiḥah), six books (Jumlah), and an Appendix (Khātimah), which are enumerated with all their numerous subdivisions, fol. 11 *b*—17 *a*. The main divisions are the following.—

Fātiḥah, treating of science in general and its branches, in three Faṣls, fol. 1 *b*. Jumlah I. Logic, in seven Makālahs, fol. 17 *a*. Jumlah II. Philosophy proper, فلسفه اولی, in two Fanns, fol. 45 *a*. Jumlah III. Physics, علم اسفل, in two Fanns, fol 63 *b*. Jumlah IV.

Mathematics, علم اوسط, in four Fanns, fol. 81 a. Jumlah V Metaphysics, علم اعلی, in two Fanns, fol. 242 b

Khātimah; divided into the following four Kutbs: 1. The fundamental principles of faith, اصول دین, fol. 264 b. 2. The secondary points, مروج دین, fol. 333 a. 3. Ethics, fol. 373 a. 4. Rules of religious life, سلوک, fol. 410 b.

The contents are fully stated in the Jahrbuch, vol. 88, Anzeigebblatt, pp. 17—21. See also Haj. Khal., vol. iii. p. 201, the Vienna Catalogue, vol. i. p. 35, Dorn, Preface to Sehîr-Eddîn's Geschichte, p. 7, and Mélanges Asiatiques, vol. ii. p. 57.

Add. 7695.

Foll. 148, 9½ in. by 5½; 19 lines, 2½ in. long; written in fair Nestalik, apparently in the 17th century. [Cl. J. RICH.]

A portion of the same work, viz. the first Fann of Jumlah IV, treating of geometry, and corresponding to Add. 7694, foll. 81—140.

Add. 16,827.

Foll. 593; 9½ in. by 6; 21 lines, 3½ in. long, written in small Nestalik, with 'Unvân and gold-ruled margins, apparently in the 16th century. [WILLIAM YULE.]

نقائس الفنون فی عرائس العیون

An encyclopædia of the sciences known to the Muslims.

Author: Muhammad B. Mahmūd ul-Āmulī, محمد بن محمود الأملی

حمد و ثنا و شکرسی ابنہا حضرت پادشاهی را.

The author was a Mudarris in Sulṭāniyyah during the reign of Uljāitū (A.H. 703—716), and frequently engaged, as a decided Shi'ah,

in controversy with his famous Sunni contemporary, 'Aūd ud-Din ul-Ijī (who died A.H. 756). He left, besides the present work, commentaries upon the Kulhiyyat of the Kānūn of Ibn Sina, upon the Kulhiyyat of the Kānūn of Sharaf ud-Din Ilākī, and upon the Mukhtaṣar fil-Usūl of Ibn Hujab. See Majālis ul-Mūminin, Add. 23,541, fol. 373, Haft Iklim, Add. 16,734, fol. 475. The first of the works above mentioned was written, according to Haj. Khal., vol. iv p. 500, A.H. 753. See the Arabic Catalogue, pp. 222 a, 774 a.

The author states in his preface that he had devoted his whole life to the pursuit of science, and, having visited in his wanderings the leading scholars of the period, had availed himself of their teaching in every branch of knowledge, and written special works on several sciences. After an eulogy upon the reigning sovereign, "Jamāl ud-Din vad-Dunyā Abu Ishāk Mahmūd Shāh," he dedicates the present work to a Vazir designated by the following titles. محمدوم حسان صاحب بران دسور سلطان نشان آصف عهد و زمان واسطه قلاعه سالک وزارت الہ proper name does not appear. The preface concludes with a statement of the plan and divisions of the work, foll. 23 b—25 b

Amir Jamāl ud-Din Shaikh Abu Ishāk, whose father, Amir Mahmūd Shāh, had governed Fars during the reign of Abu Sa'īd, made himself master of Shirāz, A.H. 742, during the period of anarchy which followed the death of that sovereign, and, having added Isfahān to his dominions, remained for twelve years the recognized ruler of Fars and 'Irāk. He succumbed at last to the rising power of Amir Muhammad Muzaffar, who wrested from him Shirāz, A.H. 754, and, after seizing him in Isfahān, had him publicly executed in the former city, A.H. 757, according to Hāfiz Abri, or A.H. 758, as stated by 'Abd ur-Razzāk; see Or. 1577, fol. 104, and Add. 17,928, fol. 98.

The date of composition, which is incidentally mentioned at the end of Muḥammad's life, fol. 270 b, is A.H. 735; but the historical section is brought down to the death of Abu Sa'īd and proclamation of Arpa Khān, which took place A.H. 736, and the preface, which names Shaikh Abu Ishāk as the reigning sovereign, cannot have been written before A.H. 742.

The work consists of two parts (Kism), treating respectively of the modern or Muslim sciences, and of those of the ancients.

Kism I. treats of eighty-five arts or sciences, in thirty-six Fanns, classed under four categories (Maḳālah) as follows.

Maḳālah I. comprises the literary sciences ادب in the following fifteen Fanns: 1. Writing, علم خط, fol. 25 b. 2. Language, علم لغه, fol. 30 a. 3. Flexion, علم صرف, fol. 39 b. 4. Derivation, علم اشتقاق, fol. 45 a. 5. Syntax, علم نحو, fol. 48 b. 6. Rhetoric, علم بياں, fol. 53 a. 7. Eloquence, علم دبع, fol. 58 b. 8. Ornaments of speech, علم دبع, fol. 62 b. 9. Prosody, علم عروض, fol. 71 a. 10. Rhymes, علم روائى, fol. 78 a. 11. Poetical composition, علم تفرص, fol. 82 a. 12. Proverbs, علم امثال, fol. 86 a. 13. Knowledge of the Divans, علم دواوين, fol. 99 a. 14. Epistolary composition, علم اشعار, fol. 108 b. 15. Collection of revenue and account-keeping, علم استيفاء, fol. 117 b.

Maḳālah II. Legal sciences, شرع, in nine Fanns. 1. Scholastic theology, علم كلام, fol. 125 a. 2. Exegesis of the Qur'ān, علم تفسير, fol. 136 a. 3. Traditional sayings, علم حديث, fol. 149 a. 4. Fundamental principles of the law, علم اصول فقه, fol. 158 a. 5. Law, علم فقه, fol. 168 a. 6. Various readings of the Qur'ān, علم قراآت, fol. 182 a. 7. Dialectic, علم حلاط يا علم حدل, fol. 194 a. 8. Forms of contracts and legal instruments,

علم شروط, fol. 200 a. 9. Forms of prayers, and the proper time for their recitation, علم دعوا, fol. 211 b.

Maḳālah III. Sufism, in five Fanns: 1. Religious life, سلوك. 2. True knowledge, علم حقيقه. 3. Degrees of knowledge, علم مراتب, fol. 221 a. 4. Mystic meaning of the letters, علم حروف, fol. 228 a. 5. Moral perfection, علم فو, fol. 235 a.

Twenty-seven leaves having been lost after fol. 220, the first two of the above Fanns are wanting. They are found in the next copy, Add. 23,555, foll. 96 a—108 b.

Maḳālah IV. Branches of conversational knowledge, علم محاورى, in seven Fanns, as follows: 1. The art of conversation, علم محاور, fol. 242 b. 2 and 3. The science of dates and lives, علم سمر و علم تواريخ, (an abridgment of universal history), fol. 257 b. 4. Religious systems and sects, معالاب اهل, fol. 295 a. 5. Genealogy, علم انساب, fol. 303 b. 6. Battles and encounters (i.e. the expeditions of Muhammad), علم الوانف, fol. 309 b. 7. The science of riddles, علم احاسى, fol. 322 a.

Kism II. comprises the following five Maḳālahs.—

Maḳālah I. Practical philosophy, حكمت, علم بهدب, in three Fanns, viz.: 1. Ethics, علم بهدب, fol. 331 a. 2. Government of the family, علم تدبير منازل, fol. 344 b. 3. Government of the city, علم مياسة مدن, fol. 351 b.

Maḳālah II. Speculative philosophy, in four Fanns, viz.: 1. Logic, علم منطق, fol. 363 a. 2. The first philosophy, or introduction to metaphysics, علم فلسفه اولى, fol. 373 b. 3. Metaphysics, علم الهى, fol. 383 b. 4. Physics, علم طبيعى, fol. 393 a.

Maḳālah III. Mathematics, in four Fanns, viz.: 1. Geometry, علم اسطقساب, fol. 403 a.

2 Astronomy, علم اسطروما, fol. 413 a 3 Arithmetic, اريثماتيقي, fol. 419 a. 4 Music, مومسيقي, fol. 429 a.

Makālah IV. Branches of physics, in nine Fanns, viz. 1 Medicine, علم طب, fol. 443 b. (2 Alchemy, and 3. Magic, سسما, are wanting; see Add. 23,555, foll 225—234). 4. Interpretation of dreams, علم تعبیر, fol. 402 5 Physiognomy, علم فراست, fol. 481 a. 6 Astrology, علم احكام نجوم, fol. 485 a 7. Properties of natural objects, علم الخواص, fol. 493 b. 8 Physical crafts, علم الحرف الطليعة, fol. 493 b. 8 Physical crafts, agriculture, etc, i. e. veterinary, falconry, agriculture, etc, fol. 509 b. 9. The art of holding the breath, and other austerities, practised by the Jogis of India, علم دم و علم وهم, fol. 514 a.

Makālah V Branches of mathematics, in thirteen Fanns, as follows: 1. Spherology, علم ههه, fol. 576 a. 2 Optics, علم مناظر, fol. 526 b. 3 Knowledge of the "intermediates," علم متوسطات, i. e. of nineteen treatises, which are taken up, in the mathematical course, between Euclid and Almagest, fol. 532 b. 4 Practical arithmetic, علم حساب, fol. 533 b 5 Algebra, علم حدر و مقادله, fol. 540 a. 6. Surveying, علم مساحت, fol. 541 b 7. Knowledge of the constellations, علم صور الكواكب, fol. 545 a 8. The art of making almanacks, and using the astrolabe, علم ارقام واعمال زج و تقويم واسطرلاب, fol. 549 a 9. Geography, علم مسالك و ممالك, fol. 554 b. 10. Numerical diagrams, علم علم حيل, fol. 562 b. 11. Mechanics, علم وفن اعداد, fol. 576 b. 12. The art of divination, علم رمل, fol. 577 b. 13. Games, علم ملاعب, fol. 584 b.

Detailed accounts of the Nafā'is ul-Funūn will be found in the Vienna Jahrbücher, vol. 61, Anzeigblatt, pp. 2—10, and in the Vienna Catalogue, vol. i. pp. 38—42. See also Haj. Khal, vol. vi. p. 364, Uri, p. 282,

and Mélanges Asiatiques, vol. iii p. 731, vol. v p. 261.

A full table of contents is prefixed, foll 1—16; but the numbers indicating the folios do not apply to the present copy

Add. 23,555.

Foll. 296; 14½ in. by 9½; 30 lines, 7 in. long; written by different hands, and in various characters, with 'Unvān and gold-ruled margins, apparently in the 14th century

[ROBERT TAYLOR]

The same work.

Two leaves, which contained the greater part of the preface (Add. 16,827, foll 18 a—22 b), and about two pages at the end, are lost.

Contents. Kism I. Makālah I, fol. 5 b Makālah II, fol. 53 b. Makālah III, fol. 96 a. Makālah IV., fol. 118 b—Kism II. Makālah I., fol. 162 a. Makālah II, fol. 177 b. Makālah III, fol. 197 a. Makālah IV., fol. 216 b. Makālah V., fol. 260 a

The following inscription in ornamented Kufi shows that this valuable copy, dating probably from the author's time, was written for a Vazīr named Rukn ud-Din Salām Ullāh:

رسم حرابه الكسب صاحب قران الاعظم ركن المحسن والدين سلام الله على الله تعالى شاده
A diamond-shaped ornament on the same page contains what at first sight seems to be a geometrical design, but is in reality an inscription in a fanciful square character It consists of honorific epithets applying to the same Vazīr, of which the following may be deciphered والفقير سلطان الوراء والنقا
صادق الامم سلطان الوراء والنقا

في العالم

Add. 16,828.

Foll. 396; 12½ in. by 8½; 26 lines, 5½ in long; written in Naskhi, dated Shavval, A.H. 1054 (A.D. 1644). [WILLIAM YULE]

The same work.

This copy omits that part of the preface which contains the mention of the reigning sovereign and the dedication. It wants also the twelfth Fann of Makālah V., Kism II.

Add. 7718.

Foll 286; 9½ in. by 6½; 17 lines, 3½ in. long; written in Nestalīk, apparently in the 17th century. [Cl. J. Ricc.]

The following detached sections of the same work.

Kism I, Makālah I., Fanns 7—15 (the last imperfect), fol. 2 *a*. Makālah II., Fann 9, fol. 68 *a*. Makālah III., complete, with the exception of the third Fann, fol. 71 *b*.

Kism II Makālah II., Fann 1, fol. 116 *a*. Makālah I., Fanns 1—3, fol. 126 *b*.

Kism I. Makālah IV., Fanns 1—7, fol. 158 *b*.

Kism II Makālah IV., Fann 4 (here numbered 6), fol. 241 *b*. Fann 5 (numbered 7), fol. 261 *b*. Fann 9, fol. 264 *b*. Fann 10, fol. 283 *b*. The last is defective at the end.

PHILOSOPHY.

Add. 16,659.

Foll. 582; 9 in. by 6; 31 lines, 3½ in. long; written in small Naskhi, with 'Unvāns, and ruled margins, dated (fol. 34 *b*) A H. 1182 (A D. 1768). [WILLIAM YULE.]

Philosophical works of Abu 'Alī Ibn Sīnā

The contents are mostly Arabic, and have been described in the Arabic Catalogue, pp. 447—451. The following are Persian.

I. Foll. 101—140. A Persian version of the second, or metaphysical, part of the work entitled *الإشارات والنسبات* which is, according to Ibn Abi Usaibi'ah, Add. 7340, fol. 127 *a*, the latest and most excellent of Ibn Sīnā's philosophical writings.

مبایس ان حداد که آریدکار جهان است

The translation is divided, like the original, in ten sections called *اشارات*. The contents of the work, and the numerous commentaries written upon it, are stated by Haj. Khal., vol. i. p. 300. Compare Uri, pp. 118, 119, Casiri, p. 195, the Petersburg Catalogue, p. 60, and the Leyden Catalogue, vol. iii. p. 320.

II Foll. 228—235, *حکمت الموت* "Philosophy of death," a treatise attributed in the subscription to Abu 'Alī Sīnā.

دادند دانستی که اول چتری که در نندگال
واحست شاحتن حق است

The author states that he wrote it at the request of one of his disciples, whose mind had been enlightened by true knowledge, and warns readers against divulging it to those who were still groping in the dark ways of received belief.

This work, which is not mentioned by Ibn Abi Usaibi'ah, is distinct from the treatise entitled *فنی دبع العلم من الموت*, noticed in the Leyden Catalogue, vol. iv. p. 312.

III. Foll. 258—352. *Dānsh Nāmāh* 1 'Alā'i, the work described vol. ii. p. 1.

IV. Foll. 373—381. *شرح معراج*, a tract on the spiritual interpretation of Muhammad's ascension.

Beg *مبایس حدادد آسمان و زمین را سناش*

The author, who does not give his name, states at the beginning, that he had written this tract in answer to the repeated questions of a friend, and with the permission of a spiritual guide designated as *مجلس عالی علائی* and further on as *دات شرف علاء الدوله*.

No work of the kind is mentioned among the writings of Ibn Sīnā, either by 'Abd ul-Vāhid Jūzjāni, or by Ibn Abi Usaibi'ah. Its attribution to the celebrated philosopher rests on the doubtful authority of Haj. Khal., vol. iii. p. 443, on the heading in the present

MS. : این رساله است در معراج که شمع رئیس : and on a similar title in another copy, Add 16,839, art xxv. It was probably suggested by the 'Alā ud-Daulah mentioned in the preface, who, however, as a religious teacher, has nothing but the name in common with the prince to whom the Dānīsh Nāmāh was dedicated. A celebrated saint of that name, 'Alā ud-Daulah Simnāni, died A.H. 736; see Nafahāt, p. 524

V. Foll. 381—402. A Persian version of Ibn Sina's treatise on the immortality of the soul, ترجمه رساله المعاد للشمع الرئيس

Beg. سپاس مر خدا را که هسنی همه حقایق ازوست.

The translator, whose name does not appear, states that, having been shown by a friend a version which was found to be much abridged and defective, he undertook at his desire to write the present fuller and more faithful translation. It is divided into sixteen chapters (Fasl).

The original work كُتاب المعاد was written, according to Ibn Abi Usaib'ah, Add. 7340, fol. 27 a, in Rai for Majd ud-Daulah. See Arabic Catalogue, p. 450, art. xxxii., and Haj Khal., vol. iii. p. 442.

VI. Foll. 403—410. A shorter version of the same work, in sixteen chapters (Bāb), with the heading : ترجمه رساله المعاد للشمع الرئيس :

Beg. الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان

VII Foll. 411—413. A short metaphysical tract on the origin and end of existence, with the heading : رسالة المبدأ والمعاد :

Beg. الحمد لله . . . اما بعد ندانکه غرض از علم

الهی معرفت مبدء و معاد است

It is divided into two parts (Kism) ; the first, treating of the origin, comprises six chapters (Fasl), the second, treating of the end, four. This short tract is distinct from the work entitled كُتاب المبدء والمعاد which was written, according to 'Abd ul-Vahid, in Jur-

jān, for Abu Muhammad Shīrāzī See Haj Khal., vol. iii. p. 442, and the Arabic Catalogue, p. 450, art. xxiii.

VIII Foll. 424—435. A Persian commentary upon Ibn Sina's allegorical tract, شرح رسالة الرموز المسماة برسالة الطير للشمع الرئيس

Beg. of the Comm. کثرت القیاس دوسدان
وسرکان مراد لیر کردانید

The commentator, who is named in the subscription الشیخ العاصم بن سہلان السامحی was a metaphysician, of the time of Sultān Sanjar (A.H. 512—548); see Haj Khal., vol. iii. p. 412. The allegory is intended to show, according to 'Abd ul-Vahid, by what steps the author had attained true insight. See Haj. Khal., vol. iii. p. 418, and the Leyden Catalogue, vol. iii. p. 329

On fol 4 is a note by Abu Tālib ul-Husaini, stating that he had bought this volume in Murshidābād, A.H. 1208, on his way from Calcutta to Lucknow

Add. 16,829.

Foll 249; 8½ in. by 4¾, 17 lines, 2¾ in long; written in small Nestalīq, apparently in the 18th century [Wm. Yule]

I. Foll. 1—42 دانش نامه حقایق A treatise on physics

Author Ghiyās ud-Dīn 'Alī ul-Husaini
عبد الله الدین علی الحسی الامصهانی

Beg. سرار سداش و میاس مدعی ست که
دقتضای دانی

Short extracts and tables of contents of the same work are to be found in Or. 1839, fol. 267, and Or. 1947, fol. 37, where, to the author's name, as given above, the patronymic is added.

The author mentions occasionally phenomena observed by himself in Badakhshan (see fol. 28 b, 38 b), while he speaks of Turkistan and Fars by hearsay. From the fact

that he refers to Fakhr ud-Dīn Rāzī, fol. 29 *b*, as one of the "moderns," it may be inferred that he was not considerably later than that philosopher, who died A.H. 606.

A short preface is devoted to considerations on true immortality, which is shown to consist of the good name or useful work which man leaves behind him. The work, which is described as موائد از علم حکمت طبعی, comprises ten sections called Fasls, twenty more termed Asl, four entitled Natijah, and an appendix (Khātimah), the headings of which are given in the preface. The first series, beginning on fol. 4 *b*, contains elementary notices on the spheres, the elements, and bodies in general. The second, or Asls, fol. 13 *a*, treats of meteorological phenomena, such as vapours, winds, rain, thunder, shooting stars, etc. The four Natijahs, beginning fol. 40 *a*, treat severally of minerals, plants, animals, and man, and the Khātimah of the anatomy of the human body.

The present copy breaks off after the first five pages of Natijah I.

II. Foll. 43—249, Arabic tracts. See the Arabic Catalogue, p. 455.

Add. 25,869.

Foll. 87; 8½ in. by 4½; 18 lines, 2½ in. long, written in small Nestalīk, apparently in the 17th century. [WM. CURTIS.]

Commentary upon a short treatise on logic, with the text.

The MS. is slightly defective at the beginning, and contains neither title nor author's name. The treatise is divided into several short sections headed فصل, but not numbered. It is found, without commentary, in another MS., Add. 7720, art. I., where it begins as follows: ندانکه آدمی را فوینست دراکه که منتقش کردد دروی صوراشیا چنانکه در آئنده لیکن در آئنده حاصل نشود مگر صور محسوسات

The first word of the text in the present

MS., fol. 1 *a*, is توینست, which is explained as follows: قوه در اصطلاح چیزنست که مبداء دایر در غیر شود و دایر ازو باشد و مراد ناو اینجا نفس ناطقه است

The commentator refers occasionally, foll. 12 *b*, 62 *b*, to glosses written by the author of the treatise upon the Shamsiyyah, a well-known manual of logic, written in the time of Hukū; see Arabic Catalogue, pp. 250 *a*, 775 *b*.

A former owner, Muḥammad 'Alī, states at the end that the MS. came into his possession A.H. 1089.

Add. 26,288.

Foll. 180; 13 in. by 7½, 25 lines, 4½ in. long; written in cursive Nestalīk, apparently in the 18th century. [WM. ERSKINE.]

A philosophical treatise, without preface, title, or author's name, endorsed کذاب مرسوم در باب عالیات اسم مولف معلوم نشده رات در سان تعریف حکمت ندانکه در اخلاق ناصری در تعریف حکمت

It treats at considerable length of questions of metaphysics and physics, in a number of sections headed رایت, and contains extensive extracts from the following works. a commentary on the Akhlāq 1 Nāṣiri, the Hayāt un-Nufūs, and the Gauhar i Murād, the last of which was written in the reign of Shāh 'Abbās II.; see vol. i. p. 32 *a*.

ETHICS.

Or. 457.

Foll. 120; 11 in. by 6½; 27 lines, 4½ in. long; written in Naskhi, with ruled margins, apparently in the 18th century.

جاویدان خرد

Moral precepts of the ancient sages of

Persia, India, Arabia, and Greece, collected by Aḥmad B. Muhammad B. Miskavaih, who died A.H. 421 (see Arabic Catalogue, p. 627 *a*), and translated from the Arabic by Takī ud-Dīn Muḥammad B. Shaikh Muḥammad ul-Arrajānī ut-Tustarī, *نقى الدين محمد بن شيخ محمد الراجاني ثم التستري*

مورای نر آینی که سیمرح فاب دلاعت و براعت.
Taki Shushtari, a scholar and poet of Persian birth, repaired to the court of Akbar, by whose command he turned the Shāh-nāmā into prose. He was appointed to the office of Sadr by Jahāngir, in whose reign he died. See Badaoni, vol. iii. p. 256, *Ṭabakāt i Shāhjahānī*, Or. 1673, fol. 296, and *Riyāz ush-Shu'arā*, Add. 16,729, fol. 196. He describes himself in the preface as a servant of Jahāngir, and states that it was by that emperor's order that he translated the above work, which was written in an elegant, but abstruse, language.

Contents · Preface of the translator, fol. 3 *b*. Preface of Ibn Miskavaih, fol. 5 *a*. Precepts of Hūshang, fol. 6 *a*. How the Javidān Khirad came to Māmūn, fol. 15 *b*. Precepts of Buzurjmihr, fol. 20 *a*, Kisrā Kubād, fol. 27 *b*, Nūshirvān, fol. 32 *a*, Bahman B. Isfandi-yār, fol. 38 *a*. Maxims of the sages of India, fol. 59 *a*, of 'Alī, fol. 70 *b*, Luḡmān, fol. 79 *a*, Hasan Basrī, fol. 94 *a*, Aktham B. Saifi, fol. 99 *a*. Proverbs of the Arabs, fol. 111 *b*. Hermes and Greek sages, fol. 119 *a*. The present copy breaks off in a notice on Diogenes.

For accounts of the original work of Ibn Miskavaih see Haj. Khal., vol. i. p. 213, vol. ii. p. 581, the Bodleian Catalogue, vol. i. p. 86, vol. ii. p. 576, S. de Sacy, *Notices et Extraits*, vol. x. p. 95, and the Leyden Catalogue, vol. iv. p. 191.

Add. 5626.

Foll 272; 9½ in by 5½; 12 lines, 3 in. long; written in fair Nestalīk, on gold-
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sprinkled paper, with 'Uṣṣān and gold-ruled margins; dated A.H. 997 (A.D. 1589).

[NATH. BRASSEY HALLED.]

اخلاق ناصري

A treatise on ethics.

Author. Naṣir ud-Dīn Muḥammad B. Muḥammad B. ul-Ḥasan ut-Tūsī, *ناصر الدين محمد بن محمد بن الحسن الطوسي*

حمد بن محمد و مدح بعد لادن حصر عرت.
مالك الملك

This celebrated philosopher and astronomer was born in Tūs, A.H. 507, and died in Baghdād, A.H. 692. Notices on his life are to be found in the *Habib us-Siyar*, vol. iii, Juz 1., p. 60, *Haft Iklim*, Add. 16,734, fol. 407, and *Majālis ul-Mūminin*, Add. 23,541, fol. 368. See also Jourdain, *Mémoire sur l'observatoire de Mēraghah*, and Audiffret, *Biographie Universelle*, voce *Nasir-eddyn*.

He states in the preface that, having been desired by the governor of Kūhistan, Nāsir ud-Dīn 'Abd ur-Rahim B. Abī Mansūr, to translate into Persian the *Kitāb ut-Taḥārāh* of Abū 'Alī B. Muḥammad Ibn Miskavaih (see the Arabic Catalogue, p. 745 *b*), he had complied with his wish by writing an abridged version of that treatise, to which he had added the ethics of civil and domestic life, and had given to the work a title derived from his patron's name.

Nāsir ud-Dīn, surnamed Muḥtasham, was governor of Kūhistan under the Ismā'īlī prince 'Alā ud-Dīn Muḥammad, who died A.H. 653, and under his successor Rukn ud-Dīn Khwursāh. On the approach of the Moghul army in the same year, he came out of his fortress, Sartakht, and made his submission to Hulagū, by whom he was graciously received, and appointed to a post of honour; but he was enfeebled by old age, and died shortly after, A.H. 655. See Rashid ud-Dīn, *Jāmi' ut-Tavārikh*, Add. 16,658, fol.

90. The author, who was then with Rukn ud-Din Khwursūh, in Mamūndīz, urged that prince to submit to the conqueror. He was employed by him in his negotiations with Hulāgū, and passed with him into the Mo-ghul's camp on the first of Zulka'dah, A.H. 654. The circumstances of his stay at the Isma'īlī court and of his reception by Hulāgū are told in the *Jāmī' ut-Tavārikh*, l. c., in *Rauzat us-Safā*, Bombay edition, vol. v. p. 70, and in *Ḥabib us-Siyar*, vol. II, Juz 4, p. 80, vol. III, Juz 1, p. 54.

In a later preface, subsequently prefixed to the work, Nasir ud-Din, alluding to his rescue by a powerful prince from the hands of the infidels (*Malāhidah*), apologizes for the praises he had been compelled by circumstances to bestow upon those unbelievers, and requests the owners of the first edition to substitute the present preface for the former.

One only of the Museum copies, Add. 25,843, contains the earlier preface, which contains eulogies upon 'Alā ud-Dīn Muhammad and Nāsir ud-Dīn 'Abd ur-Rahīm.

Several editions of the *Akhlaq ı Nāsiri* have been published in India, Bombay, A.H. 1267, Calcutta, A.H. 1269, Lucknow, A.H. 1286, Lahore, A.D. 1865. A sketch of its contents has been given by Lieut E. Friswell in the *Bombay Transactions*, vol. i. pp. 17—40. See also Abul Faraj, *Historia Dynastiarum*, p. 358, Fleischer, *Dresden Catalogue*, No. 343; Schier, specimen editions *libri احوال ناصري*, Dresden, 1841, and Sprenger, *Zeitschrift*, vol. xii. pp. 539—41.

The last page of the MS. contains three 'Arz-Didah, the first two of which are dated the 13th and the 37th year of the reign (of Aurangzib).

Add. 7616.

Foll. 218; 9 in. by 5½; 13 lines, 3¼ in. long; written in Nestalik; dated Šubāh of

Orissa, Muharram, A.H. 103, probably for 1003 (A.D. 1594). [Cl. J. Ricu.]

The same work.

Add. 16,815.

Foll. 243; 9 in. by 5; 14 lines, 2¾ in. long; written in Indian Nestalik; dated Ramazān, A.H. 1063 (A.D. 1653).

[Wm. Yule.]

The same work.

Add. 18,808.

Foll. 236; 9 in. by 5¼; 14 and 15 lines, 3¼ in. long, in a page, written in Indian Nestalik, probably in the 17th century.

The same work.

Add. 26,290.

Foll. 151; 9½ in. by 5¾; 16 lines, 3¾ in. long; written in a cursive Indian character, in Ahmadnagar, apparently in the 17th century. [Wm. Erskine.]

لوامع الاشراف في مكارم الاخلاق

A treatise on ethics.

Author: Muḥammad B. As'ad Davānī,

محمد بن اسعد دواني

Beg. اصناح كلام بدام واجب الاعظام سلطاني سزد

Jalāl ud-Dīn Davānī, who is also called Šiddīqī, as claiming descent from Abu Bakr Šiddīq, was reputed the greatest philosopher of his time. He was born, A.H. 830, in Davān (spelt Davvān by Yāqūt), a village of the district of Kāzarūn, in which his father, Sa'd ud-Dīn As'ad, was Kāzī, and spent the greater part of his life in Shirāz, dividing his time between his professorial duties in the Madrasah called Dār ul-Aitām, and his functions as Kāzī of the province of Fārs. He died A.H. 908 near Kāzarūn, and was buried in

his native place. See *Habib us-Siyar*, vol. iii., Juz 4, p. 111, *Tuhfat al-Samī*, Add. 7670, fol. 46, *Mirāt ul-Advār*, Add. 7650, fol. 229, and *Majālis ul-Mūminin*, Add. 16,716, fol. 404.

After an eulogy on the reigning sovereign, Hasan Beg Bahādur Khān, the author states that he had written the present work at the request of that prince's son, Sultān Khalil Hasan Beg, the founder of the Ak-Kuyunlu dynasty, died A.H. 882, after a reign of nine years and a half. His eldest son Khalil, who during his father's life had been governor of Fārs, succeeded him on the throne, from which he was soon deposed by his brother Ya'kūb Beg. See *Jahānārī*, Or. 141, fol. 190, and *Mirāt ul-Advār*, Add. 7650, fol. 228.

The work, which is commonly known as *Akhlāk i Jalālī*, is divided into an introduction and the following three books, called *لایحه*, and subdivided into chapters, *لایحه*.
I Ethics proper, *در تہذیب اخلاق*, fol. 19 b
II. Government of the family, *در تدبیر منزل*, fol. 83 a. III. Government of the city, *در تدبیر مدن*, fol. 100 a.

The author acknowledges, fol. 144 a, that he had drawn most of its contents from Naṣir ud-Dīn Tūsī's work, *Akhlāk i Nāsiri*. See *Haj. Khal.* vol. v. p. 341, and vol. i. p. 202, Stewart's catalogue, p. 51, the Munich catalogue, p. 62, the Copenhagen catalogue, p. 6. The *Akhlāk i Jalālī* has been printed in Calcutta, A.D. 1810, and in the press of Navalkishor, A.H. 1283. An English translation by W. F. Thompson has been published under the title of "Practical Philosophy of the Muhammedan people," London, 1839.

Add. 25,845.

Foll. 381; 7½ in. by 4½; 13 lines, 2½ in. long, written in a cursive Indian Nestalīk, probably in the 18th century. [WM. CURETON.]

The same work.

Add. 25,844.

Foll. 230; 8½ in. by 6; 11 lines, 3½ in. long, written in large Nestalīk, with gold-ruled margins, apparently in the 18th century. [WM. CURETON.]

اخلاق محسنی

A work on ethics.

Author. Husain ul-Kāshifī, حسس الکاشفی (died A.H. 910; see p. 9 b.)

Beg. حضرت پادشاه علی الاطلاق عرب کلیمہ و جلالت عظمیہ

After mentioning, as the reigning sovereign, Abul-Ghāzī Sultān Husain, the author praises one of that Sultan's sons, Abul-Muhsin, for his noble qualities, of which, he says, he had given a signal proof by his dutiful behaviour when, at the first beck of his father, he left the seat of his government, Merv, to come to Court. It was on that occasion that the author, having paid his respects to the Prince, wrote the present book as a suitable offering for him, and graced it with his name. It is stated in a versified chronogram at the end that it was completed A.H. 900, a date expressed by the above title.

Abul-Muhsin did not long continue to deserve the author's commendation, for in A.H. 904 he combined with his brother, Muhammad Muhsin, governor of Abivard, to raise the standard of rebellion. He was, however, defeated by his father, and subsequently repaired to the capital, where he received his pardon, A.H. 906. See *Habib us-Siyar*, vol. iii., Juz 3, pp. 280, 283, 260.

The *Akhlāk i Muhsini* has been edited in Hertford, 1823 and 1850, in Calcutta, in the Selections for the use of students, 1809, and in Lucknow, A.H. 1279. An English translation by H. G. Keene has been published in Hertford, 1851. See *Garcin de Tassy*, *Notice du traité persan sur les vertus*, de Hussein Vaez, Paris, 1837, *Krafft's cata-*

logue, p. 183, the Copenhagen catalogue, p. 6, the Munich catalogue, p. 63, and the St Petersburg catalogue, p. 257.

POLITICS.

Add. 23,516.

Foll. 153; $8\frac{1}{4}$ in by $4\frac{1}{4}$; 17 lines, 3 in. long, written in Nestalik, dated Aḥmadābad, Rajab, A.H. 1032 (A.D. 1623).

[ROBERT TAYLOR.]

A treatise on the art of government.

Author: Nizām ul-Mulk, نظام الملک

Beg. سپاس خدا را عرو حل که آفریدگار زمین و آسمانست

This celebrated Vazīr, the first who bore the title of Nizām ul-Mulk, and whose proper name was Abu 'Alī ul-Ḥasan B. 'Alī, was born in Tūs, A.H. 408. He carried on for thirty years, under Alp Arslān and Malak Shāh, the government of the vast empire of the Saljūqīs, until he fell under the dagger of an assassin, near Nahāvand, A.H. 485. Accounts of his life will be found in Ibn Khallikān, de Slane's translation, vol. i. p. 113, Kāmil, vol. x, pp. 137—142, Rauzat us-Safī, Bombay edition, vol. iv. pp. 85—90, and Habib us-Siyar, vol. ii, Juz 4, pp. 90—93.

The present work, which is designated by the editor in his epilogue as کتاب سیاست, is called in the subscription سیر املع المکملین. حواحه نظام الملک. It is generally known by the title of سیر الملوك, which is found in the heading of another copy, Or. 1930. The same title is assigned to it by Haj Khal, vol. iii., p. 638, who adds that it was written for Malak Shāh, A.H. 469. The author of the Guzidab, who mentions it among his sources,

Add. 22,693, fol. 3 a, calls it سر الملوك نظام الملکی. See also Mélanges Asiatiques, vol. v. p. 236, vol. vi. p. 114, the Library of King's College, Cambridge, No. 219, and Sir Wm. Ouseley's Collection, No. 475.

The Siyar ul-Mulūk was published some years after the author's death. The editor, Muḥammad, who describes himself as the copyist of the Royal Library, ناسخ کتابهای حزانه, and further on, fol. 151 a, محمد ناسخ دوسنده, gives the following account of its origin.—In A.H. 484, Malak Shāh ordered some of the great office-holders of his court, such as Nizām ul-Mulk, Sharaf ul-Mulk, Tāj ul-Mulk, Majd ul-Mulk, and others, to submit to him in writing their ideas for the better government of the empire and the management of secular and religious concerns. The memoir of Nizām ul-Mulk met with the Sultan's complete approval, and was by his order transcribed for the royal library.

The work in its present shape consists of fifty chapters (Faṣl). Nizām ul-Mulk, who had, according to the editor's statement, written in the first instance only thirty-nine, added subsequently eleven more, suggested by dangers he saw threatening from certain enemies of the state, at the same time enlarging those he had previously written. When he set out, A.H. 485, on his last journey to Baghdād, he left his work for transcription in the hands of the editor, who, after the author's death, did not think it advisable to publish it, until the time came when the reign of justice and Islām was restored by the "Master of the World." At the end is a Kaṣidah in praise of the work of Nizām ul-Mulk, addressed to that new sovereign, who is there mentioned by name. It was Ghiyāṣ ud-Dīn Muḥammad, son of Malak Shāh, whose accession in A.H. 498 restored for a time peace to the distracted empire.

The following are the headings of the chapters :—

- ۱ اندر احوال روزگار و مدح خداوند عالم
- ۲ اندر شناختن نعمت ایزد تعالی
- ۳ اندر مظلالم بنشینن نادشاهان و سیرت نکو و زبیدن
- ۴ اندر اعمال و پرسیدن احوال وزبزن و علامان
- ۵ اندر مقطعان و پرسیدن بارغانا که چو مریزند
- ۶ اندر پرسیدن احوال فاضیان و حطیدان و محتسبان و روی کارانشان
- ۷ اندر پرسیدن حال عامل و شعبه و روی کارایشان
- ۸ اندر پژوهش کردن و پرسیدن ارکان دین و شریعت
- ۹ اندر مشرفان دولت و کفای ایشان
- ۱۰ اندر صاحب حران و منهبان و تدبیر ملک کردن
- ۱۱ اندر تعظیم داشتن فرمانها و مثالها که از درگاه بوسند
- ۱۲ اندر اعلام فرستادن اردرگاه نبهات
- ۱۳ اندر حاسوسان فرساده و تدبیر کردن اندر صلاح ملک و رعیت
- ۱۴ اندر بردگان سکان (و پیگان) بر مداومت
- ۱۵ اندر احتیاط کردن پروانها بمسنى و هشاری
- ۱۶ اندر وکل در خاص و رونی کار او
- ۱۷ اندر ندیمان و بردگان ملک
- ۱۸ اندر مشاورب کردن نا دانانان و پیران درگاه
- ۱۹ اندر مهران و ترک و تبار و تدبیر ایشان
- ۲۰ اندر سلاح مرصع و تربیب آن
- ۲۱ اندر احوال رسولان و ترتیب کارایشان
- ۲۲ اندر ساخته داشتن علف در مغرله
- ۲۳ اندر روشن داشتن احوال لشکر
- ۲۴ اندر لشکر داشتن ار هر حصص و مقم داشتن بر درگاه
- ۲۵ اندر داشتن ترکمانان در خدمت بر مثال علامان
- ۲۶ اندر زحمت نا کردن بندگان وقت خدمت و تربیب کارایشان بر پرورش
- ۲۷ اندر ترتیب نار دادن خاص و عام
- ۱۸ اندر مجلس شراب و دربیب و شرایط آن
- ۲۹ اندر دربیب استادان نندگان و کهتران بوقت خدمت
- ۳۰ اندر ساحنن تجمیل و سلاح و آلت جنگ و سفر
- ۳۱ اندر حاحاب و النباس لشکر و خدم و حشم
- ۳۲ اندر عراب کردن نا بندگان نا بر کشیدن هنگام کماه
- ۳۳ اندر کار با پاسبانان و بوندان و دربانان
- ۳۴ اندر نهان حوان نکو و دربیب آن نادشاه را
- ۳۵ اندر حق کدازدن خدمتکاران شناسه
- ۳۶ اندر احبیطا کردن اقطاع مقطعان
- ۳۷ اندر شداب نا کردن در کارها نادشاه را
- ۳۸ اندر امیر حریس و حوب داران و اسداب سیاست
- ۳۹ اندر بخشودن نادشاه بر خلق حدای و هر گاری و هر رسمی ناز بر فاعده حوش آوردن
- ۴۰ اندر معی الغاب
- ۴۱ اندر آن که دو عمل نک تن را نا فرمودن و معطلان را عمل نا فرمودن و محروم کدایشن
- ۴۲ اندر معی اهل شر و نگاه داشتن تربیب سران سپاه
- ۴۳ اندر نمودن احوال بدمدعبان ابن ملک که دشمن اسلام اند
- ۴۴ اندر خروج کردن مردك و مذهب او و نوشیروان هلاک کردن جمله قوم را
- ۴۵ اندر خروج سبنا و کبر بر مسلمانان از نیشانوری
- ۴۶ اندر برون آمدن ناطیان و قومطبان در کوهستان عراق و شام و حراسان و حوزستان و لحصا و معرب و بجزن و فنبهای ایشان
- ۴۷ اندر خروج حرم دهبان در اصفهان و آذربایجان
- ۴۸ اندر حربیه داشتن و قاعده و تربیب آن در نگاه داشتن
- ۴۹ اندر کدازدن و حواب دادن شغل متظلمان و انصاف دادن
- ۵۰ اندر نگاه داشتن حساب و مال ولایت و نسق آن

The work is written in plain and archaic language. It contains many historical narratives and anecdotes relating to former dynasties, especially to the Abbasides, Āl i Buvaḥ, Sāmānis and Ghaznavis. Sometimes the author relates incidents of his own life, as for instance, fol. 62 *a*, his sending a secret emissary to watch and report upon the private utterances of the envoy of Shams ul-Mulk, Khān of Māvārā un-Nahr. Chapters 44—47 have a special historical value; they treat of the rising of some subversive sects, such as the followers of Mazdak, the Bātinis, Karmatis, and Khurramdinān.

On fol. 151 *b*, is found a subscription transcribed from an earlier MS, which is stated to have been written in the town of Urmīyah, A.H. 564, by order of the Amir Ḥājib Alp Jamāl ud-Dīn.

Or. 256.

Foll. 93; 7½ in by 4½; 11 lines, 2½ in. long, written in neat Nestalik, dated Sha'ban, A.H. 1127 (A.D. 1716).

[F. O. WM. HAMILTON]

Counsels of Nizām ul-Mulk to his son, Fakhr ul-Mulk, respecting the responsibilities of the Vazirate, illustrated by incidents of his own life, and various historical anecdotes.

It appears from the preface, which is slightly defective at the beginning, that the work was dedicated to an Amir Fakhr ud-Dīn Ḥasan *امیر فخرالدوله والدین حسن بن الصدر المرموز*, *الح* on his appointment as Vazir (in whose reign is not stated). The genealogy of that personage is traced up to the great Nizām ul-Mulk, who was his ancestor in the twelfth degree. It shows also that the Vazir's great-grandson, Amir Mu'izz, had been Shāhib Divān, or first Vazir, to Tughlīmūr, who reigned in Khorasan from A.H. 735—753. (See *Jahānārā*, and *Ḥāfiẓ Abrū*, fol. 298.) From this it may be inferred that the

work was written in the ninth century of the Hijrah. The compiler, whose name does not appear, states that he had drawn the contents partly from books, and partly from traditions handed down in his family, which was also descended from Nizām ul-Mulk.

Fakhr ul-Mulk (Abul-Muzaffar 'Alī), to whom the counsels are addressed, was the eldest son of Nizām ul-Mulk. Appointed Vazir by Barkyārūk, A.H. 488, he afterwards held the same office under Sanjar in Naishāpūr, until he was assassinated, like his father, A.H. 500. See *Kāmil*, vol. x., pp. 172, 287.

The work, which is designated in the preface as "the Counsels," *مصائح*, is more generally known by the name of *وصایای نظام الملک*, by which it is referred to in the *Rauzat us-Ṣafā* (Notices et Extraits, vol. ix. p. 149, and the *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 91). Compare Hammer, *History of the Assassins*, p. 45, and *Mélanges Asiatiques*, vol. vi., p. 115. Several extracts, translated by a Munshi, will be found, under the title of *Majma' Wasāyā*, in Sir H. Elliot's *History*, vol. ii. pp. 485—504.

Contents: Preface, fol. 4 *a*. Mukaddimah. Notice on the life of Nizām ul-Mulk, fol. 5 *b*. Fasl I. Warnings against the dangers of the Vazirate, fol. 13 *a*. Fasl II. Rules and duties of the Vazirate, fol. 42 *b*.

Another copy, Add. 26,267, begins as follows:

شرف محمدات پادشاهی راست که امساط فخر دین

A short notice on the work is prefixed to the present volume, fol. 2, 3. It is signed *دسر رحشان* and dated Delhi, April 17, 1866. Nayyir i Rakhshān is the *nom de plume* of Navvāb Muḥammad Ziyā ud-Dīn Aḥmad Khān, son of Navvāb Aḥmad Bakhsh Khān, a distinguished scholar and poet of Delhi, to whom Sayyid Aḥmad Khān has devoted a notice in his *Āṣār us-Ṣanā'id*, vol. iv. p. 152.

Or. 254.

Foll 72; 6½ in by 4½; 15 lines, 2½ in. long; written in neat Nestalik, apparently in the 15th century. [Geo Wm HAMILTON.]

A work treating of the duties of kings and the art of government.

Author: Islām B Ahmad B. Muhammad ul-Ghazzālī, [sic] محمد بن احمد بن محمد الغزالي

Beg حمدى كه اسماع ارباب صوامع حوامع ملكوت

The preface contains a wordy panegyric on the reigning sovereign, Amir Sultān Husain. It includes a Kasīdah in his praise by Sal-mān, the court poet of the Ilkānis, which leaves no doubt as to his identity. Sultān Husain was the son of Shaikh Uvais, the second prince of the Ilkāni dynasty. He ascended the throne in Tabriz, after his father's death, in A H 776, and was put to death, after a short and chequered reign, A.H 784, by his brother, Sultān Ahmad. See Rauzat us-Şafā, vol. v, p. 172, and Ḥabīb us-Siyar, vol. iii, Juz 1, p. 137.

It is stated in the preface that the work had been originally written in Greek by Aristotle, and that the present version was made from the Arabic by order of Şultān Ḥusain. A legendary account of Alexander and his "Vazir," the sage Aristotles, حکيم ارسطاطلس, foll. 15 a—25 b, is prefixed to the treatise, which purports to contain the precepts addressed by that philosopher to his sovereign.

The work is written in prolix and ornate prose, interspersed with numerous verses. The present copy is imperfect at the end.

The MS. is endorsed سلوك السلطنة, and on the first page is written the following title
هذا كتاب من تصبف الامام الهام امر اسلام بن احمد
بن محمد الغزالي في معرفة سلوك السلطنة

The same page is covered with the notes and seals of former owners. One of the latter contains the name of an Amir of Shahjahān's reign with the date 1054, while some of the more recent belong to the kings of Oude.

Add. 7618.

Foll 250, 10½ in by 9, 15 lines, 3 in long, written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A H 996 (A.D 1588). [Cl J Rich]

دخيرة الملوك

A treatise on political ethics, and the rules of good government.

Author: 'Alī B. ush-Shihāb ul Ḥamadānī,
على بن الشهاب الهمداني

Beg. حمد سدرو ثانی بی شار حضر ملکی را که اسباب معاش

Amir Sayyid 'Alī B. Shihāb ul-Dīn B Mir Sayyid Muhammad ul-Ḥusaini, of Ḥamadān, a celebrated saint, and founder of an order of Sūfis, led the itinerant life of a Darvish, and is said to have visited all parts of the Muslim world. He is especially known as the apostle of Kashmir, which he entered, in A H 781, with a train of seven hundred followers, and where he acquired great influence on the Sultan Kutb ul-Dīn. He spent in that country the last years of his life, died shortly after setting out on his return to Persia, on the 6th of Zulhijjah, A H. 786, at the age of seventy-three, and was buried in Khuttilān. Notices on his life will be found in Javāhir ul-Asrār, Add. 7607, fol. 121, Majālis ul-Mūminin, Add. 23,548, fol. 340, Nafahāt ul-Uns, Calcutta ed., p. 515, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 87, Vākīāt i Kashmir, Add. 26,282, fol. 40, and Newall, History of Cashmere, Journal of the Asiatic Society of Bengal, vol xxii., p. 414, and vol. xxxiii., p. 278. Some of his works are mentioned in the Arabic Catalogue, 406 a.

The Zakhīrat ul-Mulūk is divided into ten books (Bāb). Its contents have been stated by Hāj. Khāl., vol. iii, p. 429, Tonberg, Upsala catalogue, p. 290, and Flugel, Vienna catalogue, vol. iii, p. 281. Compare Stewart, p. 50, Uri, p. 273, and the Leyden catalogue, vol iv., p. 220.

Add. 16,818.

Foll. 218; 9½ in. by 5; 17 lines, 3 in. long; written in Nestalik, with gold-ruled margins, apparently in the 16th century. [WM. YULE.]

The same work.

Or. 253.

Foll. 173; 9 in. by 5; 21 lines, 3 in. long; written in small Naskh; dated Ramazān, A. H. 1089 (A. D. 1678.)

[GEO. WM. HAMILTON.]

سلوك الملوك

A treatise on the mode of governing in accordance with the Muslim law.

Author: Fazl B. Rūzbahān Isfahānī, فضل ابن روزبهان اصفهانی

Beg. اسم الباب هر کتاب محمد آن ملک وهاب

The occasion on which the work was written is told at great length in the preface. After the death of Abu-l-Fath Muhammad Shaibānī Khān, at Merv, A. H. 910,* the Uzbek princes retired to Turkistan, and Māvarā-un-nahr, invaded by the Chaghatāi forces under Bābar, became overspread with heresy and perverse practices. When, two years later, Abu-l-Ghāzī 'Ubaid-Ullah Khān resolved to attempt the recovery of the lost kingdom, he performed, in Muharram, A. H. 918, a pilgrimage to the tomb of Khwājah Ahmad Yasavi, and there took a solemn vow that, if successful, he would conform in every act of his rule with the behests of divine law. He attacked Bukhārā a few days later, and completely routed Bābar, who had brought from Samarkand superior forces against him. After re-establishing Uzbek rule throughout Māvarā-un-nahr and taking his residence in

Bukhārā, he sent for the author, then living in Samarkand, who by his desire wrote the present work in order to assist the young sovereign in the performance of his vow.

The author adds that he sets forth on every point the teaching of the Ḥanafī and Shāfī schools.

'Ubaid Ullah Khān, more commonly known as 'Ubaid Khān, was the son of Maḥmūd Sulṭān, a brother of Shaibānī Khān. He was the most powerful Uzbek chief during the reign of Kūchkunji Khān, A. H. 916—936, and a formidable foe to Shāh Ismā'il and Ṭahmāsp, whose dominions he repeatedly invaded. He was raised to the Khānship A. H. 940, and died A. H. 946. See Erskine, *History of India under Baber*, vol. i. pp. 309, 322, and Rauzat uṭ-Ṭāhirin, Or 168, p. 365.

The work is divided into an Introduction and fifteen chapters (Bāb), as follows: Mukaddimah. Legal meaning of the titles Imām, Sulṭān, Amīr, and Vazīr, fol. 14 b. Bāb. I. Maintenance of the law: appointment of the Shaikh ul-Islām and Muftis, fol. 19 b. II. Appointment of Kāzis and their duties, fol. 31 b. III. Appointment of the Muhtasibs and their functions, fol. 54 a. IV. Appointment of Dāroghahs, watchmen, vālī-mazālūm, and frontier guards, fol. 65 a. V. Public alms (Sadakat), fol. 78 b. VI. Tithes and imposts, fol. 93 a. VII. Treasure-trove and heirless estates, fol. 112 b. VIII. Penal laws, fol. 120 b. IX. Observance of pilgrimage, Friday-assemblies, festivals, etc., fol. 134 a. X. Repression of mutinies, fol. 144 a. XI. Religious war, fol. 148 a. XII. Booty and its division, fol. 154 b. XIII. Laws concerning renegades, fol. 160 b. XIV. Treatment of Zimmis (Christians and Jews), fol. 164 b. XV. Engagements contracted with unbelievers, fol. 170 a.

The end of Bāb XIV. and the beginning of the next are wanting.

* See *Memoirs of Baber*, translated by Wm. Erskine, p. 239 seqq

MATHEMATICS.

Add. 23,570.

Foll. 136; 6 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$; written in minute Nestalik; dated Yazd, A.H. 1014—1018 (A.D. 1605—1609). [ROBERT TAYLOR]

A collection of mathematical tracts, mostly Arabic (see Arabic Catalogue, p. 622) The following is Persian.

Foll 117—133, 17 lines, 1 $\frac{3}{4}$ in. long.

فوائد جمالی

A manual of geometry, translated from an Arabic work entitled اشكال الناموس

Translator. Mahmūd B. Muhammad B. Muḥammad B. Kivām ul-Kāzī ul-Vābshatā'i, commonly called Mahmūd ul-Haravī ul-Hai'avi, محمود بن محمد بن محمد بن قوام القاضي الواشاني [sic] المشتهر بمحمود الهروي الهندي

محمد بن حد ثناء بن مديها و سياس بن عباس Beg که قدم شهسوار

The translator calls the author of the work Shams ud-Din Sayyid Hakīm Samarkandi. (According to Haj Khal, vol i. p. 322, it was Muhammad B. Ashraf us-Samarkandi, who died about A.H. 600) He dedicates his translation to an Amīr Jamāl ud-Din Sultān Husain, in whose honour he gave it the above title

That prince's name is preceded by the following titles امير و اميرزاده اعظم الفخار اعظم امراء العجم نور حدته امارت و ابانت العجم، from which it would appear that he was not a sovereign, but a provincial governor

The translation is divided, like the original, into a Mukaddimah and thirty-five theorems مشكن, the last of which is imperfect at the end.

The original work, Ashkāl ul-Ta'sīs, was written A.H. 593 See Casiri, vol i. p. 380. A commentary upon it by Kāzī Zādah is mentioned in the St. Petersburg Catalogue, p. 119.

Add. 7693.

Foll 72, 7 in. by 1 $\frac{3}{4}$, 13 lines, 2 $\frac{1}{4}$ in. long; written in neat Nestalik, with 'Unvān, apparently in the 17th century. [CL J. RICH.]

مفتاح كنوز ارباب قلم ومصباح رموز اصحاب رقم

A treatise on some ingenious arithmetical operations invented by the author.

Author: Khalil B. Ibrāhīm, خليل بن ابراهيم شكر و سياس سرار حردست که داب او. ار صف امکا

The work is divided into a Mukaddimah, ten chapters (Fasl), and a Khātimah. This is the treatise which is apparently twice mentioned by Haj Khal., vol. vi. p. 29, under two different forms of the author's name; it is attributed in the first instance to the author, and in the second to Khalil B. Ibrāhīm, as in the present copy. As the honorific title Khair ud-Din is commonly coupled with the name of Khalil, it is very probable that both belonged to one and the same writer. The author states in the preface that he wrote the treatise at the request of some friends, and that it owed its success to its appearance in the auspicious days of the great Sultan Muhammad B. Murād B. Muhammad (i.e. Muhammad II, A.H. 825—855)

Add. 5649.

Foll 86, 10 $\frac{1}{4}$ in. by 7 $\frac{3}{4}$, 15 lines, 3 $\frac{1}{4}$ in. long, written in Nestalik; dated Calcutta, Zulhijjah, A.H. 1190 (A.D. 1777).

[NATH. BRASSEY HALHED.]

ليلاوتي

Lilāvati, a treatise on algebra and geometry, translated from the Sanskrit.

Translator: Faiẓi, فیضی

Beg. اول زشای نادشاهی کونم
وانکه زشاندش الہی کونم

Shaikh Abul-Faiz, with the poetical surname of Faizī, which he subsequently altered to Fayyāzī, was the eldest son of Shaikh Muḥarak Nāgūrī, and the brother of Abul-Faiz. He was born in Agra, A.H. 954, became a great favourite of Akbar, who bestowed upon him the title of Malik ush-Shu'arā, or poet laureate, and died on the 10th of Ṣafar, A.H. 1004. The present work is mentioned by Abul-Faiz, among various translations made for Akbar, in the *Ā'in i Akbarī*, vol. i. p. 116. The same author gives notices of Faiz's life, with copious extracts from his poetical compositions, in the *Akbar Nāmāh*, vol. iii. pp. 716—738, and in the *Ā'in i Akbarī*, vol. i. p. 235, while Bada'ionī inveighs against him with the bitter rancour of Muhammadan bigotry, in *Muntakhab ut-Tavārikh*, vol. iii. pp. 299—310, a passage translated in Elliot's History, vol. v. pp. 544—9. See also Mir'at ul-'Alam, Add. 7657, fol. 452, and Blochmann, translation of *Ā'in i Akbarī*, vol. i. p. 490.

After a panegyric on Akbar, by whose order the translation was written, Faizī states in the preface that the Hindi (*i.e.* Sanskrit) original was due to Bhāskarāchārya بهاسکراجاریا, of the city of Bedar, in the Deccan. The time of composition, he adds, is not exactly known, but an astronomical treatise of the same author, entitled *سکرن کوہل*, had been written in the year 1105 of Sālvāhan, *i.e.* 373 years before the "current year," namely the 32nd of the Ilāhī era (A.H. 995—6). The preface concludes with a legend on a daughter of Bhāskara called Lilāvati, and on the circumstance which led to the composition of the book of the same name.

The Sanskrit text has been printed in Calcutta, 1832, and English translations have been published by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Faiz's

version has been printed in Calcutta, 1828. For accounts of Bhāskara's mathematical works see Edward Strachey, "Early History of Algebra," *Asiatic Researches*, vol. xii. pp. 159—185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," *Calcutta*, 1805, Colebrooke's *Miscellaneous Essays*, vol. ii. pp. 419—450, and A. Weber, *Vorlesungen*, p. 231.

The present volume contains marginal notes by N. B. Halhed, extracts from which by J. H. Hindley are preserved in Add. 7032.

Add. 16,869.

Foll. 156; 8½ in. by 5; 13 lines, 3 in. long, written in Indian Shikastah-āmiz; dated Shāhjahānābād, Jumādī I, A.H. 1111 (A.D. 1728). [WM. YULE.]

بیج گنت

A treatise on algebra, translated from the Sanskrit Vijaganita of Bhāskarāchārya
Translator: 'Atā Ullah Rashidi B. Ahmad Nādir, عطاء اللہ رشیدی بن احمد نادر

Beg. اول زشاندش آلہمی کونم
پس نعت رسول او کہاهی کونم

The translator states that he wrote this work in A.H. 1044, the 8th year of Shāhjahān, to whom it is dedicated. It is divided into a Mukaddimah and five Makālahs. The same translation is noticed by Aumer, *Munich Catalogue*, p. 136.

For editions and translations of the Vijaganita see Zenker, *Bibl. Orient.* vol. ii. p. 340.

Add. 16,744.

Foll. 113, 8½ in. by 6½; from 13 to 19 lines, 4 in. long; written in cursive Indian Nestalik, dated Sha'bān, the 7th year of Farrukhsiyar, A.H. 1130 (A.D. 1718).

[WM. YULE.]

I. Foll. 3—56.

منخب

A treatise on arithmetic, translated from the Arabic treatise entitled *حلاصة الحساب*, by Bahā ud-Din Muhammad B. Ḥusain 'Amīlī (d. 1031; see Arabic Catalogue, p. 622 b.)

Translator: Lutf Ullah Muhandis B. Ustād Ahmad Mi'mār Lāhaurī, *لطف الله مهندس*

ابن اسناد احمد معمار لاہوری
الحمد لله . . . اما بعد ميكوند فقير لطف الله
مهندس

The translator is known as the author of a rhymed abridgment of Daulatshāh's *Tazkirah*. He uses *مهندس* as his *Takhallus*. See Oude Catalogue, pp. 116, 122.

He states that he wrote the present translation by desire of the noble Sayyid Mir Muhammad Sa'id B. Mir Muhammad Yahyā, and that the above title conveys the date of composition, viz. A.H. 1092.

II. Foll. 57—99.

خلاصہ راز

A treatise in verse on arithmetic, mensuration, and algebra, in ten sections (*Bāb*).

Author: 'Atā Ullah B. Ustād Ahmad Mi'mār *عطا الله بن اسناد احمد معمار*, a brother of the preceding, and probably identic with the translator of *Bijganit* (p. 450 b).

شکر یحییٰ نواح دارلی حد یحییٰ نواح لم یرلی Beg.

The author begins with eulogies on Shāh Jahān and Prince Dārā-Shukūh, to the latter of which the work is dedicated.

III. Foll. 100—107.

A treatise on the properties of numbers *احصاء اعداد*, in four *Makālahs*, by Lutf Ullah Muhandis; see Art. I.

الحمد لله . . . ميكوند فقير لطف الله متخلص
بمهندس

ASTRONOMY

Add. 7697.

Foll 157, 9½ in by 6½, 21 lines, 1½ in long; written in fair Naskhi, dated Ramazūn, A.H. 685 (A.D. 1286). [Cl. J. Rich.]

کتاب الفہم لاولئل التجميم

A treatise on astronomy.

Author Abu Raihān Muhammad B. Ahmad ul-Birūnī, *محمد بن احمد البیرونی*

دانش صورت عالم و حکونکی نهاد اسمان وزمین
to which the following heading is prefixed
فہم کردن اسناد ابو ریحان محمد بن احمد البیرونی
رحمہ الله علیہ مراہدء علم نجوم را بطریق مدحل

Al-Birūnī, the celebrated philosopher, and contemporary of Ibn Sinā, was born in the city of Khwārazm, A.H. 362, and was so called, according to Sam'ānī, Add. 23,355, fol 98, from "Birūn," the outskirts of the town, *البيروني نكر الناء*. He lived at the courts of Kābūs B. Vashmagir, prince of Jurjan, who reigned A.H. 388—403, and of Abul-'Abbās Māmūn B. Māmūn, the last of the independent rulers of Khwārazm, who was put to death by rebels A.H. 407. Having repaired, shortly after, to Ghaznah, al-Birūnī spent the rest of his life under the patronage of the Ghaznavi Sultans, Mahmūd and Mas'ūd, whom he accompanied in their Indian campaigns. He died in Ghaznah, A.H. 440. See Professor Sachau's introduction to "Chronologie Orientalischer Volker von Alberuni," pp. 1—38, Renaud, Introduction à la Géographie d'Aboulféda, pp 95—8, and Sir H. Elliot's notice, enlarged by Professor Dowson, History of India, vol. ii. pp. 1—8.

The author, after remarking that, before entering upon the investigation of astronomical problems, it was necessary to make one's self acquainted with the configuration of

heaven and earth, and the technical terms used by astronomers, states that he had written the present elementary treatise at the request of Raihānah, daughter of al-Ḥasan, of Khwārazm, and had set forth in it, by questions and answers, the principles of geometry and arithmetic, the figure of the world, and judicial astrology, احكام النجوم.

The text is divided into short sections by the questions, which are written in red, as headings. A table of these sections (Bāb), 530 in number, occupies foll. 1—7. The work contains numerous diagrams, astronomical tables, and drawings of the constellations. These last fill twenty-seven pages, foll. 41—54. Some leaves are wanting after fol 140; the lacune extends from Bāb 475 to Bāb 481.

The date of composition is fixed by a passage of the chronological section, fol 98 a, in which the author states the very day on which he was writing; this was the 25th of Ramazān, A.H. 420 (in another copy, Add. 23,566, A.H. 425).

The Tafhūm is extant in a Persian and an Arabic edition, neither of which purports to have been translated from the other. Two copies of the latter are preserved in the Bodleian library; their contents, which perfectly agree with those of the Persian edition, have been fully stated by Nicoll, pp. 262—268.

The above title, which is found in the subscription of the present copy, is nearly the same as that by which the author designates the work in his *Fihrist* (Sachau's introduction, p. 44), viz. كتاب المعجم لأوائل صاعه النجوم. This last form is given by Haj. Khal., vol. ii. p. 385, who adds that the work had been written, A.H. 421, for Abul-Ḥasan 'Alī B. Abil-Faḍl ul-Khāṣṣī, a notice probably applying to another recension of the same work.

The present copy was written by Ibn ul-

Ghulām ul-Kūniyavī ابن الغلام الفونوي, who wrote also, as has been noticed by Professor Sachau, p. xv, the valuable Leyden MS (Catalogue, vol. ii. p. 296), containing an account of Rāzi's and Bīrūnī's works, written by the latter, and dated A.H. 692.

On the first page is a note by a former owner, whose name has been erased, stating that he had purchased the MS. in Sivas, A.H. 732.

Add. 23,566.

Foll. 79, 11 in. by 7½; 23 lines, 5¼ in. long, written in Nestalik, apparently in the 19th century. [ROBERT TAYLOR.]

The same work.

This copy has, instead of the preface, a short doxology, which begins thus الحمد لله الذي جعل النجوم زينة للسموات ومزجاً

There are two lacunes in the body of the work, viz one after fol. 72, extending from Bāb 478 to 489 (according to the numeration found in the table of Add. 7697), and another after fol. 76, extending from Bāb 513 to 523. The language is, to some extent, modernized.

Add. 7700.

Foll. 69; 8¾ in. by 5¼; 27 lines, 3¾ in. long, written in small Nestalik, apparently in the 15th century. [CL. J. RICU.]

مختصر در معرفت تفویم

A compendious manual on the computation of the almanack, by Naṣir ud-Dīn Tūsī (see above, p. 411 b), with a commentary, the author of which is not named.

Beg of the manual: ابن مختصرست در معرفت نجوم مشتمل بر سی فصل

The work is divided into thirty chapters (Faṣl), and, from that circumstance, it has become generally known as Si Faṣl, سی فصل. Its contents have been stated in the Vienna Jahrbucher, vol. 67, Anzeigebblatt, p. 44,

Bodleian Catalogue, vol. ii. p. 300, and Vienna Catalogue, vol. ii. p. 490. See also Haj Khal., vol. iii. p. 642, and the Leyden Catalogue, vol. iii. p. 148. An Arabic version is noticed in the Arabic Catalogue, p. 188 *a*.

The work was written, as incidentally stated by the author, Fasl 22, fol. 55, in A. H. 658, that is to say, as the commentator remarks, some time before the commencement of the observations in Marāghah, which extended from A. H. 860 to 872.

In the preface, which is somewhat defective at the beginning, the commentator, after describing the gradual steps by which men were led to the observation of the motions of the heavenly bodies, bewails the sad neglect of astronomy in his day, and complains that, in spite of his long and distant travels, he had not succeeded in meeting with a competent master of that science.

From a passage, fol. 56 *a*, in which the commentator indicates the positions of the planets for A. H. 824, it appears that this was the year in which he wrote.

Or. 1585.

Foll. 38; $7\frac{1}{2}$ in. by $4\frac{1}{4}$, 11 lines, 2 in long; written in Nestalik; dated Jumāda II, A. H. 1079 (A. D. 1668)

[SIR HENRY C. RAWLINSON]

A treatise on the astrolabe, without author's name. It is the well known manual of Nasir ud-Din Tūsī, which, from its division into twenty chapters (Bāb), is known under the name of Bist Bāb. See Haj. Khal., vol. ii. p. 83, Uri, p. 287, the St. Petersburg Catalogue, pp. 112, 306, and the Copenhagen Catalogue, p. 9.

Add. 22,752.

Foll. 136; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated A. H. 1221 (A. D. 1806).

شرح دست باب در معرفت اسطرلاب

A commentary on Nasir ud-Din Tūsī's treatise on the astrolabe, with the text

Author. 'Abd ul-'Alī B. Muhammad ul-Barjandī, عبد العلی بن محمد الرحمدی

Beg. فاتحه خطب ازهر داب و حاشیه مقل در همه حال

Nizām ud-Din 'Abd ul-'Alī ul-Barjandī was a pupil of Mansūr B. Mu'm ud-Din Kashī, and of Saif ud-Din Taftāzānī, the Shaikh ul-Islām of Herat (who died A. H. 916). He wrote commentaries upon the Tazkīrah of Nasir ud-Din Tūsī, the Tahrīr Majstī of the same author, and upon the Zij of Ulugh Beg (this last is dated A. H. 929, see p. 457 *b*). He left also a treatise on the distances and sizes of planets, dedicated to Ḥabīb Ullāh, Vazīr of Khorasan (see p. 98 *a*), and another on the construction of almanacks, which was completed in A. H. 883, and which has been lithographed in Tabriz (?), A. H. 1276. The author of Ḥabīb us-Siyar, vol. iii., Juz 4, p. 117, writing A. H. 930, speaks of him as still living, and he is mentioned in Mu't al-Adwār among the great scholars of the reign of Tahmasp. See also Uri, p. 284, the St. Petersburg Catalogue, p. 111, and Haj. Khal., vol. iv. p. 471.

A short preface is followed by an introduction مقدمه, foll. 7 *b*—10 *b*, containing definitions of technical terms. The commentator mentions, fol. 129 *a*, some tables of the positions of stars calculated by himself for the year 853 of Yazdagird (A. H. 889—890). He states at the end that the date of composition of the commentary is expressed by the name of the month جمادی الآخر in which it was completed. That name, as written in the MS., gives 899, but, if we read جمادی according to the usual spelling, the date would be A. H. 890.

This copy was written, as stated in the sub-

scription, for Abu'l-Fath Sultān-Muhammad, called Shāh Khudābandah, a descendant of the Safavis who fled to India A.H. 1205, and settled in Lucknow; see p. 133 *b*. Foll. 1 *b*—5 *a* and 133 *b*—136 *a* contain some additional tables.

Add. 7698.

Foll. 162; 9½ in by 6½, 21 lines, 4¾ in. long; written in fair Naskhī, apparently in the 14th century. [CL. J. RICH.]

زيج الميخاني

The astronomical tables constructed by order of Ilkhān, *i. e.* Hulagū, by Nasir ud-Din Tūsī, نصرالدین طوسی

Beg. الحمد لله رب العالمين حدای تعالی
حکمر خان را فرب داد

After giving a short account of Chingiz Khān and his successors down to Hulagū, the author states that the latter prince, after rescuing him, Nasir of Tūs, from the land of the Mulhids (Ismā'īlis), and appointing him his chief astronomer, had called together other adepts to assist him in the work, viz. Fakhr ud-Din Marāghī from Mausil, Mu'ayyid ud-Din 'Urzi from Damascus, Fakhr ud-Din Khalafī from Tiflis, and Najm ud-Din Dabirān from Kazvin. Having selected the site of Marāghah, and provided the requisite buildings and instruments, the astronomers commenced a series of observations, which were completed under Abaka Khān, and Nasir ud-Din compiled their results in the present tables, which he presented to the reigning sovereign.

The author then proceeds to review the earlier tables to which they had referred for comparison, namely those of Hipparchus, 1400 and some years anterior to the beginning of their observations, of Ptolemy, 285 years later than Hipparchus, of al-Māmūn, 430 and some years before their own time, of al-Battānī, somewhat later in Syria, of al-Hakim

in Egypt, and of Ibn al-A'lam in Baghdād, the latter two being 250 years earlier than the present tables.

The work is divided into four books (Ma-kālah), as follows: I. On cras, in a Mukaddimah and two Bābs, fol. 3 *b*. It treats of the Chinese era 年号, the eras of the Greeks, Arabs, and Persians, and that of Malakshāh. II. On the motions of the planets, and their position in longitude and latitude, in thirteen Fasls, fol. 21 *b*, with tables, foll. 30—82. III. On the determination of the times and of the horoscopes of each time, در معرفت اوقات, in fourteen Fasls, fol. 83 *b*; tables, foll. 90—110. IV. On other astronomical operations, in two Bābs: Bāb 1. on horoscopes of nativity, in seven Fasls, fol. 111 *b*, with tables, foll. 116—119. Bāb 2. Prognostics connected with the ascendant of the world, که نعلی نطالع عالم دارد, foll. 120 *a*—122 *b*.

Foll. 123—152 contain various additional tables, with explanations in Arabic and Persian, and foll. 153—160 an Arabic tract, with the heading شرح العمل بالحدود المربعه بدوائى السب

The appointment of Nasir ud-Din by Hulagū, A.H. 657, and the erection of the observatory, are recorded in the Jāmi' ut-Tavārikh See Add. 16,688, fol. 105, Quatre-mère, Reshū eddin, p. 325, and Ḥabib us-Siyar, vol. iii., Juz 1, p. 59.

In the last work, p. 61, the Zīj of Nasir ud-Din is designated by the name of نيسوق. زيج الميخاني instead of its usual title زيج الميخاني. See Haj. Khal, vol. iii. p. 561, Jourdain, Magazin Encyclopédique, 1809, vol. vi. p. 97, and the Leyden Catalogue, vol. iii. p. 149. A table of longitudes and latitudes, extracted from it, has been edited by John Greaves, who published in the same year, London, 1652, the introduction of a commentary upon it by Maḥmūd Shāh Khuljī, under the

title of *Astronomica quædam ex traditione Shah Cholgi Persæ*. An Arabic version of the *Zij i Ilkhānī* is mentioned by Uri, p. 195.

Add. 11,636.

Foll. 69; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 27 lines, $4\frac{1}{8}$ in. long; written in Naskhī; dated Baghdad, Rabi' II., A.H. 795 (A.D. 1393).

توضیح زیج ایلخانی

An enlarged recension of the preceding work.

Author *Al-Ḥasan B. ul-Ḥusain B. ul-Ḥasan Shahanshāh us-Simnānī ul-Munajjim* الحسن بن الحسن بن الحسن شهنشاه السمنانی المنجم

This is the author's autograph, as shown by the following subscription: *تم الكتاب بفضل الله تعالى وحسن توفيقه في ربيع الثاني سنة ٨١٥ هجره كانه و مولفه الحسن بن الحسن السمنانی المنجم هده الله تعالى صراطا مسقيها بمدنه السلم بغداد حرسها الله تعالى من الامام*

His name appears again, in a more complete form, in the signature of an *Ijāzah*, or licence, on the opposite page, dated in the middle of Muharram, A.H. 796. This licence was granted by the author to an astronomer called *Shihab ud-Din 'Abd Ullah*, with whom he had read the *Zij i Ilkhānī* in Tabriz, A.H. 788. On the same page is written, by another hand: *خط مولانا الاعظم سلطان المتبحرين كمال الدين حسن سمنانی*

After praising the original work, which he had tested by his own observations, the editor states in the preface, the first page of which is wanting, that a desire to facilitate its use to beginners had induced him to prepare the present *Tauzīh*, or "lucid exposition," in which, while eliminating some superfluous portions, he had inserted useful explanations, and some supplementary tables of his own composition.

The *Tauzīh* is divided, like the original work, into four *Makālahs*. The MS., however, is very defective, and contains only the following portions. *Makālah I* The *Mukaddimah* and *Faṣls* 1—4, fol. 2 *b*. *Makālah III*. *Faṣls* 12—14, fol. 8 *a*. *Makālah IV*, fol. 8 *b*. Supplementary tables, to which a statement of their contents is prefixed, foll. 16 *a*—68.

Add. 7703.

Foll. 31; 8 in. by $5\frac{1}{2}$; 19—23 lines, $3\frac{1}{4}$ in. long; written by two hands, apparently in the 18th century. [Cl J Rich]

ارشاد

A short manual on the use of the astrolabe, divided into fifty short sections (*Bāb*), a table of which is given at the beginning.

Author. *Nasir ud-Din Ahmad B. Muhammad Shirāzī* ناصر الدین احمد بن محمد شیرازی

شکرو سواس بی حد و عد آوردنکاری را حل
حلاله

The titles *مولداتی معظم حاسوس املک* are prefixed, in the opening lines, to the name of the author, who describes the work, in a short preamble, as *مختصری در علم اسطرلاب*. From the repeated mention of Isfahan in the examples, it appears to have been written in that city. The year 697 of the Hīrah, for which the position of some stars is indicated, fol. 29 *b*, is probably the date of its composition.

Add. 16,742.

Foll. 158; $9\frac{1}{4}$ in. by 6; 19 lines, $3\frac{3}{8}$ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [WM YULE]

The astronomical tables of *Mirzā Ulugh Beg*.

Author: *Ulugh Beg B. Shāhrukh B. Tīmūr Kūrgān* الغ بیگ بن شاهرخ بن تیمور کورگان.

بارك الذى جعل فى السماء دوحا Beg.

Ulugh Beg, the eldest son of Shāhrukh, born in Sultāniyyah, A II 796, was appointed by his father, A II 812, to the government of Māvarā un-Nahr, which enjoyed under his rule a long period of prosperity, and established his residence in Samarkand. After his father's death, and a victorious encounter with his nephew and competitor, 'Alā ud-Daulah, he ascended the throne in Herat, A II 852. His short and troubled reign came to a tragic end in A II 853, when he was put to death by his son Muḥā 'Abd us-Latif. See Matla' us-Sa'dain, fol. 45, 119, 256, Habib us-Siyar, vol iii, Juz 3, p 151, Price's Retrospect, vol iii pp 566—75, and Sédillot, Introduction aux Prolegomènes, pp. 125—131.

The observations embodied in the tables were commenced, as the author states in the preface, by his master Ṣalāh ud-Din Mūsā, called Kāzī-Zadah Rūmī, and by Ghiyās ud-Din Jamshīd. The latter, however, having died in the early stage of the work, and the former before its conclusion, it was carried on and completed with the assistance of a youthful astronomer, 'Alī B. Muhammad Kūshjī, whom Ulugh Beg calls his beloved son. The date of composition is not expressly stated. It was probably A II 841; for that year is taken as the starting point of several of the tables.

The building of the observatory, N.E. of Samarkand, is recorded by the contemporary author of the Matla' us-Sa'dain among the occurrences of A.H. 823. The same historian names four astronomers to whom the observations were intrusted, viz: Ṣalāh ud-Din Mūsā Kāzī Zādah Rūmī, 'Alā ud-Din Kūshjī, both inhabitants of Samarkand, Ghiyās ud-Din Jamshīd, and Mu'in ud-Din, the last two from Kashān. He adds that the new tables received the name of زج سلطانی. The commentator, 'Abd ul-'Alī, de-

signates the work of Ulugh Beg by the title of زج حددد سلطانی, while the Rauzat us-Ṣafā, vol vi. p. 202, and the Habib us-Siyar, l. c., call it زج حددد کورانی.

The above statement of Ulugh Beg, combined with the date assigned in the Matla' us-Sa'dain to the building of the observatory, shows that Kāzī Zādah cannot have died so early as A.H. 815, as asserted by Haj. Khal., vol i p 322, or Ghiyās ud-Din Jamshīd so late as A.H. 887, as stated in the St. Petersburg Catalogue, p. 118. Both died during the course of the observations, which were carried on from A II 823 to 841.

The author of the Haft Iklim mentions, under Kashān, Add. 16,734, fol 387, both Ghiyās, ud-Din Jamshīd and Mu'in ud-Din as eminent astronomers. He adds that the former was ignorant of the etiquette of courts, but that Ulugh Beg was obliged to put up with his boorish manners, because he could not dispense with his assistance. Ghiyās ud-Din wrote for Ulugh Beg, A.H. 818, a treatise on astronomical instruments. See the Leyden Catalogue, vol v. p. 237.

'Alā ud-Din 'Alī B. Muhammad Kūshjī became, as a youth, a great favourite of Ulugh Beg, who called him his son, and used, while hunting, to intrust him with his hawk; hence his surname Kūshjī, "the falconer," which, however, according to the Shakā'ik, was derived from his father's office. Having left his master clandestinely, 'Alī proceeded to Kirman, where he prosecuted his studies under the best masters, and wrote his well known commentary upon the Tajrid of Nasir ud-Din Ṭūsī. It was after his return to Samarkand that Ulugh Beg employed him on the completion of his great astronomical work.

Sometime after the death of that prince, finding himself neglected by his successors, 'Alī Kūshjī repaired to Tabriz, then the residence of Uzūn Ḥasan, the Ak Kuyunlu ruler,

who sent him on a friendly mission to Muhammad II. Received with great honour by the latter, he presented him with a manual of arithmetic, called, in honour of the Sultan, al-Muhammadiyah.

A treatise on astronomy, subsequently written by him for the same sovereign, was entitled al-Fathiyyah in memory of the conquest of the Irak Ajam. 'Ali Kūshji died in Constantinople in the reign of Muhammad II., and, according to Haj. Khal., vol. ii. p. 198, A.H. 879. See Habib us-Siyar, vol. iii, Juz 3, p. 160, Shaka'ik, Add. 9583, fol. 57, Scheref-Nameh, edited by Vehamnof, vol. ii. p. 123, and the St. Petersburg Catalogue, p. 303.

The Zij i Jadid follows the arrangement of the Zij i Ilkhāni, and is divided, like the latter work, into four Makālahs, with similar headings. They begin respectively on foll. 2 b, 13 a, 66 a, and 149 a. The contents have been stated in full, from an Arabic version, in the Bodleian Catalogue, vol. ii. p. 239. The explanatory part of the work has been edited, with an introduction, by L. P. E. A. Sédillot, Paris, 1847, and a French version by the same scholar was published in 1853. Detached portions have been edited under the titles of "Epochæ celebriores ex traditione Ulugh Beigi," by John Greaves, London, 1650, and "Tabulæ longitudinis et latitudinis stellarum ex observatione Ulugh Begi," by Thomas Hyde, Oxford, 1665. See also Haj. Khal., vol. iii. p. 239, Quatremère, Journal des Savants, 1847, pp. 562—76, Uri, p. 281, No lxx., etc.

Add. 11,637.

Foll 212; 10 in. by $7\frac{1}{4}$; 21 lines, $4\frac{1}{2}$ in. long; written in Nestalik, apparently in the 16th century.

The same work.

This copy is more correct than the preceding, but is slightly imperfect at the end; it

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breaks off at the second page of the concluding table, fol. 200. An additional table without any heading is appended, foll. 201—212.

Add. 7699.

Foll. 139; 11 in. by $7\frac{1}{4}$; 33 lines, $4\frac{1}{2}$ in. long; written in small Naskh; dated A.H. 1081 (A.D. 1670). [Cl. J. Rich.]

The same work

At the end are two additional tables. The first is headed جدول عمل سنینی; the second shows the time of midday and midnight for the latitude of Antioch, foll. 131—139.

Copyist: محمد بن رمضان امدی الانطکی

Add. 16,743.

Foll. 41; $9\frac{1}{4}$ in. by 6; 21 lines, $4\frac{1}{4}$ in. long; written in Nestalik, apparently in the 17th century. [Wm. Yule.]

The explanatory text of the preceding work, without the tables.

Add. 23,567.

Foll. 261; 10 in. by $7\frac{1}{4}$; 19 lines, 5 in. long; written in fair Nestalik, dated Mu-harram, A.H. 1045 (A.D. 1635)

[Robert Taylor.]

شرح زیج جدید سلطانی

A commentary on the preceding work.

Author: 'Abd ul-'Ali B. Muhammad B. Husain Barjandi, عبد العلی بن محمد بن حسین، برجدی (see 453 b).

Beg. احذاس حید و سیاس معری ار توهم داهی

The entire text of the Zij, here designated as زیج حدود سلطانی, with the exception of the tables, is inserted in the commentary, and distinguished by a red line drawn over it. The four Makālahs begin respectively on foll. 5 b, 48 b, 128 a and 235 b.

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The commentator says in the preface that he had selected the *Zij* of Ulugh Beg as being the best known in the present time, and that he had not only elucidated its too concise diction, but often corrected its errors.

It is stated at the end that the work was composed in A.H. 929, corresponding to the year 892 of Yazdajird, 1834 of the Greeks, and 445 of the era of Malakshāh (A.D. 1523).

The same commentary is mentioned in Stewart's Catalogue, p. 103, and in *Mélanges Asiatiques*, vol. v. p. 252.

Copyist فضل الله بن محمد موسى سررواري

Add. 23,440.

Foll. 47; 6½ in. by 5, 19 lines, 2½ in. long; written in Naskh, apparently in the 16th century. [ROBERT TAYLOR]

I. Foll. 2—9 An Arabic treatise on prosody (see the Arabic Catalogue, p. 644).

II. Foll. 10—47. A treatise on astronomy, without title

الحمد لله . . . اما بعد ان كذاست مسيل
بر مقدمه و دو معاله

The author's name, which does not appear in the text, is found in the heading على بنوشى در هيئت. 'Ali Kūshī, or Kūshji, and his works, have already been mentioned, p. 456 *b*. The present treatise is, no doubt, the astronomical manual which he composed for Muhammad II. Some copies contain a dedication to that Sultan. See the Vienna Catalogue, vol. ii. p. 489. Haj. Khal mentions it under the title of رساله فى الهيئه, vol. iii. p. 458. The work noticed by him as فتية, vol. iv. p. 379, appears to be a more extended Arabic recension of the same treatise.

Contents. Muḳaddimah. Preliminary notices of geometry and physics, in two *Ḳisms*, fol. 10 *b*. Makālah I. The heavenly bodies, in six *Bābs*, fol. 13 *a*. Makālah II. Figure of the globe, its division into climates, and

the effects resulting from the various positions of the planets, in eleven *Bābs*, fol. 31 *a*. Khātimah. Distances and sizes of the planets, fol. 46 *b*.

The contents are fully stated by Krafft, p. 139. See also Uri, p. 284, No. lxxv., the St. Petersburg Catalogue, p. 303, the Copenhagen Catalogue, p. 9, and the Munich Catalogue, p. 137. A Turkish translation by Kātibi Rūmī is preserved in Add. 7891.

Or. 1560.

Foll. 109; 8 in. by 4½; 15 lines, 2¾ in. long, written in small Naskh; dated A.H. 1054 (A.D. 1644).

[SIR HENRY C. RAWLINSON.]

Four astronomical treatises, three of which are in Arabic, and one in Persian, viz. :—

Foll. 64—101. A manual of astronomy, without author's name. It is the رساله فى الهئه of 'Alī Kūshjī, described under the preceding number

Add. 25,871.

Foll. 78, 10 in. by 6¾; 13 lines, 4 in long; written in Shikastah-āmiz, in the 19th century. [WM. CURETON]

I. Foll. 2—35. An Arabic commentary, by Mir Sharif, on the *Isagoge*; see the Arabic Catalogue, p. 243.

II. Foll. 36—78. The treatise on astronomy above mentioned. Some spaces reserved for diagrams have been left blank.

Add. 7702.

Foll. 32; 7½ in. by 4½; 23 lines, 3¼ in. long; written in minute Nestalīk, dated A.H. 1112 (A.D. 1700—1). [CL. J. RICH.]

A treatise on the instruments used for astronomical observations, especially in the observatories of Alexandria, Marāghah, and Samarḳand.

Author: 'Abd ul-Mun'im 'Amili, عبد المنعم عاملي

Beg. رنما حلققت هذا باطلا سبائك فقنا
عداب الار

From the preface, which is incomplete, it appears that the work was written in Isfahān by order of the reigning Shāh ('Tahmāsp), and nearly three hundred years after the completion of Naṣir ud-Dīn's tables, *i. e.* about A.H. 970. The instruments are minutely described, and illustrated by diagrams.

The work bears no title, but is endorsed

كتاب تعلم الاب زج

Foll. 27 *b*—32 contain miscellaneous extracts.

Or. 1573.

Foll. 137; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 21 lines, $3\frac{1}{2}$ in long; written in Naskhi, apparently in the 19th century. [SIR HENRY C. RAWLINSON.]

I. Foll. 1—111. حل و عقد

A treatise on the computation of almanacks and of nativities.

Author. Kutb ud-Dīn [B.] 'Izz ud-Dīn [B.] 'Abd ul-Ḥayy uz-Zāhidī ul-Kabrī ul-Ḥusainī ul-Lārī, قطب الدين عز الدين عبد الحى الراهدي الكبرى الحسينى اللارى

Beg. ستائش دور از آلاش صابى را سراوراست
که اطباق

The author's object was, as stated in the preface, to elucidate for beginners the directions given by Mirza Ulugh Beg B. Shāh-rukh.

A prayer for the continuation of the reign of Shāh 'Abbās, with which the work concludes, refers approximatively the date of composition to A.H. 996—1038. The year 1027, which is repeatedly used in the examples of calculation, foll. 5 *b*, 44 *b*, was probably the current year at the time of writing.

The author states incidentally, fol. 90 *b*, that he had left his native country, Lār, for

a short residence in Shirāz with the object of perfecting himself in astrology, but was anxious to return speedily to Lār, where he had judicial functions, and was known as the Mufti.

Contents: Preface and table of chapters, fol. 1 *b*. Makālāh I Computation of almanacks, in five Bābs, fol. 4 *b*. Makālāh II Nativities, in three Bābs, fol. 74 *a*. Khātumah. Mode of writing horoscopes, fol. 101 *a*.

The date 1113, which appears in the subscription, has probably been copied from an earlier MS

II Foll. 113—131.

An Arabic treatise by Muhammad Sibṭ al-Māridīnī (see Arabic Catalogue, p. 201 *a*) on the method of reckoning degrees and minutes. It is abridged from كشف الحقائق of Shuhāb ud-Dīn Ahmad Ibn ul-Majdi (Haj. Khal, vol. v, p. 205), and is entitled دقائق الحقائق فى حساب الدرج و الدقائق

Or. 372.

Foll. 419, $13\frac{1}{2}$ in. by $8\frac{1}{2}$; 31 lines, 6 in. long; written in fair Nestalīk with gold-ruled margins, apparently in the 17th century.

کارنامه صاحبقران ثانى زج شاهجهانى

Astronomical tables of the reign of Shāh-jahān.

Author: Farid Ibrāhīm Dihlavī, فرید ابراهیم دہلوی

Beg. حمد یبعد حلقى را سرد که مهندس قدرب
شامله اش

Mullā Farid Dihlavī was the court-astro-nomer of Shāh-jahān. The horoscope of that emperor, calculated by him, is inserted at length in the Pādīshāh Namah, vol. 1. p. 97

The author says in the preface that, after Shāh-jahān had ascended the throne, on the 8th of Jumāda II, A.H. 1037, it occurred to

the Vazir Aṣaf Khān to make that year the starting point of a new era, similar to the Tārīkh i Jalālī, and to be called Tārīkh i Ilāhī Shāhjahānī. The project having been submitted to Shāhjahān and approved, the author received the royal commands to prepare a new Zij in accordance with it, and, as there was not sufficient time for fresh observations, the work was based upon the tables of Ulugh Beg, which, however, received many corrections and improvements.

The year 1041 of the Hijrah, for which the positions of the stars are calculated, was probably the current year at the time of writing. If so, the statement of the Tabakātī Shāhjahānī, Or 1673, fol 320, that Mullā Farīd Munajjim died A.H. 1039, must be incorrect. Mullā Farīd wrote, according to the same authority, an historical work, تاریخی, dedicated to Shāhjahān.

The work is divided, in agreement with the Zij of Ulugh Beg, into a Mukaddimah and four Makālahs, as follows:—Mukaddimah, or prolegomena, treating of Zijis in general, and of the peculiar features of the present work, in five Kisms, fol 3 *b*. Makālah I., treating, in nine Bābs, of the following eras and their reductions, viz.: 1. Ilāhī Shāhjahānī, beginning on the first day of Farvardin of the year of Shāhjahān's accession 2 Hijrah. 3. Greek era. 4. Persian era 5. Malaki, or Jalālī, era 6. Sambat 7. Chinese and Uighūr eras, fol. 6 *b*. Makālah II. Knowledge of times, and of the ascendant of each time, in twenty-two Bābs, fol. 13 *b*, with tables, foll. 21—89. Makālah III. Motion of the planets and stars, and their positions, in fifteen Bābs, fol. 90 *a*, with tables, foll. 98—117.

Of Makālah IV. the present copy contains only the last three Faṣls, 5—7, foll 418, 419. They agree with the corresponding sections of Bab I. in Ulugh Beg's fourth Makālah.

The MS. bears the stamps of the kings of Oude

Add. 14,373.

Foll. 222; 11½ in. by 7½, 12 lines, 4½ in. long; written in Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 18th century. [FRANCIS GLADWIN.]

زيج جديد محمدشاهی

Astronomical tables by Rājah Jai-Singh Sawā'ī, راجہ جی سنگ سواہی

Beg شہزادہ جی سردہ دین مہندساں عقدہ کشای

Jai Singh, a Rājput of the princely house of Kachhwālah, originally called Bijai Singh, succeeded to his father Bishan Singh, as Rājah of Amber, in A.D. 1699, the 44th year of Aurangzib's reign, and held high military commands under that emperor and his successors. Under Muhammad Shāh he was governor of the provinces of Agra and Malwah. He founded in A.D. 1728 the new capital of his estate, called after him Jaipur, and died after a prosperous rule of 44 years, in A.D. 1743, the 25th year of Muhammad Shāh. See Skinner, Add. 27,254, fol. 75, Ma'āsir ul-Umarā, fol. 221, Tazkirat ul-Umarā, Add 16,703, fol. 137 *b*, Tod, Annals of Rajasthan, vol. ii. p. 356, Ma'āsir i 'Ālam-giri, p. 424, and Tārīkh i Muzaffarī, Or. 466, fol 222

The author, having observed, as he states in the preface, that the current almanacks, based upon the Tables of Ulugh Beg زيج حدود کورکائی, upon the Zij i Khākānī, and upon the explanations تفسیلات written by Mullā Chānd in Akbar's reign, and by Mullā Farīd in the reign of Shāhjahān, were all more or less incorrect, represented the matter to Muhammad Shāh, and received in consequence the emperor's commands to call together skilled astronomers, Muslim, Brahman, and European, in order to institute new and more accurate observations. He had, therefore, astronomical instruments made at Delhi,

first, some similar to those used at Samarkand, and subsequently some others, larger and truer, of his own invention. With these he caused concurrent observations to be made in Dehli, Jaipur, Mathura, Benares, and Ujjain. When they had been carried on for seven years, he sent some competent persons, with Padre Manoel, to Europe, and, after their return, compared the tables they had brought back, namely those of de la Hire^{*} بهر, with his own. The results of those combined observations were then embodied in the present work, which was completed, according to Tod, vol. ii. p. 360, in A.D. 1728 (A.H. 1140—1).

In its division and arrangement the present work agrees in the main with the Zij of Ulugh Beg. It contains the following three Books (Makālah):

I. On the four current eras, viz those of the Hijrah, of Muḥammad Shāh, of Christ, and of Samvat, in four Bābs, fol. 5 b. II. On the determination of the ascendant of each time, در معرفت طالع هر وقت, in nineteen Bābs, fol. 10 b. III. On the motions of the planets and stars, and their positions in altitude and longitude, in a Muḥaddimah, four Bābs, and a Khātimah, fol. 128 b.

See the "Account of the astronomical labours of Jaya Sinha," by Dr. W. Hunter, Asiatic Researches, vol. v. p. 177—211, where Jai Singh's preface is given in the original language with a translation.

The fly-leaf contains an English notice of the work and contents, in which the date of composition is wrongly given as A.D. 1696.

Add. 7714.

Foll. 46; 10½ in. by 7; 17 lines 4½ in long; written in Naskhi, apparently in the 15th century. [Cl. J. Rich.]

An astrological work, with the heading

کتاب حاماسب فی طوابع الاسا, "the Book of Jāmāsp, treating of the horoscopes of the prophets."

العمد لله هادی الانسان الى نهید فواعد الاحسان

The work is ascribed to the sage Jāmāsp, حکم حاماسب, Vazīr of Shāh Gush-tāsp. It treats of the conjunctions of the planets, and their influence on the fate of mankind, as illustrated by the horoscopes of the chief prophets and kings.

The introduction consists of a Muḥammadan doxology, a chapter on the high place of man in creation, and a detailed description of the planets in their human shapes, showing the number of their hands and the various emblems which they hold.

In the early part of the work the history of the prophets of the Muslim tradition is curiously blended with that of the early kings of Persia. From the time of Gush-tāsp, fol. 11 a, the narrative assumes the form of prophecy. The principal dynasties of the East are foreshadowed in more or less transparent language, the advent of each being heralded by some particular conjunction of the planets shown in a diagram. The Saljuqis, fol. 28 b, the Ayyubis, fol. 31 a, Atsiz ادسر the Khwārazmshāhi, fol. 31 b, lastly Chingiz Khān, fol. 33 b, are distinctly mentioned. Further on the vaticinations become vague and confused. They conclude with the end of the world, preceded by its traditional forerunners.

It will be seen from the above that the contents are mainly of Muḥammadan origin. The work has probably little more than the name in common with the Jāmāsp Nāmāh of the Pārsis. See Wilson, Pārsi Religion, p. 445, and Spiegel, Einleitung in die traditionelle Literatur der Parsen, p. 182.

Add. 8897.

A single sheet, 3¼ in. by 48, containing a

* De la Hire's Ephemerides were published in 1700 and 1702.

Planisphere, or pictorial representation of the cosmic system of the Hindūs, with the symbolical figures of the signs of the zodiac, of the mansions of the moon, constellations, presiding divinities, etc. The names are written in both the Devanagari and Nestalik characters, with short explanations in Persian; 18th century

Add. 16,874.

Foll. 59; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik; dated Lucknow, Sha'bān, A.H. 1217 (A.D. 1802).

[WM. YULE.]

كنز العاشقين

Translation of a treatise on the virtues and influences of the eight and twenty lunar mansions, رسائل حواص منازل قمر, apparently from the Arabic.

Translator. Muhammad B. Muhammad Sādik 'Ālam (*sic*) محمد بن محمد صادق علم

Beg. جواهر کران ہای حمد و سپاس سرار ایشان
بارگاہ

The translator says that the original work had been extracted by Aristotle from the books of Hermes. The text is accompanied by figures representing the lunar mansions. The translation was completed, as stated at the end, fol. 47 *b*, in A.H. 1216.

The latter part of the volume contains. — 1. An appendix, by the translator, on the "scals," or symbols of the planets, حواصم کواکب, with drawings, completed in Jumāda II., A.H. 1217, foll. 48 *b*—56 *b*. 2. A short tract on precious stones, foll. 56 *b*—59 *b*, apparently by the same writer.

A note on the first page shows that the MS. came, A.H. 1217, into the possession of the Safavi Prince, Abul-Fatḥ Sultān-Muḥammad (see p. 133 *b*).

Or. 1120.

Foll. 14, $12\frac{1}{2}$ by $8\frac{1}{2}$; written in fair Nestalik, with gold-ruled margins, A.D. 1777.

[WARREN HASTINGS.]

An almanack for the 18th Ilāhī year of the reign (of Shāh 'Ālam), which began on the 10th of Šafar, A.H. 1191 (March, A.D. 1777), calculated for Dehli.

Add. 16,861.

Foll. 16; $11\frac{1}{2}$ in. by 7; written in Nestalik, A.D. 1801.

[WM. YULE.]

An almanack for the 85th Ilāhī year of the era of Muḥammad Shāh, beginning on the 5th of Zulḥijjah, A.H. 1215 (March 21, A.D. 1801), calculated for Dehli.

Add. 18,421.

Foll. 30, 9 in. by $7\frac{1}{2}$; written in Nestalik, A.D. 1803.

[WM. YULE.]

Two almanacks for the 87th Ilāhī year of the era of Muḥammad Shāh, beginning on the 27th of Zulḥajjah, A.H. 1217 (March 21, 1803), calculated for Lucknow and Dehli.

NATURAL HISTORY.

Add. 16,739.

Foll. 416; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 17 lines, $3\frac{1}{2}$ in. long; written in fair Nestalik; dated A.H. 965 (A.D. 1558).

[WM. YULE.]

عجائب المخلوقات وغرائب الموجودات

The "Wonders of Creation," translated from the Arabic of al-Kazvini.

Beg. العظمة لك والكرماء لجلالك اللهم

The Arabic text has been edited by F. Wüstenfeld, Göttingen, 1848, and a German translation has been published by Dr. H. Ethé, Leipzig, 1868. See also S. de Sacy's

Chrestomathie, vol. iii. pp. 427—450, Newbold, Journal of the Asiatic Soc. of Bengal, vol. xiii. pp. 632—66, Nicoll, Bodleian Catalogue, p. 234, Reinaud, Géographie d'Aboulféda, Introduction, pp. 427—450, etc. The work has also been printed in Tehran, A.H. 1264. Another Persian version, entitled مجمع العرائف, is fully described in the Vienna Jahrbücher, vol. lxvi., Anzeigeblatt, pp. 48—50.

In the present version no translator's name is given, nor is there any mention made of the work being a translation. The doxology has been preserved in the original language. The author's preface includes a dedication, not found in the printed Arabic text, to a man of rank called 'Izz ud-Din Shāhpūr B. 'Usmān, who appears to have held the post of *Ṣadr*, مجلس عالی خداوند صاحب عالم عادل مؤید مظهر مصبور عزالدين نغز الاسلام ملك الصدور سيد الاكابر شاهپوراني عباس.

The author's name differs in various copies. It is written here *کرنا بن محمد بن محمود الکمری* *الرونی*, in agreement with the statement of a nearly contemporary writer, Ḥamd Ullāh Mustaufi, of Kazvin, who, in the *Nuzhat ul-Kulūb*, ascribes the present work, as well as the *Āṣār ul-Bilād*, to the same author.

This copy contains drawings in Persian style, both plain and coloured, representing the planets and constellations, foll. 14—39, 250—253.

A set of coloured drawings in Indian style, representing constellations, animals, and plants, with Arabic names, is appended at the end, foll. 328—416.

Foll. 108—153, 170—180, 292—300, have been supplied by later hands.

Add. 7706.

Foll. 286; 11½ in. by 7; 21 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Cl. J. Rich.]

The same work.

In spite of some verbal differences, this version agrees in the main with the preceding. The first two leaves, supplied by a later hand, contain a preface beginning thus: *حمد متواتر و شکر مکاتر سرار لیس ملیک ده المحد*, which contains neither the author's name, nor the dedication above mentioned. The final lines, which are wanting, have been replaced, in the same handwriting, by a spurious conclusion, dated A.H. 1051 (A.D. 1641).

This copy contains neat astronomical diagrams, foll. 10—16, a map of the world, fol. 59 b, and a great number of fair drawings in Indian style, mostly in gold, representing constellations, foll. 19—29, the wonders of the islands and seas, foll. 60—83, plants, foll. 128—148, demons, foll. 222—225, animals and monsters, foll. 233—285.

Or. 1371.

Foll. 405; 11½ in. by 7½; 15 lines, 4 in. long, written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century; bound in richly painted covers [Sir C. Alex. Murray.]

The same version.

This copy contains numerous drawings, in Indian style, carefully executed in gold and colours.

Add. 16,738.

Foll. 248; 11½ in. by 7½; 27 lines, 4½ in. long; written in plain Nestalik, about the close of the 17th century. [Wm. Yule.]

The same work, with rather coarse drawings.

Add. 5603.

Foll. 380; 10½ in. by 6½; 17 lines, 3½ in. long; written in plain Nestalik; dated Muḥarram, A.H. 1097 (A.D. 1685).

The same work, with coloured drawings of constellations, plants, and animals.

On the first page is a seal containing an European name in the Persian character *جوهانس منی اس روس*, apparently Johannes Matthæus Reuss.

Add. 16,740.

Foll. 40½; 10 in by 6½; 17 lines, 4½ in. long; written in cursive Nestalīk, apparently in the 18th century. [WM. YULE.]

The same work.

The blank spaces reserved for drawings have been left empty.

The first page bears the stamp of General Claud Martin (see p. 2 a).

Add. 23,564.

Foll. 342; 10½ in by 6½; 21 lines, 4½ in. long; written in fair Naskhi, with 'Unvān and gold-ruled margins; dated A.H. 845 (A.D. 1441) [ROBERT TAYLOR.]

Another translation of the same work.

The first page is lost; the second contains the latter part of the untranslated doxology of the original.

This version differs materially from the preceding; it is shorter, more archaic in language, and follows the Arabic much closer.

The author's name is written Muhammad B. Muḥammad B. Muhammad ul-Kāzvinī. The same form of name is found in an addition to Haj. Khal., vol. iv. p. 189, in the Bodleian MS., and in other copies; see de Sacy's *Chrestomathie*, vol. iii. p. 444.

This copy contains coloured drawings of constellations, animals, and plants, some of which have been purposely defaced.

Or. 373.

Foll. 581; 13½ in. by 8½; 15 lines, 4½ in. long; written in large Nestalīk, with 'Unvān

and ruled margins; dated A.H. 125 (probably for 1205, A.D. 1790).

[Geo. WM. HAMILTON.]

Another version of the same work.

The translator, whose name does not appear, states in a short preamble, which follows the Arabic doxology of the original, and begins *اما بعد در عهد جلالت و ايام سلطنت پادشاه عاليجاه*, that this version was written in the reign of Abul-Muzaffar Ibrāhīm 'Adil Shāh B. 'Adil Shāh B. 'Adil Shāh, and for His Majesty's library. He adds, at the end of al-Kāzvinī's preface, that it was completed in the beginning of Sha'bān, A.H. 954.

Ibrāhīm, the third of the 'Adilshāhis of Bijāpūr, reigned, according to the *Futūḥat i 'Adilshāhi*, Add. 27,251, foll. 55, 77, 297, from A.H. 941 to 963, or, according to *Firishtah*, vol. ii. p. 64, till A.H. 965.

The present version, which differs from the preceding by its modernized and prolix diction, has been lithographed in the press of Naval Kishor, A.H. 1283.

The MS. contains numerous coloured drawings in Indian style, representing planets and constellations, foll. 31—84, angels, foll. 87—103, the wonders of the seas and islands, foll. 105—223, plants, foll. 336—394, and animals, foll. 470—581.

Add. 23,565.

Foll. 79; 8½ in. by 5½; 14 lines, 3½ in. long; written in Nestalīk; dated A.H. 1206 (A.D. 1791). [ROBERT TAYLOR.]

A treatise on precious stones and metals.

Author: Muhammad B. Maṣṣūr, محمد بن منصور
ستادش و سپاس بی اندازه و قیاس
صانع را

A detailed abstract of the contents by Hammer will be found in the *Mines de l'Orient*, vol. vi. p. 126—142. See also the *Vienna Jahrbücher*, vol. 68, *Anzeigebblatt*,

p. 52, Stewart's Catalogue, p. 95, and Flügel, Vienna Catalogue, vol. II. p. 516.

The work was written, as stated in the preface, by desire of a prince called Abul-Fath Khalil Bahādur Khān, son of the Sultan Abu Nasr Hasan Bahādur Khān, who appears from the following pompous titles, السلطان الاعظم الاكبر الخان الاجل الانعم محمد مراسم المله محي مآثر الدوله موعود البائه الساعه . . .

السلطان بن السلطان بن السلطان ابو نصر حسن بهادر خان خلد الله مدي الزمان زمانه الى, to have been the reigning sovereign, but whose time and country have not been ascertained. The only clue to the period in which he lived is found in the following epithet, "the promised one of the seventh hundred," which seems to imply that he reigned about A.H. 700, and which is apparently the sole authority for the date given by Stewart, i.e., viz. A.D. 1300. The work must, however, have been written at a somewhat later period, for Ghāzān Khān, who died A.H. 703, is spoken of, fol. 77 a, as a king of the past.

It is divided into an introduction (Mukaddimah) on minerals and their origin, fol. 7 a, and two books (Maḳālah). Maḳālah I., fol. 9 a, comprises twenty chapters (Bāb), treating of as many species of precious stones. Maḳālah II., fol. 66 a, contains seven chapters on metals.

The authorities most frequently quoted are the philosopher Abu Raihān (al-Birūnī), and Tāfiṣhī, the author of an Arabic treatise on precious stones, who died A.H. 651 (Hajj Khal., vol. iii. p. 582).

Add. 25,870.

Foll 88; 8 in. by 5½; 11 lines, 3¼ in. long; written in Nestalīk, apparently about the beginning of the 19th century.

[WM. CURETON]

Another copy of the preceding work, in which the dedicatory portion of the preface has been omitted.

Or. 30.

Foll. 221; 8¼ in. by 5; 11 lines, 2¾ in. long; written in neat Nestalīk, dated Rajab, A.H. 951 (A.D. 1544). [G. C. RENOARD.]

فرد نامہ جمالی

A work treating of the properties and uses of natural substances, also of divination and astrology.

Author: Abu Bakr ul-Muṭahhar B. Muhammad B. Abul-Kasim B. Abi Sa'id ul-Jamāl, called al-Yazdi, ابو بكر المطهر بن محمد بن ابی القاسم بن ابی سعد الجمال العروبي باليردى

The author, who in his verses uses the Takhalluṣ Jamālī, describes himself as an inhabitant of the village of Mayakh, in the district of Tūn, مباح مناح من ناحه تون, which is slightly defective at the beginning, that he was addicted to poetry, and was preparing a fair copy of his poem 'Arīk u Jauzā طارق و حورا, when some friends, assembled in his house on the occasion of the birth of his son Abul-Kasim, praised the Nuzhat Nāmāh 1 'Alā'ī as a book replete with useful knowledge, and urged him to write one of the same description. Yielding to their entreaties he composed the present work, and dedicated it to the Vazīr Majd ud-Dīn Ahmad B. Mas'ūd, صدر عادل محمد الدوله والدس ملك الورزا, who was his father's benefactor, as well as his own. He adds that he completed it in the month of Ramaḳān, A.H. 580, and claims indulgence on the score of his youth, as he was then in his eighteenth year.

The title is written فرد نامہ جمالی, but the

reading of Haj. Khal, vol. iv. p. 412, فرح نامه, is, on account of its parallelism with درخت نامه, more likely to be correct. The same writer gives A.H. 560 as the date of composition, and, in his notice on the Nuzhat Nāmāh, vol. vi p. 336, which he knew only from the above preface, takes 'Alā'ī to designate the author. Jamālī, however, gives him another name, but one which cannot be read with certainty in the present copy, for the passage is incorrectly written, as follows. درخت نامه علایی

که شهره ان السنوی جمع کرده است

The Farah Nāmāh comprises the following sixteen books (Makālat), subdivided into chapters (Faṣl) 1 Useful properties of various parts of the body in men and quadrupeds, fol. 8 *b*. 2 Useful properties of birds, reptiles, and insects, fol. 53 *a*. 3. Properties of trees, vegetables, and seeds, fol. 84 *b*. 4—6 Properties of herbs and leaves, fol. 119 *b*, of gums, fol. 122 *b*, of stones and metals, fol. 125 *a*. 7. Drugs and perfumes, fol. 135 *a*. 8. Oils, and Firasat, fol. 144 *a*. 9 Divination by shoulder-blades, and astrology, fol. 150 *a*. 10 Auguries derived from throbings of the muscles, divination of the death or recovery of the sick; vocabulary of Pehlvi words, fol. 181 *a*. 11. Poisons and antidotes, fol. 198 *b*. 12. Mode of dissolving gold, pearls, etc., fol. 207 *b*. 13. Conjuring tricks, magic inks, etc., fol. 210 *b*. 14. Khavātim, or symbols, of the planets, fol. 217 *a*.

The latter part of the fourteenth book, the fifteenth, and all but the concluding lines of the sixteenth, are wanting.

Copyist: محمد بن ابراهيم المعروف بهوى

A copy of a similar work is described in the Vienna Catalogue, vol. ii. p. 517. The same volume contains the second Maḳālah of the Nuzhat Nāmāh i 'Alā'ī.

M E D I C I N E.

Add. 23,556.

Foll. 492; 18 in. by 11; 27 lines, 6½ in. long; written in Nestalīk, apparently in the 17th century. [ROB. TAYLOR.]

I. Foll 2—177.

ذخیره خوارزمشاهی

An encyclopædia of medical science.

Author: Zain ud-Din Abu Ibrāhīm Ismā'īl B. Ḥasan B. Ahmad B. Muhammad ul-Ḥusainī ul-Jurjānī, زين الدين ابو ابراهيم اسمعيل بن حسن بن احمد بن محمد الحسيني الجرجاني
المحمد لله . . . سد امام اجل زين الدين نعم Beg.
الاسلام . . . ميكويد حون تفدر ارد تعالى حنان بود
که جمع کسده اس کاب

The author calls himself, in the opening lines, the devoted servant of the just and wise Pādīshāh, Kūṭb ud-Dunyā wad-Din Khwārazm Shāh Abul-Faṭḥ Muhammad B. Yamin ud-Din, Mu'in Amir ul-Mūminin. He states that, having been brought by the divine decree to Khwārazm in A.H. 504, he had been induced by the fair climate of that country, and the able and righteous rule of its sovereign, to fix there his abode. He dedicates the present work to His Majesty, as a grateful return for the favours showered upon him. His object in compiling it was to supply a want which he had felt himself while studying, that of a comprehensive work which would offer the required information on every branch of the medical science, and save a physician the trouble and loss of time involved in consulting other books.

Muhammad, son of Nūshṭigin, the founder of the Khwārazmshāhī dynasty, was a vassal of the Saljūקים. He was appointed governor of Khwārazm by Sanjar, in the reign of Barkyārūk, and received the titles of Kūṭb

ud-Din and Khwārazm Shāh in A.H. 491. His son Atsiz, who succeeded to him A.H. 522, and assumed independence A.H. 535, died A.H. 551. See Jāmi'ut-Tavārikh, Add. 7628, Guzidah, and Kāmil, vol. xi. p. 490.

Yakūt, who mentions our author, Abu Ibrāhīm B ul-Ḥasan B. Muhammad ul-Husaini, among the illustrious natives of Jurjān, says that, after staying a long time in Khwārazm, he repaired to Marv, where he died A.H. 531; see Mu'jam, vol. ii. p. 55. Ibn Abi Uṣayb'ah, who calls him Sharif Sharaf ud-Din Isma'il, Add. 7340, fol. 132, speaks of the great regard in which he stood at the court of 'Alā ud-Din [*sic*] Muhammad Khwārazm Shāh, and mentions the four following works as composed by him in Persian for that prince—the present work, in twelve volumes, the Khafī 'Alā'i in two small volumes, the Aghrāz in two, and the Yādgar in one. All four are noticed by Hāj. Khal vol. i. p. 368, vol. iii. pp. 162, 330, and vol. vi. p. 507, who calls the author Ismā'il B ul-Husain, and gives in one place A.H. 535, and in another A.H. 530, as the date of his death. Khwānd Amir, who gives him the same name, Ḥabīb us-Siyar, vol. ii., Juz. 4, p. 176, is manifestly wrong in stating that he lived under Tukush, who reigned A.H. 568—596. The appendix to the Ṣivān ul-Hikmah contains a notice on the author, who is there called Zain ud-Din Ismā'il B. ul-Ḥasan ul-Jurjāni; see the Leyden Catalogue, vol. ii. p. 295. Compare Stewart's Catalogue, pp. 106 and 108, Kraft's Catalogue, p. 147, and De Jong, 'Catalogus Codd. Orr. Bibl. Acad. Regie, p. 228, note 2.

The Zakhirah consists of ten books (Kitāb), which are enumerated in the preface, and to each of which is prefixed a full table of numerous subdivisions termed Guftārs and Bābs. They are as follows: I. Definition and utility of medicine; composition, structure, and powers of the human body, fol. 4 a. II. Health and disease; causes and symp-

toms of disease; accidents of the body, fol. 42 b. III. Preservation of health, fol. 79 b. IV. Diagnosis of diseases; crisis and prognosis; fol. 151 b. V. Fevers, their various kinds, their symptoms and treatment, fol. 168 b. VI. Local diseases and their treatment, fol. 205 b. VII. Tumours, ulcers, etc., fol. 388 b. VIII. Care to be taken of the external parts of the body, hair, skin, nails, etc., fol. 411 b. IX. Poisons and antidotes, fol. 417 b. X. Simple and compound medicines, fol. 431 b.

Some leaves of book ix, viz., foll. 418, 426—8, which are partly in another handwriting, contain a portion of a different recension, in which that book is divided into five Guftārs, instead of six Makālahs.

At the end is a note, written by the same hand as the text, and stating that the transcriber, Muhammad Bākır B 'Ināyat Ullah ul-Husaini, had completed the collation of the present copy on the 17th of Rajab, A.H. 1095.

II. Fol. 178—492. A treatise on the anatomy of the human body.

Author: Mansūr B. Muḥammad B. Ahmad, منصور بن محمد بن احمد

شكر و سپاس داشاهی را سرد و حد و ثنای
بی بدای

The preface contains a dedication to an Amir-zādah Pir Muhammad, who is addressed as the reigning sovereign with the following titles, السلطان الاعظم الاعادل الاكرم . . . السلطان بن السلطان بن السلطان صیاه الحق والسلطنة والدينا والدين امر زاده پير محمد بهادر خان

That prince, whose age and country are not indicated, is called in Stewart's Catalogue, p. 109, perhaps on the authority of the copy there described, "Pir Muhammad Jahāngir, grandson of Timūr"

Mirzā Pir Muhammad, second son of Mirzā Jahāngir, the eldest son of Timūr, was proclaimed Vali 'Ahd, or heir apparent, on the

death of his elder brother, Sulṭān Muḥammad, in A.H. 805. Having been appointed some years previously to the government of Kibul, he was the first of the Timuride princes who invaded India, and held an important command in the Indian campaign, undertaken at his instigation by Timūr. At the latter's death he was left in possession of the Indian provinces and Zābulistān, but did not enjoy it long, being murdered on the 14th of Ramazān, A.H. 809, by one of his Amirs. Another grandson of Timūr who bore the same name, viz. Mirzā Pir Muḥammad B 'Umar Shaikh, ruled in the province of Fārs from A.H. 796 to 812. See Maṭla' us-Sa'dām, Or. 1291, fol. 25, and Jahānārī, foll. 17 f, 177.

The work is divided as follows: Mukaddimah. Component parts of the human body, fol. 479 *a*. Maḥālah I. Bones, fol. 480 *a* II. Nerves, fol. 483 *a*. III. Muscles, fol. 485 *b*. IV. Veins, fol. 486 *b*. V. Arteries, fol. 489 *a*. Khātumah. Complex organs; development of the embryo, fol. 490 *a*. It is illustrated by five anatomical drawings, occupying a whole page each.

It has been edited under the title of شرح مصور by Mansūr 'Alī, Dehli, A.H. 126 k.

Another work of the same author, كفاة محاده, will be mentioned further on, p. 470 *b*.

Add. 26,307.

Foll. 41; 15 m. by 9, 23 lines, 5 m. long, written in large Naskhī, apparently in the 18th century. [Wm ESKINE]

A treatise on the anatomy of the human body, designated as مختصر در علم شرح

Author. Abul-Majd ut-Ṭālib ul-Baizāwī,
أبو المجد الطيب البضاوی

حجرت و ثانی که حاوی دایره محمد و شامل
کلیات محمد بود

Abul-Majd ul-Baizāwī is mentioned as the author of a commentary on the Mūjiz ul-

Kānūn of 'Alā ud-Dīn 'Alī Ibn un-Nafīs ul-Kurashī, a work published in Calcutta, 1828. See the Leyden Catalogue, vol. iii. p. 266. In the present work he quotes several times that celebrated physician, and it appears from the formula which he adds to his name, امام علاء الدین قرشی رحمة الله علیه, that he was writing after his death, which took place A.H. 687. See Hāj Khal, vol. vi. p. 251, and Wustenfēld, Geschichte der Arabischen Aertzte, p. 146.

After some considerations on the high importance of a knowledge of anatomy, the author sets forth at length the divisions of his treatise. It consists of an introduction on the parts of the body in general, and of two books (Kitāb). The first treats of the simple parts of the body, and comprises six chapters (Bāb), as follows — I. Bones, in fifteen sections (Faṣl). II. Nerves, in five sections. III. Veins, in five sections. IV. Arteries, in four sections. V. Muscles, in thirty sections. VI. Skin. The second book treats, in seventeen Bābs, of as many complex organs.

The present copy, which appears to have been transcribed from a defective MS, contains only the following disjointed portions of the work: Mukaddimah, fol. 4 *a*. Book I, Bāb I., Faṣl 1. Bones in general, fol. 5 *b*. Faṣl 2. Bones of the head, fol. 6 *b*. Faṣl 3. Bones of the upper jaw, fol. 8 *a*. Faṣl 4. Bones of the nose, fol. 9 *b*. Bāb V. Muscles, in thirty Faṣls, complete, fol. 10 *a*. Book II. Bāb I. The brain, fol. 31 *a*. Bāb II. The eye, fol. 33 *a*. Bāb III. The ear, fol. 36 *a*. Bāb IV. The nose, fol. 36 *b*. Bāb V. The tongue, fol. 37 *a*. Bāb VI. The throat and gullet, fol. 37 *b*. Bāb VII. The diaphragm and chest, fol. 38 *a*. Bāb VIII. The heart, fol. 38 *b*. Bāb IX. The gullet and stomach, fol. 39 *b*. Bāb X. The liver, fol. 40 *b*.

Of the last Bāb the beginning only is extant. Fol. 41 contains the latter part of

the fourth Bāb of Book I., which treats of the arteries.

Add. 16,748.

Foll 347; 9½ in. by 6½; 19 lines, 4 in. long; written in fair Nestalīk; dated Jumādā I, the 5th year of Bahādur Shāh, (A.H. 1123, A.D. 1711). [WM. YULE.]

احتيارات بديعي

A work on materia medica.

Author 'Alī B ul-Ḥusain ul-Ansīri, known as Hājī Zain ul-'Attār, علي بن الحسين الانصاري المشهور بحاجي زين العطار
امداد حمد بن عد و اعداد سياسي بنى
قداس مدعي را

Zain ud-Dīn 'Alī, who traced his pedigree to 'Abd Ullāh Ansīri, was born A.H. 730, in Shīrāz, where his father, Jamāl ud-Dīn Ḥusain, a physician of Isfahān, had settled A.H. 715. He stood high in the favour of Shāh Shujā' (who reigned A.H. 760—780), and was during sixteen years in constant attendance upon him. He died A.H. 806, leaving, besides the present work, the following medical treatises: Miftāḥ ul-Kha-zā'm, Tuhfat ul-Mulūk, and Risālah dar Šifat i Mardān u Zanān. See a notice on his life written by his son in Or. 165, fol. 108.

The Ikhtiyārāt i Badī'i is so called from Badī' ul-Jamāl, the name of the princess to whom it is dedicated. The date of composition, which is found in some copies, as Add. 6001 and 17,950, and in Haj. Khal., vol i p 197, is A.H. 770.

The work is divided into two books (Ma-kālat). The first contains the simple medicaments in alphabetical order, fol. 3 b. The second, which treats of compound medicaments, fol. 298 b, comprises sixteen chapters (Bāb), treating of as many different kinds of preparations, as follows: المعربات

المعائن - الموارثات - الاطريفلات - المرسات
الاشربة والروب - النعوقات - السقوبات - المحبوب
الامراض - الانحاجات - الشيفات - الفداوب
السقوبات - الادهان - المراه

See R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24, Stewart's Catalogue, p. 109, Leyden Catalogue, vol iii p. 277, De Jong, Catal. Bibl. Acad. Reg., p. 227, and Copenhagen Catalogue, p. 13

Add. 7711.

Foll. 253; 10 in by 6½, 22 lines, 5 in. long, written in Nestalīk, dated Jumādā II, A.H. 832 (A.D. 1429). [Cl. J. Rieu.]

The same work

Copyist: ابو مسلم بن حسن سلطان الدست
ندعي

Foll 251—53 contain Ibn Sina's poem on the soul (see the Arabic Catalogue, p. 402, xii), with a version in Persian verse, and an Arabic commentary.

Add. 17,950.

Foll. 286, 11¼ in. by 7; 21 lines, 1½ in. long; written in Nestalīk, dated Sha'ban in the 26th year of the reign (of Aurangzib), A.H. 94 (i.e. 1094, A.D. 1683).

The first Makālat of the same work, with copious marginal corrections.

Add. 6001.

Foll. 151; 12½ in. by 8½, 26 lines, 5½ in. long; written in Nestalīk; dated A.H. 1109 (A.D. 1697-8).

The first Makālat of the same work

Add. 23,559.

Foll. 270; 9½ in. by 6, 17 lines, 3½ in. long; written in Nestalīk, apparently in India, in the 17th century.

[ROBERT TAYLOR]

The first Makalat of the same work.

Foll. 266—270 contain a fragment on various kinds of soil and of water, designated by their Hindū names

Copyist : حافظ محمد حسين ولد محمد علي

Add. 17,957.

Foll. 77; 9 in. by 6, 11 lines, 3½ in. long; written in fair Nestalīk; dated Lahore, Rabi' I., in the fourth year of the reign, without designation of the sovereign; probably of the 17th century.

[EDWARD GALLEY.]

The second Makalat of Ikhtiyārāt i Badi', treating of compound medicaments. At the end is added a chapter on some Hindu preparations called Pāk, تراکب هندی پاکات, fol. 76b—79.

Copyist . جاني محمد

Add. 17,948.

Foll. 136; 12½ in. by 9½; 11 lines, 4½ in. long, written in Nestalīk; dated Sūrat, A.H. 1222 (A.D. 1807).

جامع الفاظ عيسوی

A dictionary of drugs, written in four columns, comprising the names found in the Ikhtiyārāt i Badi', with their Arabic, Persian, and Hindustani equivalents

It was compiled, as stated at the end, in Sūrat, A.H. 1222, for a Doctor Pudget (?) داچتر پوجيت. See the Arabic Catalogue, p. 459 b.

Egerton 1010.

Foll. 422; 7¼ in. by 4½; 11 lines, 3 in. long, written in Shikastah-amiz, apparently in the 18th century

کفایہ مجاہدیه

A manual of medicine.

Author : Mansūr B. Muḥammad B. Ahmad
ممنصور بن احمد بن يوسف بن
B. Yūsuf B. Ilyās, الناس

شکر و سپاس مر حاتل را که در حلفت
انسان

The work has been lithographed, with the title of کفایہ منصورى, in Lucknow, A.H. 1290. The author is evidently the same as that of the treatise of anatomy already described, p. 467 b, who there calls himself Mansūr B. Muḥammad B. Ahmad. In a portion of the preface, which is omitted in the present copy, but is found in the next, as well as in the Lucknow edition, he dedicates the present manual to a sovereign to whose court he had been attracted by the wide-spread fame of his justice and liberality, and whose titlature bears a close resemblance to that which precedes the name of Pir Muḥammad in the author's other work. The proper name of that prince, which is wanting in Add 19,003, is supplied by the lithographed edition, in which it reads محمد السلطنة والدين سلطان زين الماددين.

The king thus designated is probably Sultān Zain ul-'Abidīn of Kashmīr, who lived at about the same time as Mirzā Pir Muḥammad, having reigned from A.H. 826 to 877, and is described as a generous patron of arts and science. His conquest of Tibet and Panjāb is amply sufficient to justify, in Oriental parlance, the epithet of "second Alexander," اسکندر ثانی, bestowed upon him by the author. That epithet has been mistaken for a proper name by A. Stewart, who describes the work, p. 107, as "dedicated to Sekunder Shāh the Second, of Dhely, A.D. 1300." It has led the authors of the Leyden Catalogue, vol. iii. p. 276, to the equally unfounded conclusion, that the prince to whom it is

applied could be no other than 'Alā ud-Dīn Muhammad Shāh Khiljī, who reigned A.H. 695—716.

The work is divided into two Fanns, the first of which treats in two parts (Kism) of theoretical and practical medicine, and the second, of ailments and medicaments. They are subdivided as follows:—Fann I. Kism I. Theoretical medicine, comprising four Makālahs, viz., 1. substantial elements of health, اسباب ماوى صحت, *i. e.* constituent parts of the body and its organs, fol. 9 *a.* 2. Apparent conditions of health, اسباب صحت, *i. e.* temperaments and faculties, fol. 27 *a.* 3. Efficient causes of health, اسباب صحت, such as air, motion, sleep, food and drink, evacuation, age, habits, etc., fol. 32 *a.* 4. Various conditions and accidents of the body, and their symptoms, fol. 50 *a.* Kism II. Practical medicine, in five Makālahs, viz., 1. Preservation of health and general treatment, fol. 70 *b.* 2. Local diseases, in twenty Bab, fol. 100 *b.* 3. Fevers, fol. 258 *b.* 4. Diseases of the external parts, fol. 280 *b.* 5. Animal poisons, fol. 310 *b.* Fann II, comprising two Makālahs, viz. 1. Simple ailments and drugs, fol. 332 *a.* 2. Compound ailments and medicaments, fol. 349 *a.*

Add. 19,003.

Foll. 187; 7½ in. by 4½, 13 lines, 2½ in. long; written in Nestalik, apparently in the 18th century

The first portion of the same work, ending with Bāb 4 of Makālah 2, Kism II., and corresponding to foll. 1—146 of the preceding copy.

Egerton 1011.

Foll. 103; 9 in. by 6¾; 17 lines, 5½ in. long; written in a cursive and rude character, apparently in the 18th century.

رجوع الشيخ الى صباه في القوة على الماء

A translation of the Arabic work which bears the above title, and which treats of the means of increasing, or restoring, the virile powers

Translator · Muhammad Sa'ūd ut-Tabīb B. Muhammad Šāḍik ul-Isfahānī, محمد سعيد اطبيب ابن محمد صادق الاصفهانى

الحمد لله الذى حلى الانسان من ماء ميس ثم حملناه

The translator says that, the above Arabic work, which he ascribes to Ahmad B. Yusuf ush-Sharif, being the best treatise written on the subject, he had translated it at the request of Sayyid Jabir. The version is divided, like the original, into two parts (Juz'), each of which comprises thirty chapters. The present copy breaks off in the twenty-second chapter of Part II.

Haji Khalifah, who mentions the work without author's name, vol. iii p 349, says that it had been translated into Turkish for Sultan Salim in A.H. 940.

Add. 17,951.

Foll. 372, 12 in. by 7, 29 lines, 5 in. long; written in Nestalik, apparently in the 16th century.

معدن الشفاء سكندر شاهى

A treatise on Indian medicine.

Author : Bhuvah B Khavās Khān, بهوه بن خواصكان

Beg حمد خدا را كه بحكميت دالعه و قدره كامله

Miyān Bhuvah, or Bhūvah, son of Khavās Khān, is mentioned by Nizām ud-Dīn Ahmad in the Tabakāt i Akbarshāhi, Add. 6543, foll. 124, 132, 135, and, after him, by Firishtah, vol. i. pp. 330, 345, 350, as one of the greatest Amirs of the reign of Sikandar Shāh Lodī (A.H. 894—923) He is designated, like his father, by the title of Khavās Khān, and is

described in one place as Lord of the Chamber *صاحب خاص*, and in another as Chief Justice *مر عدل*. Having incurred the displeasure of Sultan Ibrahim, the successor of Sikandar Shāh, he was cast into prison, soon after that king's accession in A H. 923, and was put to death two years later. His name, which is written *بهروز* in the best MSS. of the above quoted works, has been changed to *بهرز* in the Bombay edition of Firishtah, and to Bhoozy in Briggs' translation, vol. i. pp. 566, 594, 597. Compare the extracts from Mush-tāki in Sir H. Elliot's History of India, vol. iv. p. 451, notes, and p. 541.

It appears from the preface that the author, having represented to Sikandar Shāh that Greek medicine was not suitable to the constitution of the natives of India, obtained His Majesty's assent to the composition of the present treatise, which was compiled and translated from Indian, *i. e.* Sanscrit, works enumerated in the text, A H. 918.

The preface, and an extract from the work, have been published, with a German translation, by Dr. Haas, *Zeitschrift der D. Morg. Gesellschaft*, vol. xxx. pp. 630—642, and an account of the work, from a Hamburg MS., which contained neither title nor author's name, will be found in Dietz's *Analecta Medica*, p. 171. See also Stewart's Catalogue, p. 108, and Mehren, Copenhagen Catalogue, p. 10.

Contents: Mukaddimah. Definition of medicine, its value, and its origin, fol. 6 a. Bāb I. Introduction to therapeutics, *در مقدمای علاج*, or, in Sanscrit, Sūtra Sthān, in thirty-two chapters (Faṣl), fol. 7 b. Bāb II. Structure of the human body, and anatomy of its several parts, *Sarīrak Sthān*, in nine chapters, fol. 68 b. Bāb III. Diagnosis and treatment of diseases, *Nidān u Chikitsā Sthān*, in eighty-seven chapters, fol. 90 a.

The work is stated in the endorsement, fol. 5 a, to be commonly known as *طب سکدری*.

A full table of contents is prefixed, fol. 2—4. The latter part of the MS., fol. 364—372, is in a late handwriting, although the subscription is dated Shāhjahānābād, Ṣāfar, A H. 1089.

The name of Miyān Bhuvali seems to point to a Hindu extraction, and, if he was, as he pretends in the preface, the real author of the Ma'dan ush-Shufā, he must have been well versed in the Sanscrit treatises from which that work is compiled. His identity, however, with the Hindu Mīra Bhāva, author of the Bhāva Prakāsa (see Aufrecht, Bodleian Catalogue, p. 309), which Dr. Haas, l. c. p. 641, considers possible, is more than doubtful. The title of Khān, which belonged to him, and to his father before him, suffices to show that both were Muslims. It is, moreover, quite impossible to suppose that a fierce Muhammadan zealot and ruthless persecutor of the Hindus, as Sikandar Shāh is known to have been, could have conferred the highest offices of state upon men of Hindu faith.

Add. 16,745.

Foll. 646; 11 in. by 6½; 20 lines, 4½ in. long; written in Nestalīk; dated Zulhijjah, A H. 1079 (A.D. 1669). [Wm. Yule.]

The same work, slightly imperfect at the beginning, with a table of contents, fol. 1—4.

Copyist: محمد عارف ولد شیخ یحیی ساکن اوده.

Add. 18,680.

Foll. 877; 10½ in. by 6½; 17 lines, 3½ in. long; written in Nestalīk, with Unvān and ruled margins, probably in the 17th century. [J. Haddon Hindley.]

The same work, with a table of contents, fol. 1—7.

In identical notes written on the first and last pages it is stated by Muḥammad Vajih

ud-Din, that he had purchased the MS. from the Masjid Akbarābādi on the 6th of Zul-hijjah, A.H. 1171.

Add. 16,746.

Foll. 371; 10½ in. by 6¾; 21 lines, 5 in. long, written in Nestalik, apparently in the 18th century. [WM. YULE]

The same work, slightly imperfect at the end, and wanting the rubrics.

Add. 17,947.

Foll. 230; 9¾ in. by 6¾; 21 lines, 4½ in. long; written in Nestalik; dated Muḥarram, A.H. 1060 (A.D. 1650).

دستور العلاج

A treatise on therapeutics.

Author. Sultān 'Alī Tabīb Khurāsānī,

سلطان علی طبیب خراسانی

Beg. سپاس و ستایش حضرت علی را که نسجه
بی مقام

The author states in the preface that he composed this work in A.H. 933, and that he had previously spent forty years in the study and practice of the medical art in Khorasan and Māvarā un-Nahr, and especially at Samarkand, in the service of Abu 'l-Mansūr Kūchūkūnji Khān (the Uzbek Khān, commonly called Kūchum Khān, who reigned from A.H. 916 to 936; see p. 104 a) It was written at the request of another prince, Abu l-Muzaffar Mahmūd Shāh, who had called the author to the seat of his government, ولایت احنی, and had been cured by him of a dangerous illness.

It is divided into the following two books (Maḳālah). I. Local diseases, in twenty-five chapters (Bāb), fol. 6 b. II. General diseases, in eight Bābs, fol. 170 b. A table of contents is prefixed, fol. 1—4.

The same work is mentioned in Stewart's

Catalogue, p. 107, where it is stated to have been dedicated to "Abu Sa'īd Bahādur Khān, Emperor of the Moghuls, A.D. 1331" (i.e. A.H. 731—5), and in the Leyden Catalogue, vol. iii. p. 277, where the same erroneous statement is repeated. The Dastūr ul-'Ilāj has been lately lithographed, together with the introduction described under the next number, in the Hindu Press, Dehli, without date.

Add. 17,946.

Foll. 143, 11¼ in. by 6½, 15 lines, 4 in. long, written in large Indian Nestalik; apparently in the 18th century.

مقدمه دستور العلاج

An introduction to the preceding work, by the same author.

Beg. حواهر حمد وثنا حدادرا عروجل که حکم حادث

This work is dedicated to Abu 'l-Ghāzī Sulṭān Abū Sa'īd, whom the author had attended for twenty years. It is stated to have been written subsequently to the Dastūr ul-'Ilāj, and as a complement to it. It is divided into sixteen chapters (Bāb), treating of hygiene, of the definition of medicine, health and disease, pulse, crisis, etc. It is described, with the preceding work, in the Leyden Catalogue, vol. iii. p. 277.

Abu Sa'īd, son of Kūchūkūnji, was raised to the Khanship after his father's death, A.H. 936, and reigned till A.H. 939, see p. 104 a, and Erskine, History of India under Baber, vol. ii. p. 99.

Add. 26,310.

Foll. 129, 9½ in. by 5¾; 15 lines, 3¾ in. long; written in cursive Indian Nestalik, apparently in the 18th century.

[WM. ERSKINE]

A pharmacopœa ترادادس, in which compound medicaments are described in alphabetical order.

Author. Muzaffar B Muhammad ul-Husamī ush-Shifā'i, محمد بن محمد الحسيني الشافعي،

Beg. الحمد لله العليم الحكيم والصلوة على من اوىى الحكمة

The author, who was a poet as well as a physician, is mentioned by his townsman and contemporary, Takī ud-Dīn, of Kāshān, in his *Ta'kirah*, where he is stated to have died A.H. 963. See Sprenger, *Oude Catalogue*, p. 22.

A Latin translation has been published by Father Ange de St Joseph, of Toulouse, Carmelite monk and missionary, under the title of "*Pharmacopœa Persica*," Paris, 1681. The work is mentioned in Stewart's *Catalogue*, p. 110, No. xxii., Munich *Catalogue*, p. 135, Copenhagen *Catalogue*, p. 15, and by De Jong, *Catal. Codd. Orr. Acad. Regnæ*, p. 232.

Add. 23,560.

Foll 311, 11½ in. by 7½; 23 lines, 4½ in. long; written in fair Shikastah-āmiz, dated Zulhijjah, A H 1099 (A D 1688)

[ROBERT TAYLOR]

I Foll 2—98 A manual of medicine, ascribed in the heading رسالة نبوء حكيم عباد رساله نبوء حكيم عباد الدن محمود

Beg. الحمد لله .. اما بعد دداندك آدمى مركست
ارن حسد

The author, who in some of his works calls himself Maḥmūd B. Ma'sūd, was a native of Shīrāz, and a near kinsman of a celebrated physician of the same city, Kamāl ud-Dīn Husamī, who died A H 953 (*Tuhfah i Sāmi*, fol. 19). The author of the *Ālam Arīū* mentions him, Add. 16,684, fol. 43, among the great scholars who lived about the close of the reign of Shāh 'Tahmāsp, i.e. A.H. 984. He says that he was an eminent medical writer as well as a skilled physician, and that, after being attached for some time to the service of 'Abd Ullāh Khān Istājlu,

governor of Shirvan, he had been transferred by order of Shāh 'Tahmāsp to Mashhad. Kāzī Nūr Ullāh had in his youth studied under him the medical works of Mir Ghiyās ud-Dīn Maṣnūr, a renowned philosopher of Shīrāz, who died A H 948; see *Majālis ul-Mūminin*, Add. 23,541, fol. 381.

The work, which has no preface, is divided into nineteen chapters (*Fasl*) of very unequal length, as follows: 1. Preliminary notices, fol. 2 *b*. II.—XVI. Anatomy and diseases of the following parts of the body:—head, eye, ear, nose, mouth, throat, breast, heart, stomach, liver, gall-bladder and milt, kidneys and bladder, bowels, genital parts, and joints, fol. 5 *a*. XVII. Tumours, ulcers, etc., fol. 13 *b*. XVIII. Fevers, fol. 14 *b*.

Fasl XIX, which forms the main portion of the work, is subdivided into two sections (*Kism*), viz 1. Aliments and drinks, fol. 20 *a*. 2. Simple and compound medicaments, classed according to their effect and the diseases for which they are used, fol. 46 *a*.

II. Foll. 98 *b*—214. An Arabic treatise on compound medicaments, entitled المركبات الشاهد, and ascribed in the heading مرادادس to the same writer (see Arabic *Catalogue*, p. 633 *a*).

In the preface the author states that he had applied himself from his childhood to the study of the standard medical works under his father and other physicians, and had carried on for nearly twenty years the practice of the healing art, when he repaired to the court of Shāh 'Tahmāsp, to whom he offered the present work. He adds that he was engaged upon the composition of a manual of medicine (probably the preceding treatise), which he had then brought down to the chapter treating of the anatomy of the tongue.

Foll. 215—218 *a* contain various medical recipes.

III. Foll. 218—262.

حفي علائي

A manual of medicine.

Author: Amir Sayyid Isma'il B. ul-Ḥasan
B. ul-Ḥusain ul-Jurjānī, *امير سيد اسمعيل
الحسن بن الحسين الجرجاني*
Bēg. لله ... اما بعد حسن كوند امير سيد
اسمعيل

The author states in the preface that, after he had completed the *Zakhirah* i Khwārazmshāhi (see p. 466 *b*), he had been told by a prince whose name will be given further on, that a handy compendium of that voluminous work would be very desirable, and that he had, in compliance with that wish, written the present abridgment. He had given to it the name of *Khafi*, or "hidden," because it was written in two volumes of oblong shape, which could be conveniently carried by the owner in his boots. The second part of the title, '*Ālā'i*', is apparently derived from '*Ālā ul-Daulah*, one of the titles of the prince above mentioned. The author's patron is styled *سيد* *احل سيد* *امير سپهسالار* *عالم عادل بهاء الدين عمدة الاسلام علام الدولة صام* *الملة* ... *نظام المعالي* *فرل ارسلان* *ولي العهد* *او* *المظفر* *اسرن* *خوارزمشاه* *حسام* *امير المومنين*, and in an earlier copy, Add. 27,261, written A.H. 814, *امير سپهسالار بهاء الدين عمدة الاسلام علام* *الدولة* *والدين صياء الامه* ... *نظام المعالي* *فرل ارسلان* *او* *المظفر* *اسرن* *خوارزمشاه* *حسام* *امير المومنين*

If *فرل ارسلان* may be taken as an honorific epithet, and *اسرن* as the prince's real name, it would follow that the work was written in the reign of Muhammad Khwārazmshāh, A.H. 491—522, and for his successor, Atsız, who was then commander of the army and heir apparent, a conclusion confirmed by the date which is assigned to the *Khafi* '*Ālā'i*' in Stewart's Catalogue, p. 106, viz. A.D. 1113, i.e. A.H. 506—7. It is also stated in the preface of the *Aghrāz*, as quoted by Haj

Khal., vol. i p. 368, that the present compendium was dedicated to Atsız B. Khwārazmshāh.

The *Khafi* '*Ālā'i*' consists of two parts, treating severally of theoretical and practical medicine. They are subdivided as follows: Part I., in two *Makālahs*, viz., 1. Preservation of health, in sixteen *Babs*, fol. 219 *a*. 2. Diagnosis of disease, in seven *Babs*, fol. 232 *b*.

Part II., comprising the following seven *Makālahs*:—1. Advice to physicians, fol. 238 *a*. 2. Treatment of local diseases, in eighteen *Babs*, fol. 238 *b*. 3. Fever, measles, and smallpox, fol. 257 *a*. 4. Tumours, sores, and wounds, fol. 260 *a*. 5. Fractures, bruises, and dislocations, fol. 261 *b*. 6. Treatment of the hair and of the skin diseases, fol. 261 *b*. 7. Antidotes, fol. 262 *a*.

IV. Fol. 262—264 Extract from the *النبذ* *كتاب جامع* *الفوائد* *يوسفی* *Jāmi' ul-Favā'id* i Yūsufi,

Yūsufi is the Takhallus of Yusuf B. Muhammad, a physician of Herat, who lived under Bābar and Humāyūn. His medical works are the following: *Favā'id* i Akhyar, written A.H. 913, *Kasidah fi Hifz Siḥhat*, i.e. a poem on hygiene, dedicated to Bābar, A.H. 937, *Riḳāz ul-Adviyah*, written for Humāyūn, A.H. 946, *Ḥāj ul-Amraz*, a versified treatise of therapeutics, and the above work, *Jāmi' ul-Favā'id*, which is a commentary on the preceding. See Fleischer, Leipzig Catalogue, p. 511, Krafft's Catalogue, p. 112, Leyden Catalogue, vol. iii pp. 279, 280, Haj Khal., vol. ii p. 564, and *Mélanges Asiatiques*, vol. v. p. 261. It is doubtful whether he may be identified with the author of the well known manual of epistolary composition called *Bad'ā'i' ul-Inshā*, or *Inshā' i Yūsufi*, which in the *Khulāsat ul-Inshā*, Or 1750, fol. 158, is ascribed to Ḥakim Yūsufi, Munshi of Humāyūn.

V. Foll. 264 b—311.

موحر كى

A manual of medicine, without author's name.

Beg. كين كرد جامع ان مختصر كه چون پير شدم

The author states, in a short preamble, that, feeling his memory weakened by age, he had compiled this short compendium from the most esteemed Arabic and Persian works, and had given it the name of *Mūjiz Kummi* because its small size would allow of its being carried in the sleeve (*Kumm*). The following Persian works are mentioned as sources.

هداده الاحويى و كفايه احمد فرح و دهره حوارمتهائى
و كتاب الاعراض و حقى علائى و عبر آں
The last three were written by Sayyid Ismā'il Jur-jāni in the early part of the sixth century of the Hijrah (see p. 467 a).

The work is divided into thirty-eight chapters (*Bāb*), subdivided into sections (*Faṣl*), all of which are enumerated at the beginning. The chapters are as follows: i Treatment of infants, fol. 266 b. ii Signs of the temperament, fol. 268 a. iii Seasons, ib. iv. Properties of various articles of food, fol. 268 b. v. Perfumes, fol. 270 a. vi. Garments, ib. vii Bathing, ib. viii—xxx. Local diseases and their treatment, in the customary order, fol. 270 b. xxxi. Fevers, fol. 296 b. xxxii. Tumours, fol. 302 a. xxxiii. Sores, fol. 303 a. xxxiv. Skin diseases, fol. 303 b. xxxv. Treatment of the hair and skin, fol. 305 b. xxxvi. Bleeding and cupping, fol. 308 a. xxxvii. Pulse, fol. 309 a. xxxviii Urina, fol. 310 a.

Add. 18,543.

Foll. 385; 10½ in. by 6; 15 lines, 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated Rabi' I, A H 1002 (A.D. 1593)

[J. H. STERNSSCHUSS.]

جامع الجوامع

A treatise on materia medica.

Author: Afzal B. Yahyā Jilānī, افضل بن يحيى جيلانى

Beg. حمد و ثنائى بى پادان آفريننده را كه
لطائف حكمت خود

The author's name is found, as above, in the preface, fol. 2 b; but it is written by a second hand, and over an erasure. In the following subscription, which is in the same handwriting as the text, the transcriber, Muhammad Husain B Ziyā ud-Din ul-Jur-jāni, calls the author Kamāl ud-Din Afzal:

فارغ شد از بسود ان ناليف شريف و محرن
مديف در علم اندان بعدوان اطول از مصغاب عالمخضر
احمد احل كمال الدين افضل محمد حسن بن صاء
الدين الجرحانى در روز شنبه هيجدهم ماه ربيع الاول سنة
اثنى و الف

The work is dedicated to Abul-Muzaffar Shāh 'Abbas (i.e. 'Abbās I., who reigned A.H. 996—1038).

Contents Introduction (*Mukaddimah*), treating, in fourteen sections (*Fā'idah*), of medicaments, their degrees, preparation, and use, in general, fol. 3 b. *Makālah* i Simple drugs, arranged according to the Abjad, fol. 20 a. *Makālah* ii. Various kinds of compound medicaments, in twenty-four sections (*Bāb*), fol. 270 a. *Makālah* iv. Diseases of the skin and their treatment, in twenty-four chapters (*Faṣl*), fol. 356 b.

Add. 23,557.

Foll. 304; 11½ in. by 7½, 25 lines, 5½ in. long; written in Nestalik; dated Shamākhī, Shīrvān, Ramazān, A.H. 1121 (A.D. 1709).

[ROBERT TAYLOR.]

I. Foll. 2—274.

تحفة المومنين

A work on materia medica.

Author: Muḥammad Mūmin Ḥusainī, محمد مومن حسينى

سبحانك اللهم ذا قدوس وبأ طيب العروس Beg.

The author says in the preface that, having inherited the experience gathered by his father Mir Muḥammad Zamān Tanakābunī Dailamī, and his ancestors, and having himself practised the medical art according to their method, he had been induced to compile the present work by the inaccuracies which he had noticed in the then current pharmacopœa, *Ikhtiyārāt* 1 Badi'ī (p. 469 a). He had based it on the most trustworthy authority on the subject, viz. the book entitled *ملاسع الطب* *hele* (see the Arabic Catalogue, p. 632), and commonly called *Jāmi'* Baghdādī, to which he had made copious additions, gathered from the *Jāmi'* of Ibn Baīṭār, the *Tazkīrat Uli-l-Albab* of Dā'ūd ul-Antākī, the *Mughnī*, the *Shāmī*, the *Kamil ul-Adviyah*, the *Jāmi' ul-Adviyah* of Amīn ud-Daulah, etc., and, lastly, from several works of Indian physicians, such as Bāhar, Charak, Sat Jog, Firūzshāhī, Bhōjdev, Susrut, and others. He adds, in conclusion, that, as his father and grandfather had been court-physicians to the Safavi sovereigns, and as he had himself attended the present ruler, Shāh Sulaimān (A.H. 1077—1105), he had adorned his page with the exalted name of the last-named sovereign.

The work comprises two main divisions, the first of which contains five chapters called *Tashkhiṣ*, and the second, which is termed *Dastūrāt*, consists of three parts (*Ḳism*), as follows —

Tashkhiṣ 1. On the reason of the divergence of the opinions of physicians respecting the nature, properties, and doses, of drugs, fol. 3 b. *Tashkhiṣ* 2 On the qualities of simple drugs and aliments in general, and their preparation, fol. 5 b. *Tashkhiṣ* 3 Nature and properties of simple drugs and aliments, in alphabetical order, fol. 9 b. *Tashkhiṣ* 4. On the treatment of poisons,

fol. 192 b. *Tashkhiṣ* 5. On weights, fol. 197 a.

Dastūrāt. *Kism* i. Manipulation of simple drugs, in five sections (*Tarik*), fol. 198 b. *Kism* ii. Manipulation of compound medicaments, in twenty-four chapters (*Bāb*), fol. 208 b. *Kism* iii. Treatment of diseases.

As the last-named part is wanting in the present and other known copies, it appears probable that it never was written. The fifth section (*Tarik*) of *Kism* i has been transposed in the present copy, it is found at the end of *Kism* ii, foll. 262—274.

The author's *Nisbah* Tanakābunī is derived from Tanakābun, a Buluk of the district of Amul, which is sometimes joined to Gilān (see the *Zeitschrift der D. Morg. Gesellschaft*, vol. xxi, pp. 242, 245), and which appears to have been his birth-place. He quotes occasionally some local names of animals or plants as current in the dialect of Tanakābun. On the other hand, his acquaintance with the medical works and the simples of India shows that he had been living a considerable time in that country.

The *Tuhfat ul-Mūminin* has been printed in Dehli, A.H. 1266, and in Isfahan, A.H. 1274. It is mentioned in Stewart's Catalogue, p. 108, the Copenhagen Catalogue, p. 13, the Munich Catalogue, p. 134, and the Ouseley Collection, No. 402.

II. Foll. 276—304. A treatise on therapeutics, with the heading *رساله حکیم علاء الدین من همة الله سرورای در معالجات امراض دندن*

Author Muḥammad 'Alā ud-Dīn B. Hibat Ullah Sabzavāri, called Ghīyās ut-Tābib, محمد علاء الدین من همة الله سرورای المدعو نعیات الطیب

Beg. الحمد لله الذى خلق الانسان و جعله اشرف الموالد الارکان

The work, which was compiled, as stated in the preface, at the request of some friends, from the standard works on the subject,

is divided into fourteen chapters (Bāb), according to the organs affected. The author gives his name, as above, at the end, stating that the treatise was completed in Rabi' I., A.H. 871

Copyist: ابن محمد رضا محمد بنی الرازی

On the first page of the MS. is a note, stating that it was purchased by Mir Muhammad Hādī ul-Ḥusainī, of Kazvīn, in the town of Shamākhī

Add. 17,953.

Foll. 433, 9½ in. by 5½; 22 lines, 3½ in. long, written in Nestalīk, with 'Unvān and ruled margins, apparently in the 18th century.

Another copy of the تحفة الومیس

Foll 360—433, comprising the latter portion of the work, from the beginning of Tashkhis 4 to the end of Kism 11, are in a later hand

Add. 16,747.

Foll. 382, 12 in. by 8½; 27 lines, 5¾ in. long, written by several hands, in Indian Nestalīk, dated Rajab, the third year of 'Alamgir II. (A.H. 1170, Ad. 1757).

[WILLIAM YULE.]

The same work.

Add. 6642.

Foll. 531; 10 in. by 6½; 17 lines, 4 in. long; written in Nestalīk, apparently early in the 18th century. [J. F. HULL.]

The preface and the first three chapters (Tashkhis) of the same work.

Add. 26,308.

Foll. 103; 12½ in. by 7, 23 lines, 5½ in. long; written in cursive Indian Nestalīk, apparently in the 18th century.

[WM. ERSKINE.]

A portion of the same work. It contains Kism 1 of the Dastūrāt, with the exception of its last section, Tarik 5, and the whole of Kism 11. The 21th chapter of the latter, which treats of the diseases of birds of chase and their treatment, has a separate heading, دار نامه, and a preface not found in other copies.

Add. 26,311.

Foll. 187; 8½ in. by 6½; 15 lines, 4¼ in. long, written on European paper, about the close of the 17th century. [WM. ERSKINE.]

A dictionary of simple drugs, extracted from the Tuhfat ul-Mūminin, Tashkhis 3, and written in tabulated form, with the addition of the Latin, and, in a few cases, of the French, equivalents.

On the first page is impressed a seal with the name وصال گیوننت (Vital Guyonnet?).

Egerton 1006 and 1007.

Two uniform volumes, containing respectively 256 and 257 foll., 10½ in. by 6, 20 lines, 4¼ in. long, written in Nestalīk, dated Jumāda I., A.H. 125 (for 1125 = A.D. 1713).

طب الاکبر

A treatise on the symptoms of diseases and their treatment, translated from the Arabic work entitled شرح اسباب و علامات (written for Mirzā Ulugh Beg by Nafis B. 'Ivaz Kir-mānī; see the Arabic Catalogue, p. 224)

Translator: Muhammad Akbar, called Muhammad Arzānī, B. Mir Hājī Mukīm, محمد اکبر عرف محمد ارزانی بن میر حاجی مقیم

صعیب درن کلامی که مشام باطله دانش آتسرا

Mir Muhammad Akbar, better known as Shāh Arzānī, lived in India, where his medical works are in high repute. It is stated

in the Yādgūr Bahādūrī, Or. 1652, fol. 96, that he first applied for instruction to Sayyid 'Alavī Khān, a well known Shirāz physician, who had come to the court of Aurangzib A.H. 1115 (see the Mir'āt Aftābnumā, fol. 132, and the Oude Catalogue, p. 157), and that, on his refusal, he betook himself to Shirāz in order to study medicine there. The dates of his works, however, range, as far as they can be ascertained, from A.H. 1112 to 1130. In the latest of them, Karābādīn i Kādīrī, the author gives the following list of his previous compositions Tibb un-Nabī, translated from Jalāl ud-Dīn Suyūti, Tibb ul-Akbar, Mufarriḥ ul-Qulūb, Mizān ut-Tibb, Ta'arīf ul-Amrāz, and Mujarrabāt i Akbarī.

Muhammad Akbar says in his preface that, after completing the usual course of studies, and making himself acquainted with medicine, he had selected the "Sharḥ Asbāb va 'Alāmāt" (whose author he does not name) for translation, as the best treatise on that science. He had omitted, however, in his version some superfluous arguments of the original work, and had made useful additions to it from the following books: Kanūn, Ḥāvī, Aksarā'ī, Sadīdī, Mūjiz, Zakhrīrah (see p. 466), Kifāyah i Mujaḥidīyyah (see p. 470), and others. The work was completed, he adds, in the year expressed by the above title, with deduction of the weak letters (ا and و), i.e. 1122—10=A.H. 1112, and at the time when 'Alamgir, after subjugating the Deccan, "had washed the blood-stained spears of his victorious armies in the waters of the Kishnah."

After the capture of Sattārah and of the fortress of Parli, Aurangzib crossed the swollen stream of the Kishnah, or Kistnah, with great difficulty and considerable loss, in the month of Safar, A.H. 1112. See Ma'āsir 'Alamgirī, p. 429. The same event is placed by Khāfī Khān, vol. ii. p. 473, in A.H. 1111.

The Tibb ul-Akbar comprises seven-and-

twenty chapters (Bāb) on local and general diseases, and an appendix (Khātīmah) on compound medicaments and technical terms. It has been repeatedly printed in the East, Calcutta, 1830, Delhi, A.H. 1265, Bombay, A.H. 1264, 1275, and 1279, Teheran, A.H. 1275, and Lucknow, A.H. 1289. See Stewart's Catalogue, p. 110, and Fleischer, Dresden Catalogue, No. 345.

Add. 17,949.

Foll. 45; 12 in. by 8½; 25 lines, 6½ in long; written in Nestalīk; dated Sha'bān, A.H. 1155 (A.D. 1742).

میران الطب

A manual of medicine by the same Muhammad Akbar

الحمد لله... اما بعد العبد الحانی محمد ارزانی Beg

The author states at the beginning that he had written this short manual for the use of his own children and other students. It comprises the following three Makālahs:
i. On symptoms, and the four qualities of heat, cold, moisture, and dryness, fol. 26
ii. On simple and compound medicaments, ib.
iii. On diseases and their treatment, fol. 10a.

The work has been printed in Calcutta, A.D. 1836, Cawnpore, 1874, and Lucknow, without date. See Stewart's Catalogue, p. 111, and Ouseley's Collection, No. 400.

A leaf appended to the present volume contains a short notice on the Parsi work, entitled شارسدان چهار چمن, written by the Bihdīn Bahram Farhād in the time of Akbar.

Add. 17,954.

Foll. 113; 9½ in. by 5½, 15 lines, 4 in long; written in Nestalīk, dated Sha'bān, A.H. 1221 (A.D. 1806).

معربات اكبرى

A treatise on compound medicaments by the same author

الحمد لله الذي هدا الى الصراط السميع
والصلوة

The author, having written down on loose slips such recipes as he had obtained from experienced physicians, found it necessary to reduce them to order for his own convenience. Hence grew the present work. It is divided into a number of chapters (Bāb), in which the medicaments are arranged under the various diseases for which they are used.

A table of contents is prefixed to the present copy, and another is appended to it. The latter is said to have been transcribed from the author's autograph.

Copyist : دارام نوم كاند مابو

The Mujarrabat i Akbari has been printed in Lucknow, A.H. 1280, and in Bombay, A.H. 1276. See Stewart's Catalogue, p. 110, and the Copenhagen Catalogue, p. 11.

Add. 17,952.

Foll. 880, 9½ in. by 5½; 15 lines, 3¼ in. long; written in Indian Nestalīk, dated A. 1159 of Yaddajird, Jumādā I, A.H. 1204 (A.D. 1789)

قرا باديس قادري

A treatise on compound medicaments, by the same author.

ثاى كه شان حنا مستطاب حضرت الهى

The author states in the preface, after enumerating his previous works, that he had commenced the present in A.H. 1126, and that he had given it the name of Karābādīn i Kādīrī, because he was a disciple of the most holy Sayyid 'Abd ul-Kādir Jilānī (i. e. a member of the Kādīrī order). In the chapter on China root, fol. 832, A.H. 1130 is mentioned as the current year.

The work is divided into three-and-twenty Bābs, in which medical preparations are described under the diseases for which they are intended. In each Bāb they are arranged in alphabetical order.

The Karābādīn i Kādīrī has been printed in Bombay, A.H. 1277, and in Dehli, A.H. 1286. See Stewart's Catalogue, p. 110, xx.

Add. 26,309.

Foll. 9; 7 in. by 4¼; 11 lines, 2½ in. long; written in small Shikastah-āmīz in the early part of the present century. [WM. ERSKINE.]

Author : Firūz B. Mullā Kā'ūs,
ملا كاوس

Beg. در ارباب طابع و ادهان سليمه و اصحاب عقول

A short tract in defence of the inoculation of the smallpox.

The tract was written, shortly after the introduction of inoculation in Sūrāt, with the object of refuting the religious objections which Dastūr Barzūrjī, a Pārsī of Rūstam-pūrah, had raised against the practice. It contains some Zend and Pehlevī texts in the original character.

Mullā Firūz is known as the editor of the Desatir, published in Bombay, 1818, and the author of a treatise on the intercalary year of the Pārsis, Bombay, 1828; see Zenker, vol. i. p. 108.

FARRIERY AND FALCONRY.

Add. 14,057.

Foll. 90; 8¼ in. by 5½; 13 lines, 4½ in. long; written in a rude Indian Shikastah-āmīz, apparently in the 19th century.

I. Foll. 3—60.

ترجمه سالهوترا

A treatise on farriery, translated from the Sanscrit work known as Salihotra.

Translator: 'Abd Ullah B. Safi, عند الله
بن صفی

Beg. الحمد لله الذي حلّى الافراس على احسن الصور.

'Abd Ullah states, in a short preamble, that he had, in the reign of Sultān Ahmad Vali ul-Bahmani, and by his order, translated into Persian the Salihotra from the original of Durgarāsi, son of Sargarāsi, بنده ضعف
ومحمد عبد الله بن صفی بر فرمان شاه جهانیه
ار درک راسی بن سرکراسی ساکن قصه المله رحمه
سالمون را فارسی کرده

He adds that the work was written in the city of Kullbargah. The date of composition which follows is, in the present copy, defectively written "A. H. . . hundred and ten," سنه عشر مائه سمه الهجره. The same work is stated in Stewart's Catalogue, p. 96, A.D. 1407 (A.D. 810). As, however, Ahmad Shāh Vali Bahmani reigned from A.H. 825 to 838, that date cannot be correct.

Contents: Preface and table of chapters, fol. 3 b. Legendary account of the creation of the horse, which is said to have been originally endowed with wings, fol. 4 b. Defects of the horse, in fifty-two chapters, (Fasl) fol. 5 a. Good points of the horse, in thirteen chapters, fol. 22 a. Signs of the age of horses, fol. 26 a. Diseases of the horse, with their treatment, and management of the horse, fol. 29 b.

The treatise is illustrated with a great number of coloured drawings of a rather rude style of execution.

Salihotra is the traditional inventor of the veterinary art. He is stated in the introductory chapter to have been instructed by his father, Aspasti اسپستی, in the knowledge and management of horses, while in the next following work he appears as a Brahman, the master of Susruta. The same name, however, is defined by Abul-Fazl, in the *Ā'in* i Akbari, vol. ii. p. 144, as applying to the art itself, and it has come to be used as a common designation of the works in which

it is set forth. See Weber, Verzeichniss der Sanskrit Handschriften, p. 291, Elliot, Bibliographical Index, p. 263, and History of India, vol. v. p. 574.

II. Foll. 61—73. A treatise, without title, on the same subject.

Beg. الحمد لله رب العالمين . سلطان عيات
الدنيا والدين

In the opening lines the Sultan Ghiyās ud-Dīn Muhammad Shāh B. Mahmūd Shāh Khilji is mentioned as the reigning sovereign, and the 21st of Muharram, A.H. 983, سنه ثلث
سعد ثلث, as the date of composition. As Ghiyās ud-Dīn B. Mahmūd, king of Mālwa, who is here meant, reigned from A.H. 873 to 906, the above date is obviously wrong, it is probably a clerical error for A.H. 883.

The work is divided into twelve chapters (Bāb), subdivided in sections (Fasl), and enumerated at the beginning, as follows
1. Breeds of various countries, fol. 62 a
2. Mode of choosing horses, fol. 62 b
3. Omens derived from the motions of horses, fol. 63 a
4. Colours of horses, ib
5. Their blemishes, fol. 63 b.
6. Their limbs, fol. 65 b
7. Diseases and remedies, fol. 66 b
8. Bleeding, fol. 69 a
9. Diet and food, fol. 69 b
10. Fattening, and treatment of sores, fol. 71 b.
11. How to know the age of horses by their teeth.

In the body of the work, however, the last chapter is replaced by the two following.
11. On various remedies, fol. 73 a.
12. On lucky and unlucky marks in horses, fol. 73 b.

A fuller copy of the same work, with the title of Kurat ul-Mulk, will be found among the Elliot MSS., Or. 1697, art. n. See also Elliot, Bibliographical Index, p. 263.

III. Foll. 74—89. Treatise on the diseases of horses and their treatment, imperfect at the beginning and end.

Prefixed to the volume is an English letter written by "Tirmal Rao, son of Rao Bahadoor

Venkut Rao, principal Sudr Ameen of Dharwar," on sending the work to the Rev. John Wilson, D. D., president of the Bombay branch of the Royal Asiatic Society. It is dated Dharwar, 20th August, 1840

Add. 16,854.

Foll 122, 8 in. by 5 [WILLIAM YULE]
I Foll. 3—74, 15 lines, 3½ in long;
written in neat Nestalik on gold-sprinkled paper, with gold-ruled margins, in the 17th century.

A treatise on farriery, translated from the Sanscrit, with a preface by Kwajah 'Abd Ullah, entitled 'Abd Ullah Khān Bahādur Firūz Jang, حواحه عدد الله المحاط بعد الله

حان بهادر فیروز جنگ

Beg. اسب کرب چو زن کد دانا
نه که کورد نخست حمد خدا

'Abd Ullah Khān says that the sages of India had written of old, on the knowledge of the horses and their maladies, a treatise in the Sanscrit tongue, consisting of 16,000 Slokas. Most people being ignorant of that language, he called together, in the reign of His exalted Majesty, Shahjahān, some Pandits well versed in Sanscrit, and had that work, there designated as سالور اسپان, translated into Persian. He adds that the original copy in his possession had been found, with other Hindu books, in some chests captured by him after defeating the rebel Amar Singh, Rānā of Chitor

'Abd Ullah Khān had been sent against the Rānā by Jahāngir in the fourth year of the reign (A. H. 1018); but Amar Singh did not make his submission until A. H. 1023 'Abd Ullah Khan died A. H. 1054, at the age of seventy years. See Ma'āsir ul-Umarā, Taẓkirat ul-Umarā, and Elliot's History, vol. vi. pp. 335—9

Contents: Introduction, treating of the creation of the horse and of its colours, partly

abridged from a Persian Faras Nāmāh, written in the time of Mahmūd Ghaznavi, fol. 6 b. Knowledge of horses, and of their good and bad signs, in twelve Bābs, fol. 13 a Diseases of the horse, and their treatment, in thirty-eight Bābs, fol. 33 b This copy contains three coloured drawings of horses.

An English translation of 'Abd Ullah Khān's version has been published by Joseph Earles, Calcutta, 1788. See also Sir H. Elliot, Bibliographical Index, p. 264, note, and Mehren, Copenhagen Catalogue, p. 16, no. xxxix.

II Foll. 75—121; 16 lines, 2½ in. long; written in fair Nestalik; dated Ramazān, A. H. 1098 (A. D. 1687)

The same work.

Beg الاحتام نكرمه العممه والاعنصام بحيله الحسيمة
This copy wants the preface and introduction, it begins with a short statement that the work had been translated from the Indian into the Persian language in A. H. 926. But in spite of this, and other minor discrepancies, the substantial identity of the two versions is fully established by their general verbal agreement, especially in the Persian verses frequently inserted in the text.

Add. 7716.

Foll. 47; 6 in. by 3½; 18 lines, 2½ in. long; written in Naskhi, apparently in the 18th century. [Cl. J. Rich.]

مضمار دانش

A treatise on farriery.

Author: Nizām ud-Din Ahmad, نظام الدين احمد

Beg. سياس نفيس خداوند جهان را که ابلق لیل و نهار

The author is called in the heading of another copy, Add. 23,562, Mirzā Nizām, son of Mullā Ṣadrā

It appears from the preface that this treatise was compiled from earlier works by order of Shāh 'Abbās II. (A.H. 1052—1077). Reference is made, fol. 45 a, to a census of the Shāh's horses taken A.H. 1067, and, as it is stated further on that four years had elapsed since then, it follows that the date of composition is A.H. 1071.

Contents: Muḳaddimah. Creation and domestication of the horse, fol. 3 b. Marhalah I. Its good and bad qualities, and other things relating to the knowledge of horses, in nine Bābs, fol. 6 b. Marhalah II. Rules concerning the rearing of horses and the running of races, in nine Bābs, fol. 21 b. Marhalah II. Treatment of the diseases of the horse, in nine Bābs, fol. 31 a. Khātmah, on the horses of the Shāh, and on amulets, fol. 44 b.

Add. 8989.

Foll. 87; $7\frac{1}{4}$ in. by $4\frac{1}{4}$; 12 lines, 3 in long; written in Naskh, apparently in the 17th century.

Another copy of the same work, wanting a few lines at the beginning.

Add. 23,562.

Foll. 92; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 21 lines, $3\frac{1}{2}$ in long; written in Naskh; dated Shābān, A.H. 1213 (A.D. 1799). [ROBERT TAYLOR]

I. Foll. 1—18 The same work.

II. Foll. 49—67. Another treatise on farriery, with the heading رساله فرسامه

Author: Hazin, حزن

Beg. سواران مضمار نددی و سرانگندی را چه مجال

The author, who has been already mentioned, p. 372 b, says that he had composed in his youth, and in his native place, an extensive work on farriery, and that, unable to procure a copy of it in India, where he was residing, he had now written what he calls a mere sample of his former work.

The earlier Faras Nāmāh here referred to is mentioned by Hazin in his memoirs, Balfour's edition, p. 97. It was written in Isfahan about A.H. 1127.

The present treatise comprises nine sections, termed Hulyah, on the knowledge of horses and their diet, and ten chapters (Fasl) on the diseases of horses and their treatment.

III. Foll. 67—90 A treatise on zoology, with the heading رساله در خواص الحیوان, by the same Shaikh Hazin, who here calls himself Muhammad B. Abi Talib az-Zahidi Jilāni, surnamed 'Ali, اسی طالب الزاهدی حملائی محمد المشهر علی

Beg. سیاست بی عداس که مدارک اوهم
This tract is called in another copy, Or. 207, II., Taghnāh i Sa'diyyah

Contents: Muḳaddimah. Legal precepts concerning hunting and the slaying of animals, fol. 67 b. Bāb I. Account of some animals of land and sea, arranged in alphabetical order, fol. 72 b. Bāb II. Origin of animal life and its nature, fol. 88 a. Bāb III. Senses and faculties of animals, fol. 89 b.

IV Foll. 90—92 A short tract on the weight of coins and on legal measures in Khorasan, with the heading رساله در اوزان

مقال و درهم و دينار و عدو
Author the same Hazin, who here calls himself 'Ali B. Abi Talib ul-Jilāni, علی بن ابی طالب الحیدلی

Beg. الحمد لله . وبعد امیر و قراء باب الله

Add. 23,563.

Foll. 169, $8\frac{1}{4}$ in. by $5\frac{1}{4}$, 17 lines, $3\frac{1}{4}$ in long, written in Naskh, dated Shābān, A.H. 1246 (A.D. 1830) [ROBERT TAYLOR]

A transcript of the preceding MS.

Add. 23,561.

Foll. 100; $8\frac{1}{4}$ in. by $6\frac{1}{4}$, 12 lines, $3\frac{1}{4}$ in long; written in Nestalik, apparently in the 19th century. [ROBERT TAYLOR.]

حل نامه

A treatise on farriery, without author's name.

حمد نهد و مدح نهد حضرت حکم علی
الاطلاق را

It is divided into two books (*Kitāb*), the first of which treats of the knowledge of horses and of their training, in forty chapters, and the second, of the diseases of the horse and their treatment, in sixty chapters.

The work is noticed by Flügel in the Vienna Catalogue, vol. ii. p. 553, where the contents are fully stated.

Add. 7715.

Foll 80; $7\frac{1}{2}$ in. by 5; 12 lines, $3\frac{3}{4}$ in. long; written in Nestalik, with gold-ruled margins; dated Baghdād, Ramazān, A H. 1204 (A.D. 1790). [CL. J. RICHL.]

The same work.

Add. 19,528.

Foll 63; $8\frac{1}{2}$ in. by $5\frac{1}{2}$, 14 lines, $3\frac{1}{2}$ in. long; written in Nestalik, apparently in the 19th century. [SIR THO. PHILLIPS.]

A portion of the same work, extending from the second chapter of book i. to the twenty-ninth of book ii.

Or. 374.

Foll. 77; $6\frac{1}{2}$ in. by 5, 16 lines, $3\frac{1}{2}$ in. long; written in cursive Persian Naskhi, probably in the 13th century

[GEO. WM HAMILTON.]

A treatise on falconry, without author's name.

It is imperfect at beginning and end. What is now the first leaf of the original MS., fol. 6, contains the end of a table of contents, showing that the work comprised 135 chapters (*Bāb*), and the beginning of *Bāb* 1, which is as follows:

باب اول بدانکی این شکره حون پیدا شد روات

مکنند ارنصر بن لیث و ار مهدی بن اهرم کفند
دیده اسم کتاب بهرام بن شانور و اسدادان نادل و
حنان باد کرده بودن در کتاب که نافتیم کتاب
حافان اعظم ملک برك و ذکر کرده بود در کتاب که
من حنان مهوش شکره بودم نا حواسم که کتاب سارم
در شکره و اراں بادکار باشد ارم

This first chapter contains a legendary account of an ancient work from which the present treatise purports to be derived. Written by the sages of the town of Balnās *شهر بلناس*, it passed, in the time of Alexander and Aristotle, to Alexandria, and subsequently to Antioch. When the empress Helen and her son Constantine, wishing to force a new religion on their people, resolved to burn the contents of the royal library, it was rescued with some other books, and conveyed to Baghdād (*sic*), where it was translated into Syriac. Hearing of its existence, the Khākān of the Turks, who was passionately fond of falconry, sent for it, and had it translated by a learned Turk of *Parīyāb* 1 *Marv*, *پاریاب مرو*. Then follow various traditions relating to the invention of hawking, which is ascribed in turn to king Demetrius, to Shāpūr B. Salm, to Abul-Haris Mu'aviyah, to a Roman emperor called *نسابوس*, and to Constantine.

The following chapters, *Bāb* 2—30, foll. 13 *b*—35, treat of various kinds of birds of prey, the names of which are given in Persian, Arabic, Turkish and Greek, of their selection and training, and of their appearance in a state of health. The remaining chapters treat of the diseases to which they are liable, and of their treatment. The present copy breaks off before the end of *Bāb* 131.

Among authorities occasionally adduced are Ghitrif B. Qudāmāh, described as living at the court of Hārūn al-Rashid, Mahdi B. Ahram, the Khākān of the Turks, and Khalid of Māvarā un-nahr, a contemporary of the author.

It may be noticed as a dialectic peculiarity that the third person of the plural is generally written without the final *د*, as *بودد* for *بودند*, so as to become identical in form with the infinitive.

Foll. 2—5 contain a short preamble and a table of chapters, written apparently in the 17th century. On the first page is written the title *صنعة*, and on the fly-leaf *بار نامه*. The passage above quoted shows that *شكوه*, the common designation of hunting birds, is there applied to the work itself.

For Oriental works on falconry, see Hammer Purgstall, Falknerklee, bestehend aus drei ungedruckten Werken über die Falknerei, Pesth, 1840.

Egerton 1013.

Foll. 108; 9 in. by $5\frac{1}{4}$; 13 lines, $3\frac{1}{2}$ in. long; written in Indian Nestalik; dated Rabi 'I., the thirtieth year of the reign (probably of Muhammad Shāh, i.e. A.H. 1161, A.D. 1748).

بار نامه

A treatise on falconry.

Author: Muhibb 'Alī, surnamed Khān Khāṣ Mahallī B. Nizām ud-Dīn 'Alī Marghulānī, *محب علی الملعب بحال خاص محلی ابن نظام الدین علی مرغلانی*.

Beg *بسم الله الرحمن الرحيم طاهر مرخذة حی قدم*

Muhibb 'Alī Khān, son of Nizām ud-Dīn 'Alī Khalīfah, prime minister of Babar, was raised to the Khanship in the first year of Akbar's reign, and died as governor of Dehli, A.H. 989. See Erskine, History of India under Baber, vol. i. p. 385, Ma'āsir ul-Umarā, fol. 448, Tazkirat ul-Umarā, fol. 87, and Blochmann, Ain i Akbari, p. 420.

The author states that he was nearly sixty years old at the time of writing, and that, having from his youth upwards accompanied illustrious monarchs on the chase, he had

acquired considerable experience. He dedicates the work to Akbar, whose skill and prowess in the hunting field he praises at great length.

The work is divided into sixty-one chapters (Bāb), a full table of which is given in the preface.

Contents. Preface, fol. 2 *b*. Preecepts of the law relating to the chase, fol. 9 *b*. Qualifications of a perfect huntsman (Mir Shikār), fol. 12 *b*. Capture and breeding of hawks, fol. 13 *a*. How to select hawks and other kinds of hunting birds, fol. 20 *a*. Signs of health and disease, fol. 24 *a*. Directions relating to hunting in general, and to the diet and training of the different kinds of hunting birds, fol. 26 *b*. Diseases of hawks, and their treatment, fol. 68 *b*. Snares and decoys, fol. 87 *b*. Selection and training of panthers, *بور*, fol. 101 *a*.

Egerton 1012.

Foll. 124; 9 $\frac{3}{4}$ in. by $5\frac{1}{2}$, 21 lines, $3\frac{1}{2}$ in. long; written in Indian Shikastah-*Ḥamiz*, apparently in the 17th century.

بار نامه

A treatise on falconry.

Author. Bahadur, *بہادر*.

Beg. *دار طعم حواش بروار کرد
پر زدن لاحس دل آزار کرد*

Bahādūr is the poetical surname assumed by the author in a versified preamble, foll. 1—5, containing eulogies on 'Abd ul-Kādir Jilānī, on his own spiritual guide, Mu Muhammad Ashraf, and on the reigning sovereign, Aurangzib. He states in the next-following prose preface, that he had undertaken the present work at the urgent request of Ja'far Beg, whom he calls his master in the craft, *اوسد*, and of his own brothers, La'l Beg and Habib Ullah, adding

further on that he had written it in the town of Bhaskar نصه بهکر, Sübah of Berār Balāghāth, in the 25th year of the reign of 'Alamgir, corresponding to A.H. 1091. It must be observed, however, that in the poetical preamble, fol. 5 a, mention is made of the capture of Sanbhā, which took place A.H. 1101.

The work is divided into forty-three chapters (Bāb), a list of which is given at the end of the preface, fol. 8. The first thirty-nine treat very fully of the training of hawks and other hunting birds, and of their employment in the chase. Then follow—Bāb xli. Diseases of hunting birds, in sixty-eight sections (Fasl), fol. 84 b. Bāb xlii. Their treatment, in as many sections, fol. 93 b. Bāb xliii. Miscellaneous instructions, in four sections. The present copy breaks off before the end of the fourth section of this last Bāb.

ALCHEMY AND CABALISTIC.

Add. 17,956.

Foll. 127; 12½ in. by 8½; 10 lines, 5½ in. long, written in large Indian Nestalik; dated August, A.D. 1807.

A treatise on alchemy ascribed to Tankulshāh the Great, کتاب نیکولشاه کبیر.

Beg. انست کف کبر شاهی که در سان نصه اسب
و در کف کبر سان دهب است

It is divided into sections bearing the following titles. مقایع اسرار سبعة، هفت کف کبر
مقایع الکدر، مصابح الابوار، انوار سبعة، سبعة.

For an account of that mythical sage, more commonly known as an astrologer, see Chwolson, Ueberreste der althabylonischen Literatur, p. 130, and Gutschmid, Zeitschrift der D. M. Gesellschaft, vol. xv. p. 79.

Copyist: شیو لعل ولد سدر لعل فام ناگر

Add. 17,966.

Foll. 259; 10 in. by 5½; 15 lines, 3¼ in. long; written in a cursive Indian Naskhi, apparently in the 18th century.

I. Foll. 7—101.

هفت احباب

"The seven friends," a treatise on alchemy.

Beg. حمد ثنا قدوسی را که عجر عول در باب ادم

The author of the preface, who calls himself Hamid ud-Din Nāgori, states that the work was the joint production of himself and six friends, each having contributed one of the seven parts (Bāb), of which it consists, in the following order:

- i. Hamid ud-Din Nāgori, fol. 12 b ii. A Hindu Jogī, originally called Gyan, who is stated to have been brought over to the Muslim faith by the six others, and to have taken the name of Sa'īdatmand, fol. 23 b
- iii. Shaikh Sulaimān Mandu'ī, fol. 51 b
- iv. Mīr Sayyid Muhammad Hāshim Bukhārī, v. Mīr Sayyid Ṭayyib Audhī, fol. 62 b
- vi. Shaikh Nasir ud-Din Narnoli, fol. 76 a
- vii. Maulānā Muhammad Ṣāḍik Multāni, fol. 81 b.

The above names are those of Indian Shaikhs who lived in very different periods, as Hamid ud-Din Nāgori, who died A.H. 643, Shaikh Sulaimān Mandu'ī, who died A.H. 944, and Mīr Sayyid Ṭayyib of Bulgrām, who died A.H. 1066, see Riyāz ul-Aḥl'yā, Or. 1745, foll. 109, 131, and Or. 1804, fol. 38. Their connection with the present work is evidently fictitious.

Bāb ii. contains a long piece in Hindi verse, with Persian glosses. Bāb iv. which has been transferred to the end, foll. 100—101, is imperfect.

II. Foll. 102—119. An alchemical tract, treating especially of the tincture of metals, written, as stated in the heading, by Abu Ali Sinā for Khwājāh Ḥusain Bihl [sic].

چنین کوند حواحه ابو علی سنأ رحمه الله عليه
که مدان من و مان حواحه ابو الحسن مشهدی

This is apparently a translation of Ibn Sina's Arabic treatise on alchemy, written for Abul-Hasan Sahl B. Muhammad us-Sahlī, and mentioned by Ibn Abi Usaib'ah, A.D. 7350, fol. 127 *b*, رسالة الى الشيخ ابي الحسن. Compare Wustefeld, Geschichte der Arabischen Aertzte, p. 72, no. 39.

III. Foll. 119 *b*—129 *b*. Short alchemical extracts, with a passage of Akhlāk i Nāsiri, relating to philosophy and its divisions

IV. Foll. 131—254

تحفة الملوك

A Hindustani treatise on medicine and magic, without author's name.

Add. 7713.

Foll. 237; 7½ in by 5; 19 lines, 3¼ in long, written in a fair Naskhī, probably in the 13th century. [Cr. J. RECU]

A treatise on the construction of the cabalistic squares called ارباع, in which the numbers added up in any direction produce the same total, and of some other arithmetical figures, with numerous diagrams.

The work is divided into a Mukaddimah, five chapters (Bib), and a Khātimah. The headings of the Bābs are as follows.

- 1 در ذکر رمی سجد و شرائط وضع ان
- 2 در ذکر رمی نام و انچه مناسب است
- 3 در ذکر شطری ارباع و عراب اوصاف اعداد
- 4 در وضع اسماء و الالف و ابع در عداد ان بود
- 5 در وضع اعداد و رمی در اشکال مثلث و مدور

This copy wants the preface, a portion of the introduction, and all but a few lines of the Khātimah, which treats of the virtues of the above figures.

A spurious beginning, written by a later

hand, ascribes the work to Abu-Ma'shar Balkhī.

On the last page is found the date Rajab, A.H. 608, يوم السبت شهر رجب سنة ١٠٠٠ در نارنج probably copied from the original subscription of the MS.

Add. 23,582.

Foll. 30, 6½ in. by 4; 12 lines, 2½ in long, written in Naskhī; dated Rajab, A.H. 1225 (A.D. 1810) [ROBERT TAYLOR]

فال نامه

A book of divination, in which certain predictions or omens are arranged under the names of five and twenty prophets.

Beg. دندانکه اس فال نامه است که اسعدان
فرزاده داسامی حاتم پیغمبران

Foll. 26—30 contain some verses by Vahshī and Sa'dī, transcribed by 'Alī Rizā, surnamed Murzā Bābā, Nurbakhshī Shīrāzī.



ARTS AND GAMES.

Add. 16,853.

Foll. 190; 7½ in. by 4½; 15 lines, 3½ in. long, written in Nestālik, with 'Uvān and ruled margins, apparently in the 16th century. [WM. YULE]

آداب الحرب والشجاعة

A treatise on the art of war.

Author · Sharif Muhammad [B] Mansūr [B] Sa'd etc., Kurāishī, surnamed Muḥarrak-shāh, commonly called Fakhr Mudabbir, شرف محمد مصور سعید. فردشی ملاب مبارکشاه

معروف بفتح مدبر

Beg. حمد و ندای فی بهانه و سپاس و ستایش
بی عانه ان صانع را

The author, who in the preface traces his

genealogy up to Abu Bakr, mentions incidentally, fol. 99 *b*, as his maternal ancestor, the Amir Bilkätigin, "who succeeded to the Great Chamberlain Alptagin as king of Ghazni, where he reigned four years (A.H. 359—362), and was the father-in-law of Sultan Yamin ud-Daulah Mahmüd Ghäzi" (See Raverty's *Tabakät i Näsiri*, p. 73, notes, and Elliot's *History*, vol. ii. p. 267, note, and p. 479).

Relating, in another passage, fol. 186 *a*, a marvellous instance of recovery from a deadly wound, the author states that it had come under his observation in Multän, fifteen years after the defeat of Khusräw Shäh by 'Alä ud-Din Ghürî (A.H. 550, see Kamil, vol. xi. p. 108, he being at the time (i.e. about A.H. 565) a mere youth کردکی, while in the preface he describes himself as old and infirm. Several other references to Multän make it probable that it was his native place.

He dedicates the present work to the Padishäh of Isläm, Shams ud-Dunyâ wad-Din Abul-Muzaffar Iltatmish us-Sultän, Näsir Amur ul-Müminin (who ruled the empire of Delhi from A.H. 607 to 633), and calls himself the least of his servants.

The work is divided into thirty-four chapters, which are enumerated in the preface, fol. 9, 10. The following table, written by Major Yule on the fly-leaf, gives a fair idea of the contents. —

Chapters 1 to 4. On the regal character and duties, fol. 12 *b*. 5. On the choice of ministers, fol. 51 *b*. 6. Intercourse with foreign states by ambassadors, fol. 56 *b*. 7. On counsel, and avoiding the extremity of war, fol. 66 *a*. 8. On horses, their qualities and use, fol. 71 *a*. 9. On their marks; on breaking in for the saddle, fol. 76 *b*. 10. On discovering the age of horses by inspecting their teeth; on food and medicine, fol. 87 *a*. 11. On the arms and armour of cavalry,

fol. 96 *b*. 12. On reviewing an army, and preservation of order, fol. 109 *b*. 13. On encampments and changing of ground, fol. 112 *a*. 14. On guards, rounds, videttes and spies, fol. 115 *a*. 15. On night attacks, fol. 118 *a*. 16. On placing ambushes, fol. 119 *b*. 17. On the choice of a field of battle, fol. 123 *b*. 18. On arranging the several descriptions of troops, fol. 126 *b*. 19. Order of battle, fol. 129 *a*. 20. On coming to action, and attention of commanders of corps, fol. 131 *a*. 21. On engaging battle, fol. 133 *b*. 22. On public worship in front of the enemy, fol. 138 *b*. 23. On the courtesies of the field, fol. 141 *b*. 24. On the unity and composition of an army, fol. 146 *b*. 25. On religious wars, fol. 151 *a*. 26. On plunder, fol. 154 *b*. 27. On the siege of fortified places, fol. 159 *a*. 28. On the efficacy of the prayers of the pious in an army, fol. 166 *b*. 29. On the omens of victory, fol. 172 *b*. 30 and 31. On rewards and punishments, fol. 176 *a*. 32. On gymnastic exercises and military weapons, fol. 180 *a*. 33. On the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come, fol. 185 *a*. 34. On certain maxims which it equally behoves the sovereign, subject, and soldier, to attend to, fol. 188 *b*.

The MS. breaks off before the end of the last chapter.

The work contains a great number of historical anecdotes, relating principally to the Ghaznavis.

Add. 26,306.

Fol. 62; 6¼ in by 4¼, 17 lines, 2½ in. long; written in small Nestalik, with 'Unvan and ruled margins, apparently in the 17th century.

[WM. ERSKINE.]

هدایت الرامي

A treatise on archery, in twenty-seven chapters (Bäb).

Author: Muḥammad Budha'i, commonly called Sayyid Mir 'Alavī, محمد بدای عرف سید میر علوی

Beg. حمد وثای مر حدانرا حل و علا آن دوانای که

It is dedicated to 'Alā ud-Dunyā wad-Dīn Abu-l-Muẓaffar Ḥusain Shāh, who reigned in Bengal, according to Ferishtah, from A.H. 904 to 927; see Briggs' translation, vol. iv. p. 349, and Marsden, Numismata, p. 577.

There are some drawings in the margins of foll. 17, 18, representing archers in Indian costume drawing the bow in various attitudes. There are also some notes and additions in the margins. See Bibliotheca Sprenger., No. 1910

Egerton 1031.

Foll. 55; 8 in. by 5 $\frac{3}{4}$; 15 lines, 3 $\frac{3}{4}$ in. long; written in Indian Nestalik; dated Ṣafar, A.H. 1200 (A.D. 1785.)

The same work.

Egerton 793.

Foll. 211; 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$; 13 lines, 3 $\frac{1}{2}$ in. long; written in Indian Nestalik; dated Sha'bān, A.H. 1194 (A.D. 1780).

A treatise on music, translated from a Hindū work ascribed to Aḥbal ʾahbal.

Translator: Raushan Zamīr, روش صبر

Beg. سرود اثرامود و اثر سرود نمود زمزمه حمد کار سار

The translator calls himself a born slave of Pādīshāh 'Alamgir (A.H. 1068—1118). The title of the original work is uncertain; it appears in three different forms, viz. نارحاک, fol. 2 a, مارچاک, fol. 51 a, and نارچاک, fol. 2 a, in the subscription. It is not stated whether it was a Sanscrit or Hindī work. The technical terms are Sanscrit, but several Hindī Dohrahs are introduced.

VOL. II.

The treatise is divided into three parts, as follows. 1. Giti-kānda, گیت کاند, fol. 3 b. 2. Vāda-kānda, واد کاند, fol. 97 b. 3. Nritya-kānda, نرپ کاند, fol. 149 b.

Add. 16,662.

Foll. 119, 10 $\frac{1}{2}$ in. by 7, 17 lines, 5 in. long; written in large Nestalik, dated Zul-ka'dah, A.H. 1205 (A.D. 1791)

[WM. YULE]

I Foll. 1—94. Zauzani's Commentary on the Mu'allakat; see the Arabic Catalogue, p. 179.

II Foll. 95—119.

رساله محمدیه

A work on agriculture, treating chiefly of the culture of fruit-trees, flowers, vegetables and grains, as practised in India

Author. Aḥmad 'Alī B Muḥammad Khalīl, of Jaunpūr, احمد علی بن محمد خلیل جونپوری

Beg. شکر و سیاس بسرو ار انداره بیاس صانی را

The author says, in a short preface, that this treatise had been abridged in A.H. 1205, from the works designated as کدات شجره بهال و نسخه کتب نادارد من مصفاة امان الله الحسنی by Aḥmad Ullah ul-Husainī (i.e. Khānzamān, who died A.H. 1046; see Add. 5554).

Add. 17,960.

Foll. 55; 8 $\frac{1}{2}$ in. by 5, 17 lines, 3 $\frac{1}{2}$ in. long; written in Indian Nestalik, apparently in the 18th century.

مجموعه الصنائع

A collection of useful secrets and curious recipes for making artificial pearls and jewels, preparing various inks and dyes, engraving stones, dissolving and oxydizing metals, making artificial flowers, illuminating books, etc., without author's name.

حد و سیاس بدع الاساس حضرت صانی را.

It contains forty-two chapters (Bāb), subdivided into one hundred and forty sections (Fasl).

According to Stewart's Catalogue, p. 97, the work was written by Zain ul-'Abidin in the reign of Aurangzib. But a Turkish version, which appears to have been written about A.D. 1655 (A.H. 1065), is described in the Vienna Catalogue, vol. ii. p. 525.

Add. 17,959.

Foll. 175; $8\frac{1}{2}$ in. by $4\frac{3}{4}$; 13 lines, $3\frac{1}{2}$ in. long; written in Indian Nestalik, in the latter half of the 18th century.

خلاصة المأكولات والمشروبات

A cookery-book, without author's name.

Beg. زحوان فضل حود فرمان نواله

مکن درمطعم غری حواله

After an introduction treating of the rites and observances to be attended to before eating, the author gives, foll. 20, 21, a table of the forty chapters (Bāb) comprised in the book. Another title, viz. *حوال الوان نعمت*, is found in the heading of a full table of contents prefixed to the volume by another hand, foll. 2—9. A frequent use of Hindi words shows that the work was written in India. It was completed, as stated at the end, in A.H. 1179; but it is not clear, whether the date relates to the composition, or to the present copy.

Add 16,856.

Foll. 63; 10 in. by 6; 10 lines, $2\frac{3}{4}$ in. long; written in neat Nestalik, with 'Uvnān and gold-ruled margins; dated Rabi' I., A.H. 1021 (A.D. 1612).

[Wm. Yule.]

A treatise on the game of chess, abridged from an Arabic original.

Author · Muhammad B. Husām ud-Daulah,

محمد بن حسام الدوله

Beg. سیاس بی نیاس نثار حصرت معدودی که
دندسیاری

The Arabic work entitled *کتاب النفع فی علم الشطرنج*, by Muhammad B. 'Umar Kajinā محمد الشطرنج, is stated in the preface to be the most useful treatise on chess. As there was, however, only one copy of it in the land, and that an incorrect one, it appeared desirable to make an abridged version of it in Persian, and the author performed that task by the order of a sovereign who is designated by such titles as *حضرت هادون* شهرار ربع مسکون فهران سلاطین عهد و زمان . . . حافظ الحسن والدنا والدین, but whose proper name does not appear.

It is divided into fourteen chapters (Bāb), as follows.—1. The companions of Muhammad and their disciples have played at chess, fol. 7 *a*. 2 and 3. Proofs of the lawfulness of the game, and its advantages, fol. 9 *a*. 4. Inventor of the game; multiplication of the squares, fol. 13 *b*. 5. Etymology of the terms of the game, fol. 17 *b*. 6. Polite rules to be observed in playing, fol. 22 *a*. 7. Advice to players, fol. 24 *a*. 8. How to tell the issue of a game, fol. 31 *a*. 9. Opening of the game, fol. 33 *b*. 10. On some ingenious games on the chess board, fol. 36 *a*. 11. Positions مصوبه, or chess-problems, fol. 41 *a*. 14. On playing without looking at the board, fol. 62 *a*.

The present copy is defective. Of Bāb 9 the first three lines only are extant. The latter part of Bāb 11, and the whole of Bābs 12 and 13, are wanting. The last two are also omitted in the table of chapters at the end of the preface.

An abstract of the work has been given by Mr. Bland in his "Persian Chess," London, 1850, pp. 18—25. The title above mentioned *حضرت همانون* "the august Majesty" was taken by him for a proper name, and led to the statement that the treatise had been compiled for the emperor Humāyun.

Sloane 4095.

Paper roll; 16 in. by 5½; written in plain Naskhi, apparently in the 18th century

Explanation of some technical terms, designating various kinds of ornamental buildings, such as *انوال*, *نرد*, *طیسی*, etc.

PHILOLOGY.

LEXICOGRAPHY.

Persian Dictionaries.

Or. 1262.

Foll. 101; 11¾ in. by 7; 23 lines, 4¼ in. long; written in fair Indian Shikastah-āmiz; dated Zul-Hijjah, A.H. 1102 (A.D. 1691).

أداة الفضلا

A dictionary of words and phrases used by the standard Persian poets.

Author. Kāzī Khān Badr Muhammad Dihlavi, called Dhār wāl, *ناصری خان بدر محمد دہلوی العروب دہارال*

حد و ثمای بانفی الحد والاعاب وماوراء الوصف والعمارات

This work is noticed by Blochmann, p. 7 of his learned "Contributions to Persian Lexicography," Journal of the Asiatic Society of Bengal, vol. xxxvii. pp. 1—72, a work which will be constantly referred to in the following pages. See also Stewart's Catalogue, p. 131.

The author had studied the Persian poets, as he states in the preface, under Kāzī Burhān ud-Dīn, known as Dahānah, and under

Shakh-Zādah 'Ashik (the author of a dictionary quoted in the Farhang i Jahāngiri) He compiled in the present lexicon the matter contained in the following works — Farhang Nāmāh, by Fakhr Kayyās (mentioned by Firāsiṭah, vol. i. p. 214, as one of the poets of the reign of 'Alā ud-Dīn Khiljī, A.H. 695—716, he is called, in the Farhang i Jahāngiri, Maulānā Mubārak Shāh Ghaznavī, see Blochmann's list of sources, p. 4, No. 61), Rīsālat un-Nasir (ib., No. 19; Haj Khal vol. iii. p. 450), Rīsālat i Asādī Tūsi (No. 2), Dastūr ul-Afāzīl (No. 17), Lisān ush-Shu'arā (No. 46), and Favā'id i Burhānī u Firdausi (No. 40). To the above he added other words, names of kings and countries, etc., collected by him in the Divāns, as well as poetical phrases used by Khākānī, Anvarī, Fāriyābī, Firdausi, Sa'dī, and other classical poets.

In A.H. 812 (or, according to Stewart and Blochmann, A.H. 822) he set out from Jaunpūr to the end of kissing the threshold of the illustrious prince Kadr Khān B. Dilāvar Khān, *حاجان اعظم و خان معظم مسند عالی وزارت*, whose fame as a munificent patron of learning had spread far and wide, and he made use of this Farhang Nāmāh as an introduction to His Highness.

Dilāvar Khān, the founder of the Ghūrī dynasty in Mālvala, had taken up his residence in the city of Dhār, from which the author's surname, Dhārṡul, is evidently derived. His son Alp Khān reigned, under the name of Hūshang, from A.H. 808 to 838. Another son, Kadr Khān, was in possession of the province of Chanderi (Thornton's Chandhaurce), which, on his demise, was added to the dominions of Hūshang. See *Tarikh Muḥammadi*, Or. 137, fol. 428, and *Frishtah*, vol. ii. p. 462.

The *Adāt ul-Fuzalā* is divided into two parts (Kism), viz Kism I., containing single words arranged in alphabetical order, according to the first and second letters of each, fol. 5 b Kism II., containing compounds and poetical phrases, arranged according to the initial and final letters, fol. 77 b

The copyist states at the end that his MS had been written by a blundering scribe, and that he had corrected it to the best of his ability

Foll 1—3 contain an extract on Persian particles, and foll. 97—101 a glossary of Arabic phrases in the *Gulistan*

Add. 7678.

Foll. 285; 7½ in. by 4½; 19 lines, 2½ in. long, written in small Naskhī, apparently in the 17th century. [Cl. J. Ricc.]

شرفنامه احمد منیری

A Persian dictionary.

Author: Ibrāhīm Kivām Fārūkī, ابراهيم
مؤام فاروقی

Beg. بنام خداوند هستی نه است
سزاعار هر نامه را که هست

A prologue in verse contains a panegyric on a celebrated Shaikh, Sharaf ud-Din Aḥ-

mad Munyārī, in whose honour the above title was given to the work. It concludes with a prayer that the author may be accounted one of the dwellers in that saint's holy shrine, and may never be removed from it

Sharaf ud-Dīn Aḥmad B. Yahyā Munyārī, so called from his native place, Munyār, a village in Bihār, went to Dehli in quest of Nizām ud-Dīn Auliya, but, finding him dead (Nizām died A.H. 725), became a Murid of Shaikh Najīb ud-Dīn Firdausi, who gave him the investiture of the Chishtī order. He spent the latter part of his life in the city of Bihār (Thornton's Behar), where he died A.H. 782, and where his tomb became the resort of the devout. His letters (*Stewart's Catalogue*, p. 42) are much admired, as well as his discourses, collected under the title of *Ma'dan ul-Ma'āni* (see *Mélanges Asiatiques*, vol. v p. 458). Notices on his life will be found in *Mir'āt ul-'Ālam*, fol. 113, *Akhbār ul-Akhyār*, fol. 97, *A'in i Akbarī*, vol. ii. p. 219, and Blochmann's translation, p. 48, note.

It may be inferred from the above that the author lived in the city of Bihār. The time of composition is indicated by a quatrain, with which, according to Blochmann's full account, l. c., pp. 7—9, the work concludes, and in which Abul-Muzaḥfar Bārbak Shāh is mentioned as the reigning sovereign. Bārbak Shāh reigned in Bengal, according to *Tabakāt i Akbarshāhi* and *Tārīkh i Frishtah*, vol. ii p. 580, A.H. 862—879. See also Marsden, *Numismata*, p. 572.

The *Sharaf-Nāmah* is divided into several Bābs, each of which contain words beginning with the same letter. They are subdivided into *Faṣls* according to the final letters. The pronunciation of words is stated at length, and their meaning illustrated by copious quotations of the poets, from Firdausi to Hāfiẓ. The author often adduces his own verses, and prefixes to each Bāb

a *Kasidah* of his composition. Turki words are given at the end of each *Faṣl*.

The work, which is frequently called, from the name of its author, *Farhang i Ibrāhimī*, is quoted in *Tuhfat us-Sa'adat* (see below, p. 493 *b*) and later dictionaries. Copies are mentioned in the *Munich Catalogue*, p. 103, and the *Mélanges Asiatiques*, vol. iii. p. 494. See also *Haj. Khal.*, vol. v. p. 325.

The present copy contains little more than the first half of the work, ending with the letter *ص*.

Or. 265.

Foll. 161, 9 in by 5½, 19 lines, 3¼ in. long; written in small and neat *Naskh*, apparently in the 17th century.

[*Geo. Wm. Hamilton.*]

I. Foll. 2—60. *Adāt ul-Fuzalā* (see p. 491 *a*)

This copy wants the first page, the dedication to *Kadr Khān*, and *Kism II*.

II. Foll. 62—161.

معجم المعجم

A Persian dictionary.

Author. 'Aṣim Shu'arib 'Abdūsī, عاصم شعيب عبدوسى

Beg. درر عرر سپاس و حواهر زواهر نيقياس

Requested by some friends to collect into one book all the words, *Pārsī*, *Pehlevī*, *Rūmī*, *Nabaṭī*, or *Turki*, necessary to a complete understanding of the poets, the author composed the above work, and presented it, A.H. 899, to a *Vazīr* called 'Alī Akbar, and entitled *Dā'ud Khān*, son of the *Vazīr* 'Imād ul-Mulk, دایم ... حدادوداده ... ترکنده ... درگاه داور ثانی حیدر علی اکبر المعروف ددادوحان [داود خان] ابن ملک ملوک الشرف افتخارالوزرای عماد الملک ادام الله دولهما

The work is stated in the preface to be

divided into two parts (*Kism*) The first, which comprises single words and compounds, arranged according to the initial and final letters, is alone extant in the present copy. It is slightly imperfect at the end, breaking off in the compounds the first term of which is *یك*. The words are illustrated by copious poetical passages headed *نظیر*, but without the authors' names. The meaning is frequently explained by Indian equivalents.

This is no doubt the work designated as *Farhang i 'Aṣimī* in the *Farhang i Jahāngiri* (*Blochmann*, No. 34)

Add. 7683.

Foll. 198; 9 in. by 5½; 23 lines, 3¼ in. long; written in small *Nestālīk*, apparently in the 16th century. [*Cl J. Rich*]

تحفه السعادت

A Persian dictionary.

Author. Mahmūd B. Shaikh Ziyā محمد زین شیع صا

Beg. اسعدا می کنم ندام حکسم
کوست محی العظام و هی رسم

The author begins with a prologue in verse, containing eulogies on the reigning sovereign, *Sultān Sikandar* (*Sikandar Lodi*, A.H. 894—923), and on his patron and benefactor, *Khwājagī Shaikh Sa'id*, also called *Sa'id ud-Din*. He then states that he had hitherto cultivated poetry, and composed pieces of every kind, mostly in praise of the last personage, but that he had been prevailed upon by some friends to compile the present lexicon, which he completed on the tenth of *Safar*, A.H. 916, and presented to the patron aforesaid.

He enumerates in the preface the following sources — *Zamir* (*Blochmann*, No. 33), *Dastūr* (probably *Dastūr ul-Afīzīl*, No. 17), *Farhang i Fakhr i Kavvās* (see p. 492 *a*), *Zu-fān Gūyā* (No. 21), *Dastūr ul-Fuzalā* (No. 18),

Adāt ul-Fuzalā (p. 491 a), Sharḥ i Makhzan, Farhang i Kāzī Zahir (No. 41), Farhang i Ibrāhīmī (i.e. Sharaf Nāmāh i Munyari, p. 492 a), Husāmī (No. 16), and 'Aja'ib (No. 36). For Arabic words he made use of the Šurāḥ, Dastūr, Khulāṣah, Naṣīb ul-Vildān, and Tājain.

The dictionary is divided, according to the initial letters, into two and twenty Bābs, and each Bāb is divided into two sections (Fasl), the first of which contains the single words, arranged according to the final letters, and the second, the compound words and phrases, in the same order. There are no poetical quotations.

Surūrī, who states that he made use of the Tuhfat us-Sa'adat for the second edition of his dictionary, calls the author Maulānā Mahmūd B. Shaikh Ziyā ud-Dīn Muhammad. It is, no doubt, the work mentioned by Firishṭah, vol. i. p. 316, under the title of Farhang i Sikandarī, as written in the reign of Sultan Sikandar. See also Blochmann's list of sources, No. 10.

On the last page of the present copy is a note stating that it was purchased A.H. 1003 by one Paramānand in Sirhind.

Or. 261.

Foll 395; 12½ in. by 6½; 21 lines, 4½ in. long; written in Nestalīk; dated Rajab, A.H. 1118 (A.D. 1706).

[Geo. Wm. HAMILTON.]

مريد الفضلاء

A Persian dictionary.

Author: Muḥammad B. Lād, محمد ابن لاد

Beg. محمد منواره و مدافع متکاثره مردادار

The author states that he had combined in his lexicon the entire matter of the Sharaf Nāmāh (see p. 492 a), and of the Kunyat uṭ-Ṭālibin (Blochmann, No. 42), a work of that most learned master of the science, entitled Kāzishah, بالف فذوة العاقلين امام السالكين استاذ علام ابن داب قاصيشه خطاب

Besides the above works he enumerates the following sources: for Arabic words the Šurāḥ and Tāj, and for those of Fārs, Samarkand, Māvarā un-Nahr, Turkistān, etc., Lisān ush-Shu'arā (No. 46), Adāt ul-Fuzalā (p. 491 a), Dastūr ul-Afāzīl (No. 17), Zufān Gūyā (No. 21), Mavā'id ul-Favā'id (No. 64), Sharḥ i Makhzan ul-Asrār, Tibb i Ḥakā'ik ul-Ashyā, Farhang i 'Ilmi 'Alī Begī (Nos. 35 and 37) and Fakhṛ Ḳavvās (p. 491 b). A supplement تكملة treats of the numerals, arithmetical notation, and Persian grammar.

The words are grouped in books (Kitāb) according to the initial letters, and, in each kitāb, in Bābs, according to the final letters. Each Bāb is subdivided into three sections (Fasl), containing respectively the Arabic, Persian, and Turkish words.

The Mu'ayyid ul-Fuzalā is described by Blochmann, l.c., p. 9, who calls the author Muhammad B. Shaikh Lād, of Delhi, and assigns to the work the date of A.H. 925, without, however, stating his authority. It is mentioned as a work of great merit in the preface of Madār ul-Afāzīl (p. 496 a). See also Stewart's Catalogue, p. 132.

The present copy wants the supplement.

Add. 23,575.

Foll. 152; 7½ in. by 5; 17 lines, 3 in. long; written in Nestalīk; dated Rabi' II., A.H. 1020 (A.D. 1611). [ROBERT TAYLOR.]

تحفة الاحیاء

A Persian glossary.

Author: Hāfiz Aubahī, حافظ اوبهی

Beg. فضلی نصیح ربان و فصیحی بلوغ لسان

The author, so called from Aubah, a village near Herat (Mu'jam, vol. i. p. 137), was led to compile this work by noticing the neglect into which the ancient poets had fallen in his

day, because many of the words used by them had become obsolete. It is dedicated to a Vazir of Khorasan, وزیر ملک خراسان, whose proper name does not appear, and the date of its completion, A.H. 936, is stated in a versified chronogram at the end :

شد رقم تاریخ انعام الکتاب

From a connection alluded to, in the verse immediately preceding the above, between the title of the work and the name of the Vazir before mentioned, it becomes probable that the latter was Habib Ullah, apparently the same to whom the Habib us-Siyar is dedicated.

The words are arranged according to the initial and final letters, and are sometimes illustrated by poetical quotations.

The Tuhfat ul-Ahbab is quoted in the Farhang i Jahāngiri and in the Majma' ul Furs See Blochmann, No. 9, and Mélanges Asiatiques, vol. ii. p. 439.

Add. 8990.

Foll. 97; 7 in. by $3\frac{1}{4}$, 14 lines, 2 in long; written in a small and neat Nestalik, apparently in the 16th century.

The same work

The latter portion of this copy, foll 62—97, was written in Ispahan, Rajab, A H 1226 (A.D 1811).

Add. 5611.

Foll. 330; 14 in. by $10\frac{1}{4}$; 21 lines, $7\frac{1}{4}$ in long; written in Nestalik; dated Zulhijjah, A.H. 1106 (A.D. 1695).

کشف اللغات والاصطلاحات

A dictionary of Persian and Arabic words, especially intended to explain the figurative language of the Sufis.

Author: 'Abd ur-Rahim B. Ahmad Sūr,

عبد الرحمن بن احمد سور

الحمد لله ... اما بعد حد و صلوة ميكويد
اصعب العباد وادم الفقرا

The author desired, as he states in the preface, to free himself of the importunate questions which his friends, brothers, and sons, were ever putting to him, as to the meaning of Sufi phrases. While reading with his son, Shaikh Shihāb, the Divān of Kāsim i Anvār, he found that many words were wanting, both in the Farhang of Shaikh Ibrahim Kivām (p. 492 a), and in that of Shaikh Muhammad B. Shaikh Lād (p. 494 a), and was obliged to look for them in the Surūh, the Tajan, and the Kanz ul-Lughāt, all of which, however, he found also deficient. This induced him to compile the present dictionary, in which he omitted for brevity's sake the words in common use. The contents are arranged in Bābs and Fasls, according to the initial and final letters. The words of Persian origin are marked with a ب.

It has been noticed by Blochmann, l. c., pp 9, 10, that the author had been personally acquainted with the preceding lexicographer, Muhammad B. Lād, and must consequently have lived in the tenth century of the Hijrah. His work is quoted in the Farhang i Jahāngiri, written A.H. 1017, under the name of Farhang i Shaikh 'Abd ur-Rahim Bihārī. The statement of Haj Khal, vol. i. p. 214, that the Kashf ul-Lughāt was written about A.H. 1060, can therefore be dismissed. Copies are noticed by Fleischer, Dresden Catalogue, No 347, in the Copenhagen Catalogue, p. 25, Munich Catalogue, p. 107, and the Ouseley Collection, No. 390. An edition, now very rare, was printed in Calcutta, about 1840.

Add. 5612.

Foll 577; 10 in. by $6\frac{1}{4}$, 17 lines, $3\frac{1}{4}$ in long; written in Nestalik, with ruled margins, apparently in the 17th century

[NATH. BRASSEY HALLIED.]

The same work.

Add. 9993.

Foll. 567; 10½ in. by 6½; 18 lines, 4½ in. long; written in Nestalik, apparently in the 17th century.

The same work, with marginal additions.

The MS. bears a Persian seal with the name of Henry George Keene, dated 1802.

Add. 15,100 and 15,101.

Two uniform volumes, fol. 338 and 343; 10 in. by 6½; 18 lines, 5 in. long; written in two columns in Nestalik, apparently in the 18th century.

The same work.

Add. 6643.

Foll. 522; 12 in. by 8½, 19 lines, 5½ in. long; written in large Indian Nestalik; dated Ba'dpūr, Hügli, Jumāda II., A.H. 1185 (A.D. 1771). [J. F. HULL.]

مدار الافاضل

A Persian dictionary.

Author: Iahdād Faizī B Asad ul-'Ulamā Alī Shir Sirhundi, فیضی بن اسد الله داد [sic] شیرسرهندي

Beg. مدارافاضل روزگار و مخذاراحبار نکته گذار

The author, who has been already mentioned, p. 253 a, states in the preface, that he had compiled the Arabic words from the *Ṣurāḥ*, *Muhazẓib ul-Asmā*, *Tājain* and its commentaries, *Nisāb us-Ṣibyān* (Blochmann, No. 65), and *Kunyat ul-Fityān* (No. 43), the Persian words from the *Zufān Gūyā* (No. 21), *Adit ul-Fuzalā* (p. 491 a), *Tabakhturi*, *Ḥall i Lughāt ush-Shu'arā* (Blochmann, p. 7), *Sharaf Nāmā* i *Ibrāhimi* (p. 492 a), and two modern works, highly praised by the author, viz, *Tuhfat us-Sa'adat* i *Sikandari* (p. 493 b), and *Mu'ayyid ul-Fuzalā* (p. 494 a).

The words are arranged according to the initial and final letters, and are marked with

ا ع , ا ف , or ا ت , according as they are of Arabic, Persian, or Turkish origin. The author frequently quotes verses, sometimes his own. A *Khātūmah*, foll. 514—522, treats of the meanings of single letters in Persian.

The *Madār ul-Afizil* is extensively noticed by Blochmann, l c., pp 10, 11. The chronogram *عام بیص*, or A.H. 1001, which, as stated there, gives the date of composition, is not found in the present copy, which, however, according to the criterion indicated by Blochmann, should be accounted a good MS. See also Stewart's Catalogue, p. 131, and the Munich Catalogue, p. 109.

Add. 16,750.

Foll. 497; 13½ in. by 7½; 25 lines, 4½ in. long; written in Naskhī; dated Kākūri, province of Lakhnan, A.H. 143 (for 1043 = A.D. 1633-4). [WM. YULE.]

فرهنگ جهانگیری

A Persian lexicon, containing all the words of Persian origin, with copious poetical quotations.

Author. Jamāl ud-Din Ḥusain Injū B. ابن نضر الدین حسن جمال Fakhr ud-Din Ḥasan الدین حسن العجمی

Beg. انکه در لوح زبانها حرف اول نام اوست

Mir Jamāl ud-Din Injū belonged to a Sayyid family of Shīrāz. Having left his native city for India, he repaired, after some stay in the Deccan, to the court of Akbar, whose service he entered in the thirtieth year of the reign (A.H. 993—4), and by whom he was sent to the Deccan, A.H. 1013, to negotiate the marriage of Prince Dāniyāl with the daughter of 'Adil Shāh. He rose to high military commands under Jahāngir, who conferred upon him the government of Bihār, and later on, A.H. 1027, the title of 'Azud ud-Daulah. He was pensioned off

A H. 1030, and died some years later in Agra. His life, extracted from the Ma'asir ul-Umarā, is given with a translation by Blochmann, l. c., pp. 65—70, and Ain i Akbari, translation, p. 450.

The author says in his preface that, having from early youth upwards devoted himself to the study of the poets, he had found many words and phrases either wanting, or imperfectly rendered, in existing dictionaries. He therefore began to write down for himself the rare words which he met with, and had been for nearly thirty years engaged on that labour when, having been called in Zulka'dah, A H. 1005, to the presence of Akbar, who then held his court in Srinagar, Kashmir, and had been told of the author's learning, he had received His Majesty's commands for the compilation of the present work. The task, however, was not completed until Akbar had passed away, and been succeeded by Jahāngir, after whom the work was named. The date of its completion, A H. 1017, is fixed by the chronogram *رہی فرہنگ نور الدین جہانگیر*. The author revised it, however, to the end of his life. It is stated in the Tūzūk i Jahāngiri, p. 359, that he presented a copy to Jahāngir in the 18th year of the reign (A H. 1032).

The preface contains an alphabetical list of forty-four dictionaries or glossaries consulted for the present work. That list has been reproduced, with some additions, by Blochmann, l. c., pp. 4—7.

An introduction (Mukaddimah), divided into twelve sections (Ā'in), foll. 4—18, treats of the extent of ancient Persia, of the Persian language and its dialects, the letters used in Persian, the affixes, suffixes, inflections, and the mode of expressing numbers with the fingers. The dictionary proper, foll. 19—423, is divided into twenty-four Bābs, corresponding to the letters used in Persian, with this peculiarity, that the leading letters in the arrangement are in

the first instance the second of each word, and then the first. The appendix (Khātimah), contains the following five special glossaries, called Dar, and similarly arranged: 1. Metaphors and poetical phrases, fol. 423 *b*. 2. Compound words, fol. 461 *a*. 3. Words containing any of the letters peculiar to Arabic, fol. 481 *a*. 4. Zand and Pozand words, fol. 482 *a*. 5. Foreign words, mostly proper names, fol. 489 *a*.

Copyist. سعد الله ولد شيخ فاضل

The Farhang i Jahāngiri has been lithographed in Lucknow, A H. 1293. See Blochmann, l. c., pp. 12—15, Stewart's Catalogue, p. 129, Copenhagen Catalogue, p. 24, and Munich Catalogue, p. 105.

Add. 26,128.

Foll. 606; 9½ in. by 6½; 19 lines, 3½ in. long, written in neat Nestahk, dated Ramazān, A. H. 1033 (A. D. 1624) [Wm ERSKINE]

The same work, without the Khātimah

Add. 6645.

Foll. 598, 10½ in. by 6½, 21 lines, 3½ in. long, written in fair Nestahk, with two 'Unwans and ruled margins, dated Shāh-jahanibād, Ramazān, A H. 51 (i. e. 1051, A. D. 1641), partly stained and discoloured by damp [J. F. HULL]

The same work

The copyist, Muhammad Fāzil B. Munshi Mūsā, says at the end that the MS. from which this copy was taken had been corrected, for the main part, by the author's own hand

Add. 5647.

Foll. 618, 10½ in. by 7, 21 lines, 3½ in. long; written in Naskhi, with gold-ruled margins; dated Kashmir, Rajab, A H. 1065 (A. D. 1655). [NATH. BRASSEY HALIFD.]

The same work

Copyist احمد بن شاه محمد الشيرازى الحسنى

Add. 7682.

Foll. 366, 11 in. by $7\frac{1}{4}$, 21 lines, $4\frac{7}{8}$ in. long, written in fair Nestalīk, with gold-ruled margins; dated Muḥarram, A.H. 1095 (A.D. 1683). [Cl. J. Rich.]

The same work, without the Khātimah.

This copy was written for the Vazīr of Kāndahār by Ḥasan B. Muhammad.

Add. 16,749.

Foll. 292, $11\frac{1}{2}$ in. by $7\frac{1}{2}$, 27 lines, $5\frac{1}{8}$ in. long; written in Nestalīk, with ruled margins; dated Aghrah, Rabi' I., A.H. 1090 (A.D. 1679). [Wm. Yule.]

The same work, without the Khātimah.

Add. 25,858.

Foll. 508; $12\frac{1}{2}$ in. by $7\frac{1}{4}$, 23 lines, $4\frac{1}{2}$ in. long; written in fair Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Adam Clarke.]

The same work.

Add. 23,573.

Foll. 464; 12 in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{2}$ in. long; written in Nestalīk, apparently about the close of the 17th century.

[Robert Taylor.]

The same work, wanting the fifth section of the Appendix.

The latter portion of the volume, foll. 292—464, is written by a later hand, and dated Zulhijjah, A.H. 1195 (A.D. 1781).

Add. 25,859.

Foll. 593, $12\frac{1}{2}$ in. by $7\frac{1}{2}$; 23 lines, $5\frac{1}{8}$ in. long; written in fair Nestalīk, in two columns; dated Calcutta, October, 1815.

[Wm. Cureton.]

The same work.

This copy was written by Shaikh Asālāt 'Alī Bihārī for Captain Thomas Roebuck.

Add. 7681.

Foll. 313; 10 in. by 7; 17 lines, 4 in. long; written in Nestalīk; dated Shawvāl, A.H. 1057 (A.D. 1647). [Cl. J. Rich.]

مجمع الفرس

A Persian dictionary.

Author: Muḥammad Kāsim B. Ḥājī Muḥammad Kāshānī, poetically styled Surūrī, محمد ناسم بن حاجی محمد کاشانی المتخلص بسروری
 ابتدای کلام هر دانشمند مخمور و انهای سخن
 هر خردمند هنرپرور

The author is not to be confounded with another Surūrī (Mustafā B. Sha'bān), a commentator of the Gulistān, who lived in Turkey, and died A.H. 969 (Arabic Catalogue, p. 479). He is mentioned by his townsman and contemporary, Takī ud-Dīn Kāshī, Oude Catalogue, p. 26, among the poets of Kāshān. "He was," says Takī, "the son of a shoemaker, had so prodigious a memory as to know upwards of thirty thousand verses by heart, and wrote, besides the present work, a glossary to Nizāmī and other poets. Surūrī's habitual residence was Isfahan, where he was seen by Pietro della Valle, A.H. 1032 (see Ouseley's Collection, No. 389). He left it for India, where he stayed some time, in the reign of Shāhjahān, and died on his way from thence to Mecca. See Mirāt ul-'Ālam, fol. 484, and Riyāz ush-Shu'arā, fol. 217. It will be seen further on (p. 500 b) that he had reached Lahore as early as A.H. 1036.

Surūrī states in the preface that, after a diligent study of the classical poets, and an eager search after Persian glossaries, he had at last succeeded, A.H. 1008, in collecting the following sixteen works: Sharaf Nāmāh i Aḥmad Munyārī (p. 492 a), Mi'yār i Jamālī, by Shams Fakhri (Blochmann, No. 58, Haj. Khal., vol. vi. p. 640), Tuḥfat ul-Aḥbāb (p. 494 b), Risālah i Ḥusain Vafā'i (No. 14),

Risālah i Abu Mansūr 'Alī B. Ahmad Asādī Tūsi (No. 2), Risālah i Mirzā Ibrāhīm B. Mirzā Shāh Husan Isfahānī (No. 56), Risālah i Muhammad Hūdūshāh (No. 53), Mu'ayyid ul-Fuzalā (p. 494 *a*), Sharḥ Sāmī fil-Asāmī i Maidānī (No. 27), Risālah i Abu Hafs Sughdī (No. 1), Adāt ul-Fuzalā (p. 491 *a*), Jāmi' ul-Lughāt, in verse, by Niyāzi Hījāzi (No. 11), and four other anonymous treatises. Compiling all these, he condensed their substance in the present work, eliminating Arabic and common Persian words, and adding examples from the poets. The preface concludes with a dedication to Shāh 'Abbās (A.H. 996—1038).

The words are arranged according to their initial and final letters. A short appendix, foll. 310—313, contains metaphorical phrases, in alphabetical order.

A full account of the Majma' ul-Furs, or Farhang i Surūri, more especially of its second edition, which will be noticed further on, is given by Blochmann, *l.c.*, pp. 12 and 16—18. See also Haj. Khal., vol. v. p. 325, Stewart's Catalogue, p. 130, Uri, p. 290, the Vienna Catalogue, vol. i. p. 101, the Leyden Catalogue, vol. i. p. 96, the Munich Catalogue, p. 104, and *Mélanges Asiatiques*, vol. iv. p. 498, vol. v. p. 238.

Add. 26,129.

Foll. 380; 9½ in. by 5½; 21 lines, 3¾ in. long; written in Nestalik; dated Rajab, A.H. 1078 (A.D. 1667). [WM. ERSKINE.]

The same work.

Add. 23,574.

Foll. 236; 11 in. by 7; 18 lines, 4¾ in. long; written in Nestalik; dated Muharram, A.H. 1081 (A.D. 1670). [ROBERT TAYLOR.]

The same work.

Harleian 111.

Foll. 368; 10 in. by 4½, 25 lines, 2¾ in. long; written in Nestalik; dated Shavvāl, A.H. 103 (for 1030, A.D. 1621).

An enlarged edition of the same work.

In a preface prefixed to that of the first edition, and beginning: *نر صمیر اکسیر داتر*, *مطالعہ کنندگان کہ چشمہ*, the author states that he had perused in A.H. 1028 (not A.H. 1038, as stated by Blochmann), the Farhang of the noble and illustrious Navvāb Shāh Jamāl ud-Din Husan Īnjū (p. 496 *b*), brought from India in that year, and had added some of its words and observations to his own dictionary. He had read also in the same year the Shāmil ul-Lughah, a Persian dictionary explained in Turkish, by Karī-Īlisrī (p. 513 *a*), and the Tuhfat us-Sa'ādat (p. 493 *b*). He adds that his work having for some time past been submitted to a thorough revision, the present edition is far more trustworthy, as well as more complete, than the first.

The following is written on the fly-leaf. "Shamel Lagatt, or Persian Dictionary, written 43 yeeres since, to this yeere 1636." The writer had evidently taken the defective date of this copy, 103, to stand for 1003 = A.D. 1593, a date which, being anterior to the time of composition, is obviously wrong. If 103 be meant for 1030, and it does not appear to admit of any other reading, the present MS. must have been written two years after the completion of the second edition.

Or. 263.

Foll. 476; 10½ in. by 5; 25 lines, 2¾ in. long, written in Nestalik, apparently about A.H. 1036 (A.D. 1626).

[GEO. WM. HAMILTON.]

Another copy of the enlarged edition

On the first page is a Persian note stating that the preface of the second edition, the

marginal notes, and some poetical pieces by Surūrī, written on the last page, are all in the author's handwriting. At the bottom of the last page is actually found the following somewhat mutilated subscription, which, if genuine, would show that Surūrī had written the above verses in Lahore, A.H. 1036

نمقته تاریخ نام . عشر سه ۱۰۳۶ وانا مؤلف هذا
الكتاب وناظم هذه الالساب محمداً الهادي سروري
كاشاني لاهور صاها الله .

Add. 16,751.

Foll 866; 10½ in. by 6½; 21 lines, 8¼ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [WM. YULE.]

برهان قاطع

A dictionary of the Persian language, including words borrowed from the Arabic and other languages

Author: Muhammad Ḥusain, poetically styled Burhān, B. Khalaf ut-Tabrizi, ابن خلف النهری محمد حسن المخلص برهان

Beg. اي راهبا سهر زبان در افواه
زبان و کرسطوس و دانکی و اله

The author states that he had compiled in the present dictionary the entire substance of the Farhang ۱ Jahāngiri, Majma' ul-Furs of Surūrī, Surmah ۱ Sulamānī, and Shīh ul-Adviyah by Ḥusain ul-Ansūrī (No. 24 and 32), and that he had, for brevity's sake, omitted poetical quotations and superfluous matter. He dedicates his work to Sultan 'Abd Ullah Kutubshāh B. Kutubshāh (who reigned in Golconda from A.H. 1035 to 1083), and fixes the date of its completion, A.H. 1062, by the following chronogram, کتاب دایع برهان قاطع

Contents: Nine Fā'idahs, or preliminary observations, on the Persian language, its letters, particles, and orthography, fol 2 b. Twenty-eight Guftars, comprising the dic-

tionary proper, in which the words are arranged according to the first, second, and third letters, as in European dictionaries, fol. 12 b. Guftār 29, or supplement, containing seventy-one words, mostly foreign words and proper names, fol. 862 b.

The Burhān i Kātib has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation has been printed in Constantinople, A.H. 1214, and in Bulak, A.H. 1251. It has been entirely incorporated by Prof. J. A. Vullers into his Lexicon Persico-Latinum. See Blochmann, l. c., pp 18—20, Stewart's Catalogue, p 435, and the Munich Catalogue, p. 107.

Add. 26,130.

Foll. 735; 11½ in. by 7; 19 lines, 4¼ in. long; written in Nestalik, with ruled margins; dated Ramazān, A.H. 1135 (A.D. 1723). [WM. EUSKINE.]

The same work.

Add. 7000.

Foll 843; 9 in. by 7; about 14 lines, 6½ in. long; written on paper water-marked 1815, and on one side of the leaves only, by the Rev. John Haddon Hindley, and by him inscribed: "Historical vocabulary of proper names of places, countries, and eminent persons, etc. etc., from the Borhan Katea."

Add. 5555.

Foll. 303; 11½ in. by 8; 21 lines, 5¾ in. long; written in cursive Indian Nestalik; dated Jumāda I., A.H. 1129 (A.D. 1717).

[CHARLES HAMILTON]

فرهنگ رشیدی

A Persian dictionary.

Author: 'Abd ur-Rashid B. 'Abd ul-Ghafur

عبد الرشيد بن عبد المعفور الحسينى الدنى التتوى
ستادنى كه ارادش سرنامه سعى و پيراش

Beg. ستادنى كه ارادش سرنامه سعى و پيراش

Mulla 'Abd ur-Raschid, who was born in Tattah of a family of Medinah Sayyids, is known as the author of an Arabic dictionary, entitled *Muntakhab ul-Lughāt* (p 510 *a*), which he dedicated to Shāhjahān A.H. 1046. He is mentioned in the *Hamishah Bahār*, Oude Catalogue, p 122, among the poets of that period. A chronogram which he composed on the second Julūs of Aurangzib shows that he was still alive in A.H. 1069. See 'Ali Shīr, Add. 21,589, fol 488, who quotes several of his poetical pieces, and says that his two works, known as *Rashidī 'Arabī* and *Rashidī Parsī*, bear ample testimony to his profound erudition.

The author observes in the preface that the *Farhang i Jahāngiri* and the *Farhang i Surūrī*, although the best existing Persian lexicons, had the following four blemishes. 1. Prolixity and redundancy of poetical quotations. 2. Want of accuracy in defining the meanings and pronunciation of words. 3. Insertion of Arabic and Turkish words as Persian. 4. Wrong entries of mis-spelt words; the last especially observable in *Surūrī*. The present work, he adds, had for its object to combine the matter of those two dictionaries, to eliminate superfluous quotations, and non-Persian words, and to supply a more accurate definition of the meaning and spelling of words. The date of its completion, A.H. 1064, is conveyed by the chronogram, داد فرهنگ رشيدى معقول

An introduction (*Mukaddimah*), treating of Persian grammar, occupies foll. 4 *a*—13 *b*. The dictionary proper, arranged on the same plan as the *Burhān i Kāfī*, fills the rest of the volume. A *Khātimah*, announced in the preface, is wanting in the present and other known copies.

Blochmann speaks very highly of the *Far-*

hang i Rashidī, which he terms the first critical dictionary, and gives the most important portion of the preface in the original with a translation, i.e., pp 20—24. The same scholar promoted and superintended the edition of the work in the *Bibliotheca Indica*, Calcutta, 1875, to which is appended a notice on the author. The *Mukaddimah* of the *Farhang i Rashidī* has been edited by Dr. Splieth under the title of "*Grammaticæ Persicæ præcepta ac regulæ*," Halle, 1846. It is also the foundation of the Persian grammar of 'Abd ul-Vāsī' Hānsavī. It is mentioned in *Stewart's Catalogue*, p. 130.

Add. 7001.

Foll. 193, 9 in by 7½, about 20 lines, written on one side only of paper water-marked 1814, by J. Haddon Hindley.

A Persian glossary, containing rare words, proper names, and metaphorical phrases, without preface, title, or author's name.

Beg. اولدا کسر نکم و سوم سبيله پندشيان

It is found to consist of extracts from the *Farhang i Rashidī*.

Or. 264.

Foll. 152; 9 in. by 5½; 17 lines, 3 in long, written in *Shikastah-āmiz*, about the close of the 18th century.

[Geo. Wm. Hamilton]

چراغ هدايت

A poetical glossary.

Author. Sirāj ud-Dīn 'Alī, poetically sur-named *Ārzū*, سرآج الدین علی آرزو محملى

Beg. اما بعد حمد و اضع جميع لغات و صلوات بر اقص

Sirāj ud-Dīn 'Alī Khān, a well-known Persian and Hindustani poet, born in Akbarābād, A.H. 1101, traced his origin to Shaikh Kamāl ud-Dīn, a nephew of the famous saint

Nasir ud-Din Chirāgh i Dihli. He proceeded, A.H. 1132, to Delhi, where he found a powerful patron in Mu'taman ud-Daulah Ishāk Khān, and, after him, in his son Najm ud-Daulah. He made himself conspicuous by his bold criticisms on Shaikh Hazin, published in a pamphlet entitled "Tanbih ul-Ghāfilin, and wrote, A.H. 1164, a *Tazkirah* called *Majma' un-Nafa'is*. In A.H. 1168 he settled in Lucknow, where he received a pension from Shujā' ud-Daulah, and died shortly after, on the 23rd of Rabi' II., A.H. 1169. His life is found in the *Khizānah 'Amrah*, Or. 232. See also Sprenger, *Oude Catalogue*, p. 132, *Garcin de Tassy, Littérature Hindoue*, vol. i. p. 69, and *Blochmann, l.c.*, pp. 25—28.

The author states that this work, which forms, as it were, a second part (*Daftar*) to his *Sirāj ul-Lughah*, or glossary of the ancient poets, contains those words and phrases used by modern poets, which are not found in the *Farhang i Jahāngiri*, *Surūri*, *Burhān i Kātib*, or other dictionaries. They are of two kinds, viz : 1. Difficult words, not generally understood in India; 2. Words or phrases, the meaning of which is known, but the correctness of which is questioned. Both are given in one series, alphabetically arranged according to the usual plan.

The *Sirāj ul-Lughah* was written A.H. 1147. The date is fixed by a chronogram, quoted by *Blochmann, l.c.*, p. 26.

The *Chirāgh i Hidayat* is printed in the margins of the lithographed edition of *Ghiyās ul-Lughāt*, published by Naval Kishor Kānpūr, 1874.

Or. 259.

Foll 704; 12 in by 8, 17 lines, 4½ in long; written in Nestalik; dated January, A.D. 1836. [Geo. Wm. Hamilton.]

بهار عجم

A dictionary of the words and idioms

used by the Persian poets, ancient and modern, with copious examples.

Author. Tekchand Bahār, تکه‌چند بهار

Beg. سیاست و ستایش دانشدوار که هر یکی از افراد انسان

Rāi Tekchand, poetically styled Bahār, was a Khatrī of Delhi. See *Gulzār Ibrāhīm*, fol. 29, *Garcin de Tassy, Littérature Hindoue*, vol. i. p. 100, and *Sprenger, Oude Catalogue*, p. 211. Little is known of his life beyond what he tells us in his preface, two draughts of which, partly identical, are found in the present copy, foll 2—4, 6—7. From his childhood to his fifty-third year, which he had reached at the time of writing, he had devoted himself to the study of Persian poets and their idioms, and was indebted for much of his knowledge to two accomplished scholars, viz. Maulānā Shaikh Abulkhair Khair Ullah, whom he refers to in his work as *حضر المدقق*, and *Sirāj ud-Din 'Alī Khān Arzū* (see p. 501 *b*), whom he quotes under the title of *سراج المحقق*. While engaged on the compilation of his dictionary, in which he had spent fifteen (in the second draught "twenty") years, he had written a treatise on letters *حواهر الحروف* (lithographed in Kānpūr, A.H. 1267), and another on verbs *نواذر المصادر* (lithographed in Delhi, A.H. 1272).

The date of completion of the present work is then expressed by the chronogram یادگار ۱۱۵۲ + ۱۰ = A.H. 1162. The author explains further on his abridged references to his authorities, namely the two scholars above mentioned, Shaikh 'Alī Hazin, the *Sirāj ul-Lughah* (p. 502 *b*), *Mulhakāt i Burhān i Kātib*, and the commentary of Abul-Hasan Farāhānī upon the *Kasidāhs* of Anvarī. He concludes with an extensive list of the poets and glossaries from which the matter of his lexicon is derived.

Of modern works he had used, as stated in the second draught of the preface, only the

Tanbih ul-Ghāfilin, (see p. 502*a*), and a Mukhtasar by Mir Muhammad Afzal Sabit (died A.H. 1150 or 1152, Oude Catalogue, p. 150) But after completing his first edition, he had had access to the Mustalahāt ush-Shu'arā of Vārastah, a treatise of Anand Rām Mukhlis (died A.H. 1164; Oude Catalogue, p. 159), and another without author's name.

This mention of Vārastah's work, which was not written before A.H. 1180 (see the next number), gives a date to the second preface. It must have been penned by the author in that very year, and therefore shortly before his death.

Between the two draughts above mentioned is found a preface written by Indarman, who calls himself a pupil of Tekchand, to an abridged edition made by him in A.H. 1180, upon the rough copy left by the author at his death.

The Bahār i 'Ajām is described by Blochmann as "one of the grandest dictionaries ever written by one man" His notice on the author and his works will be found, l. c., pp. 28—30. The work has been used by Thomas Roebuck for his additions to the Burhān, and by Professor Vullers in his Lexicon; see the preface, p. vii. It has been lithographed in Dehli, 1853, under the title of مصطلحات بهار عجم. See the Journal of the Asiatic Society of Bengal, vol. 22, p. 404, and Bibliotheca Sprenger, No. 1537.

Or. 262.

Foll. 232; 11 in. by 6½, 19 lines, 4½ in. long, written in Nestalik; dated Muḥarram, A.H. 1245 (A.D. 1829).

[GEO. WM. HAMILTON.]

I. Foll 3—203.

مصطلحات الشعراء

A poetical glossary, dealing especially with words and phrases peculiar to the modern poets of Iran, with examples.

Author : Vārastah, وارسته

Beg. بسم الله مجربها ميخوانم و سعه لاعدن

Vārastah was a native of Lahore. His original name was, according to the preface of Roebuck's edition of Burhān Kāfi, p. 12, Siyāl Koti Mal. His anthology entitled حنك رماركت is noticed by Sprenger, Oude Catalogue, p. 146

The author states in a short preamble that, finding in existing dictionaries no sufficient explanation of poetical phrases, he had been engaged during fifteen years in collecting the materials of this work from linguists of the land of Iran, ريان دانان ايران ديار, and had begun to write it in the year for which the above title is a chronogram, i.e. A.H. 1180 He then gives a list of the authorities to which he occasionally refers by abbreviations, among which is found, besides some known glossaries, a work entitled بحاوره دانان ايران, the author of which is not named Vārastah's work follows the usual alphabetical arrangement.

The Mustalahāt ush-Shu'arā is mentioned by Tekchand as one of the works of which he became possessed after completing the first edition of the Bahār i 'Ajām. See Blochmann, l. c., p. 30.

II. Foll 203—206.

كنيس خط

A versified treatise by Jāmi (see. p. 17*a*), containing such Arabic words, as by a slight change in their punctuation assume different meanings.

Beg. بعد توحيد وصفات خالق شام و سحر

This tract has been edited by Francis Gladwin in the Persian Moonshee, and by J. H. Hindley, London, 1811. It has been printed in Calcutta, 1818, and 1826.

III. Foll 206—209. A treatise on Izāfat, by Muhammad Ṣāhib Kādri, with the heading : سغه اصادات از تصنيف حضرت حافظ : علام محمد صاحب قادري

IV. Foll. 211—231.

نصاب الصديان

A versified Arabic Persian vocabulary.

Author: Abu Nasr Farāhī, ابو نصر فراهى

Beg. همی کوبد ابو نصر وراهی

Badr ud-Din Abu Nasr Farāhī wrote, according to Haj. Khal, vol. ii. p. 559, a poetical version of the Jāmī' us-Saghir of Shaibānī, in A II. 617 His vocabulary is a popular school-book, which has been published in Calcutta, 1819, and frequently reprinted in India and in Persia. See Blochmann, l. c., p. 7, Haj Khal, vol. vi p. 316, Fleischer, Leipzig Catalogue, p. 333, Flügel, Vienna Catalogue, vol. i. p. 112, etc.

Or. 260.

Foll 724, 11½ in by 6½; 19 lines, 4½ in. long; written in Nestalīk; dated Šafar, A II. 1258 (A D. 1812).

[GFO. WM. HAMILTON.]

غیات اللغات

A Persian dictionary

Author: Muhammad Ghiyās ud-Din B. Jalāl ud-Din B. Sharaf ud-Din, محمد عیاد

الدين بن حلال الدين بن شرف الدين

Beg. صراح لالی بیان و صحاح حواهر سبیلان

The author, who describes himself as an inhabitant of Muṣṭafā-ābād, commonly called Rāmpūr, Parganah of Shāhābād, Lucknow, states that he had been engaged fourteen years, in the midst of his avocations as a teacher, and other literary labours, upon the compilation of this work, which was completed A.H. 1242. Its object, he says, is to explain all the necessary words, whether of Arabic, Persian, or Turkish origin, as well as the metaphorical phrases and scientific terms, which occur in the standard works of Persian literature commonly read in India.

This is, according to Blochmann, l. c., p. 30, eminently "the student's dictionary,"

as the most useful for the reading of classical authors. It has been printed in 1817 by one Mir Hasan from a MS. corrected by the author. A lithographed edition, dated Kānpūr, A.D. 1874, contains the Chirāgh i Hidāyat in the margins

Add. 26,316.

Foll 32; 10½ in. by 5½; 13 lines, 3½ in. long; written in Nestalīk, in the 19th century.

[WM. ERSKINE.]

منتخب اللغات دنکینی

A Persian glossary.

Author: Muhammad Šadik Kātib Bahbahānī, محمد صادق کاتب بهبهانی

Beg. سیاسی بیقداش و سادش ادبت اساس

The work takes its name from Jonathan Duncan, امین الملک ممتاز الدوله خان بهن دنکن (Resident at Benares, 1790—4), for whom it was written. The author remarks in the preface that the people of Bahbahān, and the husbandmen of Isfahan, Shūshtar, and Dahdasht, had preserved much ancient Persian in their vernacular, and he professes to have drawn the contents partly from the storehouse of his memory, partly from Persian dictionaries.

There is, however, nothing original in the work; it is transcribed, with a change in the arrangement, from the Farhang i Jahāngiri. The present copy breaks off at the word چمت.

Sloane 2743.

Foll. 18, 8½ in. by 5½, about 15 lines, 3½ in. long; written in Nestalīk, apparently in the 17th century.

A Persian vocabulary.

Beg. در احکام دانستن اشا و املائی که ضرورست

It was written, as stated in a short preface, at the request of a young student called Naurūz Beg Baghdādī. It consists of

two parts, the first of which contains common Persian words in alphabetical order, without any interpretation; the second, Arabic words explained in Persian.

Arabic-Persian Dictionaries.

Or. 18.

Foll. 112; 7 in. by 5, 10 lines, 2½ in long, written in Naskhi, apparently in the 14th century. [J. L. RENOARD]

مصادر

A dictionary of Arabic verbs, explained in Persian.

Author: Al-Kāzi Abu 'Abd Illāh ul-Ifūsāin B Ahmad uz-Zūzanī, القاضى ابو عبد الله الحسن بن أحمد الزوزنى

The author died A.H. 486 (see the Arabic Catalogue, p 755)

Beg الحمد لله على سوانع آلائه المسابقة

The verbs are arranged in several classes, according to the vowel of the media in the past and future tenses. Each class is again subdivided into regular سالم, concave احوط, defective ناقص, and reduplicate مضاعف verbs, the arrangement in each section being alphabetical, according to the last radical. The verbs are given under the form of the Masdar, or verbal noun

See Fleischer, Leipzig Catalogue, p 331, where the contents are specified, Dorn, St Petersburg Catalogue, p 203, the Vienna Catalogue, vol. i p. 105, the Upsala Catalogue, p. 9, and the Munich Catalogue, p. 111.

Add. 26,133.

Foll. 84; 10 in. by 7½; 13 lines, 4½ in.

VOL. II.

long; written in Naskhi and Nestalik, apparently in India, early in the 19th century. [WM. ERSKINE.]

The same work, without the preface.

In spite of some discrepancies, the text agrees in the main with the preceding copy. In the subscription the work is termed داج
المصادر

Or. 1174.

Foll 190; 10½ in. by 7, 5 lines, 1½ in. long, written in large Naskhi, with all the vowels, dated Rajab, A.H. 864 (A.D. 1460). [ALEXANDRE JABA]

مقدمة الادب

Introduction to the study of Arabic

Author Mahmūd B. 'Umar uz-Zamakhshari, محمود بن عمر الزمخشري

Beg. الحمد لله الذى فصل على جميع الاسماء لسان العرب

Zamakhshari, the well-known author of the Kashshaf, was born in Zakhmashar, a village of Khwārazm, A.H. 467, and died A.H. 538. See his life and works in Ibn Khallikān, de Slane's translation, vol. iii p 321.

The author states in the preface that he had received the commands of the noble Amir, the Isfahsālār Bahā ud-Dīn 'Ala ud-Daulah Abul-Muzaffar Atsuz B. Khwārazmshāh (who afterwards reigned from A.H. 522 to 551, see pp 175 a, 467 a) to write for the Amir's library a copy of his work, Muḥaddimat ul-Adab, which had already been favourably received, and had circulated far and wide

The work is divided into five parts (Kısm) as follows:—1. Nouns. 2. Verbs. 3. Particles. 4. Inflection of the nouns. 5. Inflection of the verbs. The Preface and the first two of the above parts have been edited

with an Arabic index by J. G. Wetzstein, Leipzig, 1850. See also Haj. Khal, vol. vi. p. 76, Uri, p. 233, Pusey, p. 186, Fleischer, Leipzig Catalogue, p. 332, the Vienna Catalogue, vol. i. p. 96, and the Upsala Catalogue, p. 11.

The present copy contains only the preface and part I, which gives the nouns (including adjectives, numerals and pronouns) classed according to subjects. The contents correspond to pp. 1—85 of the lithographed edition. The Arabic is accompanied throughout by a Persian and a Turkish version, written in two separate lines under the text, by the same hand, but in a smaller character, and marked with all the vowels. In some places Greek equivalents have been added.

Copyist. *احمد بن يوسف بن عدل بن ابراهيم بن يعقوب الدكدي*

Foll 181—190, written by the same hand, do not belong to Zamakhshari's work. They contain tables of the Arabic pronouns combined with prepositions, Persian pronouns and adverbs, and some Turkish notes on Persian grammar and on the calendar.

Or. 1175.

Foll 206; 9½ in. by 6½; 11 lines, 4½ in. long, written in large Naskhi with vowels, probably in the 16th century.

[ALEXANDRE JABA.]

كتاب النعليل

An Arabic vocabulary explained in Persian.

Author. Ismā'il B. 'Alī B. Ishāk, *اسماعيل بن علي بن اسحاق*

الحمد لله الذي زين العالم بالعلماء واطهر نور العلم

The author, who is not otherwise known, defines his work, in a short Arabic preamble, as a compendium which will be to students an indispensable introduction to a knowledge of Arabic, and divides it into three parts

(kism) as follows: *القسم الاول في المصادر القسم الثاني في الاسماء القسم الثالث في الحروف*

Part I, containing the verbal nouns, fol. 5 a, is subdivided, according to the various forms of the Masdar, into twenty-three chapters (Bab), in each of which the verbs are alphabetically arranged under the first radical. Part II, fol. 97 a, contains the nouns arranged under the following heads: 1. parts of the body, 2. crafts and tools, 3. food and drink, 4. animals, 5. heaven and earth, and, in each class, in alphabetical order. Part III, fol. 206 a, contains a few particles.

Each word is followed by its Persian equivalent, written with all the vowels, and Turkish glosses are added in a smaller character between the lines. From the archaic spelling of the Persian, in such words as *شذن*, *داذن*, *آج*, *آفجه* etc., this copy appears to have been transcribed from an early MS.

In a Turkish note on the fly-leaf the writer ascribes the work to al-Birūnī, evidently confounding it with the *تاج المعاني* mentioned by Haj. Khal., vol. ii. p. 324.

Add. 26,136.

Foll 45; 12 in. by 7; 9 lines, 3 in. long, written in fair Nestalik; apparently in the 17th century. [WM. ERSKINE.]

نصاب الصبيان

A versified Arabic Persian vocabulary (see p. 501 a).

Add. 26,137.

Foll. 34; 8 in. by 4½; 14 lines, 2½ in. long; written in Nestalik, apparently in the 18th century. [WM. ERSKINE.]

The same work, slightly imperfect at the beginning.

Add. 7435.

Foll. 438; 9½ in. by 5½; 23 lines, 8½ in.

long; written in Naskhī; dated Jumādā I., A.H. 1122 (A.D. 1710). [Cl. J. Rich.]

الصرح من الصحاح

An abridged recension of the Sihāh, or Arabic Lexicon, of al-Jauharī (see the Arabic Catalogue, pp 227, 167), with the addition of the Persian equivalent to each word.

Author Abul-Faẓl Muhammad B. 'Umar B. Khalid, called Jamāl ul-Kurashī, ابو الفاضل محمد بن عمر بن خالد المدعو بجمال القرشي
Beg والقصص الى مولاه العلي عما سواه الوثائق
نابغالى

After duly praising the original work, the author states, in an Arabic preface, that he had succeeded, after a long search, in discovering at last in the Madrasah named after the Sahib Burhān ud-Dīn Mas'ūd, in Kāshghar, a corrected copy of the same in four thick volumes, from which the present abridgment was made. It was completed, as stated at the end of some copies, A.H. 681.

According to Tarikh i Rashidi, Add. 24,090, fol. 218, the author gives in his Additions to the *Ṣurāh* ملحقات صراح an account of the learned men of Balāsaghūn, and states that his father was one of the Hāfiz, or traditionists, of that city.

The *Ṣurāh* has been printed in Calcutta, 1812, and in Lucknow, A.H. 1289. See also Hāj. Khal., vol. iv. p. 101, Stewart's Catalogue, p. 133, Uri, p. 237, and the Leyden Catalogue, vol. i. p. 101.

Add. 5643.

Foll. 452; 11½ in. by 9; 21 lines, 5½ in. long, written in fair Nestalīk; dated June 1779.

The same work.

It is stated at the end that this copy had been transcribed from the MS. of Mr. (Sir Charles) Wilkins, and collated with the original.

Add. 26,138.

Foll. 40, 8¾ in. by 5; 13 lines, 3¼ in. long, written in Nestalīk, apparently in the 17th century. [Wm. Erskine.]

عقود اللواهر

An Arabic-Persian vocabulary in verse, arranged, like the Niṣāb us-Ṣubhyān, by order of subjects.

Beg. الحمد لله مددع الصدايع ومشى الصدايع

In a short prose preface, the author, who calls himself رشيد الدين القوي عبد الجليل بن عمر الطوطاى (a name bearing a suspicious resemblance to that of the celebrated poet Rashid ud-Dīn Muhammad B. 'Abd ul-Jalīl Vatvāt, who died A.H. 578), says that this work consists of fifty sections (Kit'ah) and 578 Baits, and that it was intended as an offering to the library of Mīza Ulugh Beg Chalabī, son of the Sultan Muhammad [B.] Bayazād B. Murād B. Utkhān B. 'Usmān (i.e. Muhammad I., who reigned from A.H. 816 to 824).

An enlarged recension of the same work, comprising fifty-one Kit'ahs and 650 Baits, is mentioned by Hāj. Khal., vol. iv. p. 239, as ascribed to Rashid Vatvāt, and dedicated to Sultan Murād B. Muhammad Khān (A.H. 825—855).

Add. 7440.

Foll. 317, 10½ in. by 7½, 24 lines, 4½ in. long; written in Naskhī, dated Shavvāl, A.H. 961 (A.D. 1554). [Cl. J. Rich.]

کنز اللغات

An Arabic dictionary explained in Persian. Author. Muhammad B. 'Abd ul-Khalīk B. Ma'rūf, محمد بن عبد الخالق بن معروف

Beg. حواهر کنوز لغات حد و سانش نثار بارگاه
حصر ب مکنلى

The author states in the preface that, as a knowledge of Arabic, the language of the

Coran and the tradition, was incumbent on all Muslims, and, as the best dictionary, the *Shihāh*, was written in Arabic, and therefore available only to Arab readers, he had been induced to write the present work, containing the most important words of the language and all those which occur in the Coran. It was compiled from the *Shihāh*, *Mujmil*, *Dustūr*, *Masādir*, *Ikhtiyārāt* i *Badi'i*, *Lughāt ul-Kur'an*, and *Sharh i Nisāb* (see the Arabic Catalogue, p. 469 *b*). The preface concludes with a dedication to Sulṭān Muhammad, and a eulogy upon his son and heir apparent, Mirzā 'Ali.

It is stated in the *Jahān-Ārā*, Or 141, that the *Kanz ul-Lughāt* was written for Kar Giyā Sulṭān Muhammad, who reigned in Gilān from A.H. 851 to 883. His son, Kār Giyā Mirzā 'Ali, who succeeded him, was put to death by his brother A.H. 911. The latter is the prince to whom a history of *Tabaristān* by 'Ali Rūyāni was dedicated. See *Sehr-Eddin's Geschichte von Tabaristan*, edited by Dr. Dorn, Vorwort, pp. 9—11, Text, p. 4, and *Aly Ben Schems-Eddin's Chanisches Geschichtswerk*, Vorwort, pp. 6—13.

The words are arranged according to the initial and final letters. The *Kanz ul-Lughāt* has been lithographed in Persia, A.H. 1283. See *Haj. Khal.*, vol. v. p. 256, *Stewart's Catalogue*, p. 135, the *St. Petersburg Catalogue*, p. 202, and the *Munich Catalogue*, p. 109.

Add. 23,571.

Foll. 258; 11½ in. by 8, 23 lines, 5½ in. long; written in Nestalik, dated Muharram, A.H. 1059 (A.D. 1649). [ROBERT TAYLOR]

The same work.

Add. 23,572.

Foll. 303; 7½ in. by 5; 17 lines, 3½ in.

long; written in Nestalik; dated Verāmin, Rabi' II., A.H. 1111 (A.D. 1699).

[ROBERT TAYLOR]

The same work.

Copyist: ابن حاحی عبد الصمد محمد و اسم الرازي

Add. 7443.

Foll. 132; 10 in. by 6½; 15 lines, 4 in. long; written in large Naskhi, in the village of Sāvukh Balāgh, نژده ساوک بالاغ, dated Shavvāl, A.H. 1076, and Sha'bān, A.H. 1083 (A.D. 1664 and 1672). [Cl. J. Rich.]

I. Foll. 1—119.

خلاصه اللغات و تفسیر مشکلات

A vocabulary of Arabic words used in Persian composition, but not generally understood

Author: Ismā'il B. Luṭf-Ullah ul-Bā-kharzī, اسماعیل بن لطف الله الباخري

Beg. الحمد لله الذي ازل الفان العربي اوضح للمحج والسادات

The words are arranged, according to the initials, in eight-and-twenty books (*Kitāb*). Each book is subdivided into three *Bābs*, according to the vowel which accompanies the initial

This is probably the work mentioned as *Khulāsah* among the sources of the *Tuhfat us-Sa'adat*; see p. 493 *b*. A copy is noticed in the *Mélanges Asiatiques*, vol. III, p. 493.

II. Foll. 120—123. A short alphabetical vocabulary of difficult Persian words, without author's name.

Beg. ابن رساله انست در معرفت لغت فارس که در میان مردم مشکلت

III. Foll. 124—130. A short vocabulary, giving the Persian equivalents of Arabic words and phrases used in epistolary composition, without alphabetical arrangement.

Beg. اما بعد بدانکه این الفاظ احتیاج کرده اند که در نزولات بکار آند

Add. 16,752.

Foll. 263; 11 in by 6½; 29 lines, 4¼ in long; written in Nestalik and Shikastah, apparently in the 18th century.

[WM. YULE]

I Foll. 1—220. Mu'ayyid ul-Fuzalā (see p 494 a)

An Appendix (Tatimmah), treating of arithmetical notations and some points of Persian grammar, foll. 216 b—220 b, is imperfect at the end.

II. Foll. 222—263. Khulāsat ul-Lughāt, the work described in the preceding MS, art I.

In this copy a short anonymous preamble has been substituted for the original preface.

Add. 6959.

Foll. 66; 7¼ in. by 6¼; about twelve lines a page; written by the Rev. J. Haddon Hindley on paper water-marked 1806

Tajnis i Khatt, by Jāmi, the work described p 503 b, with an English translation and an alphabetical index

Add. 5554.

Foll. 358; 15½ in by 9, 25 lines, 5¼ in long; written in fair Nestalik in the first half of the 17th century

[CHARLES HAMILTON.]

چهار عنصر دانش

A large dictionary of the Arabic and Persian languages.

Author: Amān Ullah, entitled Khānah-Zād Khān Firūz Jang, son of Mahābat Khān, entitled Khān-Khānān, Sipahsālār, B. Mir Muhammad Ghayūr, امان الله مخاطب بجانہ راد،
حان مسرور حنک ولد مہاتقان الخطاب بمہاتقان
سپہسالارن میر محمد عبور

نازنین شاهی که از حلونکده قدس و
آرامگاه مہی

Amān Ullah Husaini, son of the famous Mahābat Khān Zamānah Beg, served with distinction under Jahāngir and Shahjahan. He obtained the title of Khanahzād Khan, by which he designates himself in the present work, together with the post of Deputy-Governor of Kābul, in the seventeenth year of the former's reign (A II. 1031—2); but he is better known under the title of Khānzamān, which was conferred upon him at the accession of Shahjahan, A II 1037. He played a prominent part in the Deccan wars against Sūhū, and died as Governor of the Bālaghāt, A II 1046. He left a general history, a Majmū'ah called Ganj i Bādāvard (see p 489 b), and a Divān of great merit, in which he takes the poetical surname of Amāni. See Ma'āsir ul-Umārā, fol. 180, Tazkīnat ul-Umārā, fol. 45, and the Oude Catalogue, p 109. The above notices do not mention either the present dictionary, or Amān Ullah's medical work, Umm ul-'Ilāy (Egerton 1008).

After dilating upon the merits of the reigning sovereign, Jahāngir, the author states that, as the emperor was ever eager to promote learning, and especially the science of language, he had conformed with his desire by compiling from the most esteemed works a dictionary comprising all the important words, either Persian or Arabic, as well as metaphorical phrases and medical terms.

The preface is followed by a statement of the contents of the four parts, termed 'Unsur, of which the work consists, with some preliminary remarks belonging to each of them, foll. 2—17. In the case of the second 'Unsur this introduction is of considerable extent. It comprises a list of sources and an account of the Persian language and grammar, the whole of which is textually copied without any acknowledgment from the Farhang i Jahāngiri, with the only difference that the word دانش has

been substituted for آئین in the headings of the twelve sections which it comprises. The latter work having been dedicated to the same Jahāngir less than twenty years before, this is a remarkably bold plagiarism.

The contents of the four 'Unsurs are stated to be as follows: i. An Arabic dictionary, compiled from the Kāmūs, Surāh, Kanz ul-Lughat (p. 507 b), Kashf ul-Lughat (p. 495 a), and some treatises not specified. ii. A Persian dictionary. iii. Metaphorical phrases, Zend and Pāzend words, with some Turkī and Hindi words. iv. Medical terms.

The first, and only extant, 'Unsur occupies the rest of the volume, foll. 17 b—358. It is a very full Arabic dictionary, in which the spelling of the words is accurately determined and their meanings explained in Persian. It is divided into Babs and Fasls, in which the words are arranged according to their final and initial letters. The margins are filled with copious additions.

The MS is endorsed سراج اللغات شاهجهانی. On the first page is a note stating that it had come into the possession of Zuhūr ud-Dīn Muhammad Shirāzi ul-Kurashī, A H. 1068. At the end is a seal with the still earlier date A H. 1057.

Add. 5556.

Foll 314; 11½ in by 8; 21 lines, 5 in. long; written in Nestalīk, apparently in the 17th century. [CHARLES HAMILTON.]

منتخب اللغات شاهجهانی

A dictionary of Arabic words in common use, explained in Persian.

Author. 'Abd ur-Rashīd ul-Iūsaini ul-Madani ut-Tatavi, عبد الرشید الحسینی المدنی اصلا، العنوی مولدا (see p 500 b)

سندش و میساز مالک الملکی که سدکار
آلای بی احصای

The preface contains a long panegyric on

Shāhjahān, to whom the work is dedicated, with versified chronograms composed by the author for the emperor's birth and accession. 'Abd ur-Rashīd states further on that he had compiled the present work from the most esteemed lexicons, such as the Kāmūs, the Sihāh, and the Surāh, and he enumerates nine blemishes noticeable in earlier dictionaries, from which it was exempt.

The date of composition is expressed, in a versified chronogram found at the end of the next copies, by the words منتخب بی بدل i.e. 1092—46 = A H 1046. The words are arranged according to the initial and final letters.

The Muntakhab ul-Lughāt, also called Rashīdī 'Arabī, has been frequently printed in India, Calcutta, 1808, 1816, 1836, Lucknow, 1835, and A H. 1286, Bombay, A.H. 1279. See Stewart's Catalogue, p. 135, and Ouseley's Collection, No. 386.

Add. 6644.

Foll. 330; 9¾ in by 6, 19 lines, 3¾ in. long; written in Nestalīk, with ruled columns, probably in the 17th century.

[JAMES GRANT.]

The same work.

This copy has a lacune extending from the word وبيعة to میطان.

Egerton 1022.

Foll. 249, 14¼ in. by 8½; 19 lines, 4¾ in. long; written in Shikastah-Amīz; dated Faizābad, Zulkā'dah, A H. 1229 (A.D. 1814).

The same work.

Add. 16,753 and 16,754.

Two uniform volumes; foll. 471 and 392; 15¼ in. by 9; 29 lines, 5½ in long; written in Nestalīk, apparently in the latter half of the 18th century. [WM. YULE.]

قابوس

A Persian translation of the Kāmūs, or Arabic Thesaurus, of al-Firūzābādī; see the Arabic Catalogue, p. 469.

Translator: Muhammad Ḥabīb Ullah,

محمد حبیب اللہ

Beg. وحد و دانش کوناگون معروض حضرت علم و علامی

After dwelling on the importance of a knowledge of Arabic, and on the superiority of the Kāmūs, in point of comprehensiveness, to all other dictionaries, Muhammad Ḥabīb Ullah states that in his translation he had followed as much as possible the renderings of the Surāh, Kanz ul-Lughat, Taj ul-Masādir, and Muntakhab ul-Lughat; that, unlike the author of the Šurāh, he had left no word of the original untranslated, and, lastly, that he had added in many cases words or meanings omitted by the author. This is followed by a full notice on the life of al-Firūzābādī, extracted from as-Sakhāvi's work, and other sources, and by a detailed explanation, in the form of questions and answers, of some difficult points in the method adopted in the Kāmūs.

The translator says that he had completed his work in A.H. 1117, در سه نهار و نکصد و چهل و همت هجری; but in a versified chronogram, which immediately follows,

لاریج زهر سال ان پسر حرد
ماه رمضان نود گفت ای علام

he gives a somewhat later date, viz. A.H. 1149. He adds, in conclusion, that, as the original work had been submitted to the inspection of Timūr, it was meet that its translation should be honoured by a glance of the best of his descendants, the reigning emperor, Muhammad Shāh Padishah Ghāzi.

An earlier Persian translation of the Kāmūs, by 'Abd ur-Rahmān B. Husain, A.D. 1618 (A.H. 1027), is mentioned in Stewart's Catalogue, p. 134.

Add. 16,755.

Foll. 687, 10½ in. by 6, 20 lines, 1½ in long; written in cursive Indian Nestalik, apparently in the 18th century.

[WM. YULE]

The first volume of the preceding work, ending with the letter ط.

Turki-Persian Vocabularies.

Add. 6646.

Foll. 52, 8½ in. by 5½; 15 lines, 3 in long, written in Nestalik, apparently in the 18th century.

[JAMES GRANT]

A Turki (Oriental Turkish) vocabulary, explained in Persian.

Author: Fazl Ullah Khān, حاصل الله حال

Beg. سبحان الله هرگاه اضع عرب و عجم

The author designates himself as a cousin of Saif Khān, of the lineage of Chakū, and one whose forefathers had been attached for fourteen generations to the service of the house of Timūr. He states that he had written this work by order of the reigning emperor (Aurangzib), and for the use of the Shahzādah.

Saif ud-Din Mahmud, commonly called Fakir Ullah, was the second son of Tarbiyat Khān, who came from Tūran to India, and became Bakhshī of Shāhjahān. He was a descendant of Amīr Chakū, one of the Amīrs of Timūr. Having deserted the imperial army under Rājāh Jaswant, to pass into the ranks of the rebel Aurangzib (A.H. 1068), he was rewarded by the latter with the title of Saif Khān, and appointed successively governor of Delhi, of Kashmir, and Bihār. He died as governor of Allahābād, A.H. 1095. See Tazkiat ul-Umarā, fol. 50, and Ma'āsir ul-Umarā, fol. 312.

Contents: Introduction, treating of Turki suffixes, fol. 2 a. Bāb i. Verbs, arranged

according to the first letters, fol. 5 *b*. Bāb II. Nouns, arranged according to the initial and final letters, fol. 12 *b*. Bāb III. Miscellaneous words, viz. numerals, parts of the human body, names of animals, of Turkish tribes, etc.

The work has been printed, at the request of Sir Wm. Ouseley, with an improved arrangement and some additions, by 'Abd ur-Rahīm, Calcutta, A.H. 1240.

Add. 16,759.

Foll. 94; 9½ in. by 5½; 9 lines, 3½ in. long; written in large Nestalik, with 'Unvān and gold-ruled margins, in the 18th century [WM. YULE.]

الفاظ جلیه فی بیان لغات ترکیه

A Turki vocabulary and grammar, explained in Persian.

Author: Khwajjah Tayyib Bukhārī Nakshabandī, حواجه طیب بخاری نقشبندی

Beg. حمده که اوراق احداق نصایر اولو الانصار. ملاحظه

A preface, written partly in Persian, partly in Arabic, and partly in Turki, the last two with interlinear Persian version, contains a panegyric, in prose and verse, on the reigning emperor, Nāsir ud-Dīn Muhammad Shāh Pādishāh Ghāzi (A.H. 1131-1161), to whom the work is dedicated

The treatise is divided into fifty chapters (Fasl) and an appendix (Khātmah). The first twenty-five chapters, fol. 14 *b*, contain Turki words classed according to subjects, with the Persian equivalent written under each. The last twenty-five, fol. 35 *b*, treat of Turki grammar. The Khātmah, fol. 85 *b*, contains a hundred moral sentences ascribed to Turkish Shaikhs, with interlinear Persian version.

Egerton 1021.

Foll. 495; 10½ in. by 6½, 16 lines, 3½ in.

long; written in Nestalik, apparently in India, in the 17th century.

A vocabulary of Turki verbs, explained in Persian, imperfect at beginning and end.

The verbs are arranged in alphabetical order. Each verb is completely conjugated in tabular form, and constitutes a Fasl, occupying two pages. The Persian equivalent is written under each inflexion.

The MS. begins in the middle of the verb عاشورماق, the twelfth Fasl, and breaks off in the first line of the verb میاق.

Or. 404.

Foll. 110; 11½ in. by 6; 17 lines, 4 in. long; written in Nestalik, dated Pūth (District of Mirath), Rabi' I. A.H. 1253 (A.D. 1837). [GEO. WM. HAMILTON.]

I Foll. 9—27. A Turki grammar explained in Persian, entitled in the subscription نواد ترکی.

Author: 'Ashūr Beg, son of Niyāz Beg B. Eashūr Nīk ولد نیاز نسک انس دوست نیک

Beg. الحمد لله الذي حلّى الانسان واعطى له اللسان

The author says in a short preamble that he had written this short manual at the request of some students desirous of learning the colloquial Turki.

II. Foll. 28—68. Familiar dialogues in Turki and Persian, entitled in the subscription کتاب محاوره الابرار.

Beg. فصل در بیان کلام مرکب ترکی باد دعا بدین.

They were written, as stated at the beginning, for the use of the author's pupil, Navvāb Mir Muhsin Khān, who, although acquainted with the vocabulary, was not able to speak the language.

III. Foll. 69—79. Fragment of a Turki poem in Maṣnavi rhyme, the hero of which is Ilūmān B. Kaifūr.

IV. Foll 80—92.

زبد الاسماء التركية

A Turki-Persian vocabulary.

Beg. داب فی سان اسماء الاشياء الصلغة فی
لسان الاراک

It is divided into nine Fasls, under the following heads 1. Heaven and earth 2. State. 3. Arts and trades. 4. Names of relationship 5. Parts of the body. 6. War and arms. 7. Names of animals 8. Miscellaneous words. 9. Numerals. In each of the above sections the words are in alphabetical order.

V. Foll. 93—110.

نصاب قطیبه

A versified Turki-Persian vocabulary.

Author. Kalimat Ullah, commonly called Khwājah Pādīshāh, son of Khwājah Rahmat Ullah B. Khwājah Nī'mat Ullah, کلمه الله مشهور
مخواجه پادشاه ولد حواجه رحمت الله ابن حواجه نعمت الله

Beg. اوعان و تکرى و ادرى حداد ورق دافراع

It was written, as stated in a prose preface, by desire of a prince of royal blood, Mirzā Kutb ud-Din, and consists of 274 distichs.

The Turki words are marked with a ب written over them in red ink, their Persian renderings with ب.

Persian-Turkish Dictionaries.

Add. 7684.

Foll. 110; 9½ in. by 7, 9 lines, 4 in. long, written in Nestāhik, apparently in the 17th century. [Cl. J. Rucu.]

شامل اللغة

A Persian-Turkish dictionary.

Author. Al-Qarā-Hisāri, الغرا حصارى

VOL. II.

حمد لى حد و ثناء لى عد مر ان عالى را
که آدم صفى

The words are arranged in Bābs according to the final letters, and in sub-sections called Nau' according to the initials. The latter are again sub-divided according to the vowel of the initial. The Turkish equivalent is written in a smaller character above each word.

In a copy described by Aumer, Munich Catalogue, p 117, the author is called Hāsān B. Husain 'Imad, of Kara-Hisār, and the work dedicated to Sultan Bīyazīd B. Muhammad B. Murād, who reigned from A.H. 887 to 918. The Lughat i Karā-Hisāri is one of the sources of Nī'mat Ullah (p 514 b), and of the second edition of Surūri (p. 499 b).

The present copy wants a few lines at the end. On the first page is a note stating that the writer had purchased the MS. A.H. 1134 (A.D. 1722).

Harl. 5494.

Foll. 49; 8 in by 5½, 7 lines about 3½ in long; written in Naskhī, with all vowels, A.H. 1062 (A.D. 1652).

نخفه شاهدي

A Persian-Turkish vocabulary, in Maṣnavi verse.

Author. Shahidī, شاهدى

Beg. بام حالى و حى و نوانا
قدم و مادر و نسا و دانا

The author, who describes himself as a Maulavi, and a native of Maghlah in the province of Mantashā, states in a poetical prologue that he had written this vocabulary in imitation of the Tuhfat i Husāmī, which he had read in his childhood with his father Khudā'ī, and by the help of which he had been able to understand the Maṣnavi without a master.

Shāhidī, whose proper name was Ibrāhīm,

M

son of Khudā'i Dadah, lived in Brusa, as Shaikh of the Maulavis. He is the author of several Masnavis and a Divān. He died A.H. 957. See Hammer, Geschichte der Osmanischen Dichtkunst, vol. ii. p. 258.

The date of composition is fixed at the end, fol. 48 a, by the following chronogram.

قَلْدَى سَنَدِنِ شَاهِدَى نَوَادَكَار

which gives A.H. 920. This disposes of the attempted identification of the author with another Shahidi, 'Abd ul-'Aziz Chalabi, who died A.H. 1021. See the St. Petersburg Catalogue, p. 428, the Gotha Catalogue, p. 39, and the Munich Catalogue, p. 39.

The Lughat i Shāhidi, as the work is commonly called, is a popular school-book, on which several commentaries have been written. See Haj. Khal., vol. vi. pp. 598—9. It has been described by Fleischer, Dresden Catalogue, No. 221, Krafft, No. 22, and Flügel, Vienna Catalogue, vol. i. p. 135.

In a portion of the present copy, foll. 6—31, English equivalents have been written under the text in a hand-writing of the 17th century. On the first page is written "Brian Braxton lus Book, 1652."

Other copies will be described in the Turkish Catalogue.

Add. 7887.

Foll. 79; 7 in. by 4; 23 lines, $2\frac{3}{4}$ in long; written in small Nestalīk, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—71.

دَوَانِ الْحَقَائِقِ

A treatise on the distinctions existing between Persian synonyms, explained in Turkish, and illustrated by numerous quotations from the standard poets.

سپاس بی فیاس حدای بی همدانه که
کَلارِ دِناع

The work is dedicated in a short preamble

to Ibrāhīm Pāshā, the Vazīr of Sulaimān. The author, not named in this copy, is, according to Haj. Khal., vol. iii. p. 232, Ahmad B. Sulaimān, called Ibn Kamāl Pāshā.

This celebrated poet, philologist, and historian, son of a Pāshā of the time of Muḥammad II., accompanied Sultan Salim, as Kāzī 'Askar, in the conquest of Egypt, and was promoted under Sulaimān to the dignity of Mufti. He died in Constantinople, A.H. 940 (not 941, as stated by Hammer). The date is fixed by contemporary chronograms, as هَذَا مَقَامُ أَحْمَدَ and مَاتَ الْفَرَرُ. See Hammer, Geschichte der Osmanischen Dichtkunst, vol. ii. pp. 205—211.

The work has been subsequently arranged in alphabetical order, under the title of رَبِيبِ الدُّنْيَا; see Haj. Khal. vol. iii. p. 232, and the Vienna Catalogue, vol. i. p. 133. An abstract of the contents has been given by Hammer, Mines de l'Orient, vol. iii. p. 47. See also the Leyden Catalogue, vol. i. p. 99, Vienna Catalogue, vol. i. p. 130, and Upsala Catalogue, p. 19.

II. Foll. 72—79.

رِسَالَةُ التَّعَرُّبِ مِنَ التَّعْجِيمِ

An Arabic tract on the alteration of foreign words introduced into Arabic, by the same author.

Add. 7680.

Foll. 236; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 21 lines, 4 in. long; written in Naskhī, apparently in the 18th century. [Cl. J. Rich.]

A Persian dictionary explained in Turkish.

Author: Nī'mat Ullah B. Ahmad B. Kāzī Mubārak ur-Rūmī, نِعْمَتُ اللَّهِ بْنِ أَحْمَدَ بْنِ قَاضِي مُبَارَكِ الرَّومِيِّ

حَمْدُ بِي قَاسِ وَ شُكْرُ بَا اسَاسِ آن مَالِكِ
بِي هِنَايِ رَا

The work is called in the subscription

لغة نعمة الله. Haj Khal, who mentions it under اللغة نعمة الله, vol. vi p. 362, states that the author died A.H. 969.

It was compiled, as stated in the preface, from the following works: 1. Uknüm i 'Ajām (a Persian Turkish Lexicon; see Uri, p. 291, No. 108). 2. Kāsimah i Lutf Ullah Halīmī (Haj Khal. reads نكسمه; see vol. iv. p. 503. The author died A.H. 928; see the Petersburg Catalogue, p. 431). 3. Vasilah i Makāsīd (written by Maulavi Rustam about A.H. 903; see the Vienna Catalogue, vol. i. p. 197). 4. Lughat i Karā-Hisāri (see p. 513 a) 5. Şihāh i 'Ajām, in two recensions, one early and short, the other later and enlarged (by Hindūshāh Nakhjavāni; see Haj Khal, vol. vi. p. 91, and the Leyden Catalogue, vol. i. p. 100).

The author adds that he had explained every word, even the most usual, as he was writing for ordinary readers, برای عوام الناس.

The work is divided into the three following parts (Kism):—I. Verbs, fol. 3 a. II. Particles and flexion, fol. 17 a. III. Nouns, fol. 22 b. In the first and third of the above parts the words are alphabetically arranged in Bābs according to the initials. Each Bāb is subdivided into three sections according to the accompanying vowel.

The Lughat i Nī'mat Ullah has been described by Fleischer, Dresden Catalogue, No. 182, and by Dorn, Petersburg Catalogue, p. 427. See also the Vienna Catalogue, vol. i. pp. 132, 137, and the Leyden Catalogue, vol. i. p. 101.

Add. 7679.

Foll. 176; 8½ in. by 5½; 19 lines, 3½ in. long; written in neat Nestalik, apparently in the 17th century. [Cl. J. Ricu.]

مجمع اللغات

Another recension of the preceding work, with a somewhat different preface, in which the enumeration of the sources is omitted.

In the body of the work, the main difference appears to consist in the absence of numerous poetical quotations, especially from Shams Fakhri, which are found in the preceding copy.

Add. 7686.

Foll. 197, 8 in. by 5½, 7 lines, 3½ in. long, written in Naskhi, apparently in the 17th century. [Cl. J. Ricu.]

The same work abridged, and written in tabular form

This copy wants the preface, the latter part of Kism I., and the whole of Kism II., but the last lines.

Add. 7687.

Foll. 21; 8½ in. by 5½, 23 lines, 3½ in. long; written in small Naskhi, about the beginning of the 19th century.

[Cl. J. Ricu.]

تحفة هبى

A versified vocabulary containing the most usual Persian words explained in Turkish

Author. Vahbī Sunbul-Zādah, وهى سبد راده

Beg. حمدى حد او كرم ورماده
كه انك معبى درى عانه

The author, whose proper name was Muhammad B. Rashid, left his native town, Mar'ash, for Constantinople, and was sent by Sultan 'Abd ul-Hamid on an embassy to the Persian court. He has left a Divān which was completed A.H. 1222. See Hammer, Geschichte der Osmanischen Dichtkunst, vol. iv pp. 554—73

It appears, from a prologue in Turkish verse, that he wrote the present work, after a long residence in Persia, and especially in Shirāz, for his son Lutf Ullah, and dedicated it to the Grand Vazīr Ibrahim Pāshā.

The date of composition is expressed in a

versified chronogram at the end by the line,

بمجد الله ذو زنا محمد وهى تمام اولدى

which gives A H. 1196.

The *Tuhfat-i Vahbi* has been printed in Constantinople, A.H. 1213, and has been often reprinted there and at Bulak. See Flugel, Vienna Catalogue, vol. i. p. 143.

Miscellaneous Dictionaries.

Add. 18,889.

Foll. 71; 9½ in. by 6; 13 lines, 4 in. long; written in fair Nestalik; dated Nāgpur, Rabi' I., A.H. 1215 (A.D. 1800).

شمس الیدان فی مصطلحات هندوستان

A Hindustani glossary, alphabetically arranged, in which the words and phrases used by the Rekhtah poets of Delhi, and imperfectly understood in other parts of India, are explained in Persian, and illustrated with copious quotations.

Author: Mirzā Jān, poetically surnamed 'Tapish, مرا جان متخلص بطیش

بعد محمد حضرت سخی امرن که زان اسای را

Muhammad Isma'il, familiarly called Mirzā Jān, of Delhi, was the son of a native of Bukhārā, and a descendant of Sayyid Jalāl ud-Dīn Bukhārī. He began life as a soldier, and was attached to the service of prince Jahāndār Shāh. He lived later in Murshidābād and Calcutta, and acquired some fame as a Hindustani poet. In the *Divān-i Jahān*, written by Benī Narāyan A.D. 1814 (A.H. 1229), he is mentioned as still alive. See Garcin de Tassy, *Histoire de la Littérature Hindoue*, vol. i. p. 502, and Sprenger, *Oude Catalogue*, p. 297.

The author states in the preface that he had written the present work in Murshidābād, A.H. 1208, at the request of Navāb Amir ul-Mulk Shams ud-Daulah Ahmad 'Alī Khān Bahādur Zulfakār Jang

Royal 16, B. III.

Foll. 23; 12½ in. by 8; a volume of miscellaneous contents. [THOMAS HYDE.]

Foll. 7—9; 12 in. by 7½; about 33 lines, 4½ in. long, written by a European hand, apparently in the 17th century.

A short rhymed vocabulary, containing familiar Arabic and Persian words and short sentences, explained in Hindustani.

Beg. حالى داری سرخنبار واحد انك را كرتار

It is commonly called, from its beginning, *Khālīk Bārī*, and is ascribed by popular tradition to Amir Khusrau. It has been lithographed in Lucknow. See Sprenger, *Journal of the Asiatic Society of Bengal*, vol. xxi. p. 519, and *Biblioth. Sprenger*, No. 1003.

Royal 16, B. xiii.

Foll. 41, 10½ in. by 6½; 18 lines, 3½ in. long, written in Nestalik, on English paper, in the 17th century [THOMAS HYDE.]

I Foll. 2—32. An alphabetical vocabulary containing Persian verbs conjugated through their main forms, with the Hindustani equivalent written under each

Beg. آمدن آمده نیادن می آمدن حواحد آمد

آوسا آسا آوی آواهی آویسا

It is called in the subscription کدب آمدن

II. Foll. 33—41. A list of common Persian words arranged by order of subjects, with interlinear Hindustani translation

Add. 5661, A.

Foll. 50, 9½ in. by 6; 13—15 lines, written in two columns, in the 18th century. [N. B. HALHED.]

A Bengali-Persian vocabulary, arranged according to the Sanscrit alphabet.

Or. 399.

Foll. 274; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 3 $\frac{3}{4}$ in long; written in Nestalik; dated Rajab, A II 1234 (A D. 1819).

[GEO. WM HAMILTON.]

عجائب اللغات

A Hindustani Pushtu dictionary, explained in Persian.

Author: Ilahyār, son of Ḥāfiz ul-Mulk Ḥāfiz Rahmat Khān Bahadur, الهيار ولد حافظ الملك حافظ رحمت خان بهادر

Beg. الحمد لله . . . بعد سداس حاد كسرناى
حل ولى

The author, a son of the celebrated Rohilla chief, Ḥāfiz Rahmat (see p 212 *b*), states in the preface, that, by constant intercourse with the Afghans who flocked to India during his father's rule, he had acquired a familiar acquaintance with the language. At the death of Ḥāfiz Rahmat in A.H. 1188, the Afghans were scattered far and wide. After being confined with his brother, during eight months, in Ilahabad, he was released, upon the death of Shujā' ud-Daulah, and repaired to Lucknow. Three years later he settled with his younger brothers, who knew the language but imperfectly, in Bareilly; and, although he frequently visited his elder brother, Navvāb Mahabbat Khān, in Lucknow, he had lost, from want of practice, much of his native tongue. When, however, Mahabbat Khān, who was the head of the family, died in A.H. 1223, the author, seeking some occupation to divert his mind in his bereavement, began collecting all he could remember of the language, and compiled the present work, in order to preserve to his children and other Afghans growing up in India the precious heirloom of the national speech. He adds that the work represents mainly the dialect of the Sarabhan tribe, to which he belonged.

Several versified chronograms, by the author's son Muhammad Ibrāhīm Khān and others, give A.H. 1228 as the date of completion.

The work is divided into an introduction treating of Pushtū grammar, fol. 4 *b*, and twenty-eight Bābs, which form the dictionary proper, and begin at fol. 11 *b*.

The Hindustāni and Pushtū words, distinguished by the letters ا and پ written over each, are combined into one alphabet, and arranged according to the first and second letters. The Persian and Arabic equivalent is added to each, and all the Pushtū words are spelt at full length.

The present work has been mentioned by Major Raverty in his "Remarks on the Origin of the Afghans," *Journal of the Asiatic Society of Bengal*, vol 23, p 571. Another Afghan grammar and dictionary, entitled Riyāz ul-Mahabbat, was written A.H. 1221, for Sir Ch. Barlow, by the author's brother, Mahabbat Khān. See Sprenger, *Zeitschrift der D. M. G.*, vol. xvi p. 785, and Dr Dorn's *Afghan Grammar*. The contents of both works have been incorporated by Major Raverty in his "Dictionary of the Pukhto," London, 1860; see the preface, p. 21.

Add. 12,266.

Foll. 488; 15 in. by 9 $\frac{1}{4}$; 15 lines in a page, written in Nestalik, on English paper, about the close of the 18th century.

A Persian-Maghi dictionary.

Maghi, مغهى, is the language of the Maghs, or inhabitants of Arracan. The Persian words are taken, with their explanations, from the *Farhang i Jahāngiri*, the arrangement of which is generally preserved. The Maghi words are written opposite, both in the original (Burmese), and in the Persian character.

An "Ex-Libris" on the cover shows that the MS. belonged to John Murray, after-

wards Sir John M'Gregor Murray, Bart., who attained the rank of Lieutenant-Colonel in the East-India Company's service in 1787. See above, p. 409, note.

Harleian 342.

Foll. 90; $9\frac{1}{2}$ in. by 6 $\frac{1}{2}$; about 20 lines; written by a European hand, in the 16th century.

I. Foll. 3—72. An alphabetical English-Persian vocabulary, giving, in three columns, the English words, and the Persian equivalents in both the English and original characters, with some remarks on the Persian verb.

At the end is written "John Banggam his Booke."

II. Foll. 73—78. Some Persian verbs fully conjugated, with the English equivalents.

III. Foll. 79—86. An English-Persian vocabulary, arranged by order of matters, in three columns. Most of the spaces reserved for Persian equivalents have been left blank.

IV. Foll. 87—89. The Lord's prayer in Persian, in the English and original characters. The same in Hindustani, in the English character.

Sloane 2924.

Foll. 123. Miscellaneous papers by Engelbert Kampfer. The following is Persian:—

Foll. 1—41; $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 18 lines. A Persian vocabulary, written by Kampfer (probably A.D. 1684—8), containing familiar words and short sentences, arranged by order of subjects, in the original character and Latin transcription, with the German or Latin equivalents.

Sloane 2919.

Foll. 87; $8\frac{1}{2}$ in. by 5; from 21 to 23 lines; written by Engelbert Kampfer, about the close of the 17th century.

"Het ontwerp van de Persianse Nomenclatuur."

A Dutch-Persian vocabulary, arranged by subjects. It is written in three columns, containing the Dutch, the Persian, and the Dutch transcription of the latter. Some classes have been left unfinished. At the end are some notes on Persian grammar, foll. 79—87.

Or. 443.

Foll. 597; 13 in. by $8\frac{1}{4}$; from 20 to 23 lines, written in fair Nestalík, by a European hand, about A.D. 1785.

[Bequeathed by MRS L ROBERTS.]

"Specimen of a Vocabulary, Persian and English, compiled by [Major] R. E. Roberts], comprising at least six thousand words, which do not appear in any printed dictionaries, and numerous additional senses," etc.

The character of the work may be judged from the following specimen, taken from the beginning.—

آبا Abhorrence, aversion, ancestors, fathers, broth, refusal, denial, with.

اندان Bodies; fit, proper.

Prefixed is an autograph letter written by Sir Wm. Jones to Major Roberts, Khánpúr, and dated, Hugh, 26 Oct., 1785, informing him that his supplement to the Persian dictionaries had been communicated by the writer to the Asiatic Society at Calcutta, and encouraging him to continue his labours.

Roger E. Roberts, who had entered the East India Company's service in 1767, attained the rank of Lieutenant-Colonel in 1794, and retired in 1797. He held for some time the office of Persian interpreter to the governor of Bengal. See the Journal of the Royal Asiatic Society, vol. xiii. p. 115.

Add. 6999.

Foll. 518; 9 in. by $7\frac{1}{4}$; loosely written by

the Rev. John Haddon Hindley, on paper water-marked 1815.

"Historical Vocabulary, from Richardson's Dictionary" (also from Castellus and Meninski), containing proper names of men and places in Persian, with English explanations, to which are added some extracts from Abulfaraj, Pecoce, etc. in Latin and Arabic.

GRAMMAR.

Persian Grammar.

Add. 7691.

Foll. 111; 8½ in. by 5½; 12 lines, 3½ in. long; written in fair Nestalik, with 'Unvān, ornamental headings, and gold-ruled margins, probably about the close of the 17th century. [Cl. J. Rich.]

A treatise on orthoepy and penmanship, without title.

Author: Abul-Kāsim B. Muhammad Rīzū, ابو القاسم بن محمد رضا مجلس نوس نصیری

الحمد لله الذي استنسمع لالواح قلوبنا نسخة
عروا وحدادته

The author, who calls himself a born servant of the Shāh, states that his grandfather, his paternal uncle, and his father, having severally written books on surnames, on the rules of letter-writing, and on poetry, و اداب اشا و شعر, he had chosen for his subject in the present treatise orthography, the rules of correct diction, and penmanship.

It is divided into a Mukaddimah and four Makālahs, as follows — Mukaddimah. Letters proper to Arabic, Persian, and Turkish, fol. 2 b. Makālah i, in two Bābs, viz. orthography و املا, and rules of correct speech قواعد سخنوری in Persian, fol. 4 b. Makālah ii. Orthography and rules of correct speech in Turkish, fol. 38 b. Although this section

deals principally with Oriental Turkish, or, as it is called here, Jaghatai, the forms of the Kizilbāshi and Rūmi dialects are frequently noticed. Makālah iii., in three Bābs: 1. Meanings of the single letters, according to the teaching of the Imāms, fol. 49 b. 2. Arabic orthography, fol. 62 a. 3. Rules of correct speech in Arabic, fol. 76 a. Makālah iv. On penmanship, in eight Bābs, viz.: 1. Creation of the kalam, fol. 86 b. 2. Invention of the art of writing, fol. 87 b. 3. Writing implements, fol. 90 a. 4. Various writings and characters, fol. 95 a. (The latest of the celebrated penmen here mentioned is Mir 'Imād) 5. How to cut the kalam, fol. 99 a. 6. How to teach and practice penmanship, fol. 102 b. 7. Ligature and proportion of the letters و ترکیب و کرمی, fol. 106 a. 8. How to correct writing, fol. 109 b.

In a Persian note written on the first page, and dated A.H. 1117, the writer calls this work و رساله دوران, and appears to take "Davarān" as meaning scribes (Davar = Dabir?), for he adds a wish that the work may prove useful to the eminent scribes of the period, دوران نمایان عرصه روزگار.

Egerton 1023.

Foll. 94; 10½ in. by 6½; 19 lines, 4½ in. long; written in Nestalik, in the latter half of the 18th century.

جامع الفوائد

A treatise on Persian grammar and prosody.

Author: Muḥammad Kulī, poetically surnamed Muḥibb, محمد علی المحبب

Beg. بهار پیرای گلستان فصاف و زهت افزای

* Mir 'Imād of Kāzvin, a Nestalik writer of great repute, lived in Ispahan under Shāh Abbās I. (A.H. 996—1038). He was assassinated at the instigation of the Shāh, to whom he was hateful as a Sunni, and had given personal offence. See Riyāz ush-Shu'arā, fol. 312, and Oude Catalogue, p. 59.

The author states that he had compiled this treatise, at the request of some friends, from the standard works of the masters, adding the results of his own observation, so that it might facilitate the study to beginners, and be also useful to proficient scholars. He completed it, as stated in a rhymed epilogue, at the beginning of the reign of Shāh 'Alam, and in the year expressed by the words دانون مخدوران, *i.e.* A.H. 1174.

It is divided into six books (Maḳālah), as follows: i. Letters and parts of speech, fol. 4 *b*. ii. Various forms of the infinitive, and formation of the past and future, fol. 6 *b*. iii. Conjugation, fol. 13 *b*. iv. Meanings of the detached letters, and their permutation, fol. 19 *b*. v. Syntax and derivation, fol. 36 *a*. vi. Containing two Bābs, viz., 1. Prosody, عروض, fol. 45 *a*. 2. Rhyme, fol. 84 *a*.

On the first page is a note written by a former owner, Ahmad 'Alī Khān, who states that he had been long searching for that rare and excellent work. He calls the author Muhammad Ḳulī Khān.

Add. 25,863.

Foll. 134; 8 $\frac{3}{4}$ in. by 6: 13 lines, 3 $\frac{1}{4}$ in. long; written in Nestalik, dated Rabī' I, A.H. 1229 (A.D. 1814). [WM. CURETON.]

The same work.

Add. 10,462.

Foll. 77; 9 in. by 7 $\frac{1}{4}$; 10 lines, 3 $\frac{3}{4}$ in. long; written in fair Nestalik, on English paper; dated Shā'ban, A.H. 1243 (A.D. 1828)

قانون نصیری

A treatise on Persian grammar, illustrated with numerous quotations from the poets.

Author: Saḳdār 'Alī, صفدر علی

Beg. حمد یزد و شکر بعد حکمی را سراست که
برای عراس

The author wrote it, as stated in the preface, for the use of his pupil, Mirzā Muḥammad Nasir, son of 'Alī Beg Khān Shāhib, in whose honour he gave it the above title.

It is divided into five Bābs, as follows: i. Construction of Persian nouns, Iẓāfat, and composition, fol. 2 *b*. ii. Pronouns, detached and attached, fol. 9 *b*. iii. Prefixed particles, fol. 25 *a*. iv. Affixed particles, fol. 44 *b*. v. Figures of speech, fol. 55 *b*.

Add. 8914.

Foll. 77; 7 in. by 4 $\frac{1}{4}$; 12 lines, 2 $\frac{7}{8}$ in. long; written in Nestalik, dated Zulka'dah, A.H. 1217 (A.D. 1803).

نهر الفصاحت

A treatise on correct and elegant diction in Persian.

Author: Ḳatīl, قنل

Beg. ترانه سخی عندلیب فلم در بهارسان

Mirzā Katil, who has been already mentioned, p. 64 *b*, wrote this work, as stated in the preface, at the request of Mir Muhammad Husain, the eldest son of his friend, Mir Amān 'Alī, as a complement to his previous work Shajarat ul-Amānī.

In the preface of a later composition, Chār Sharbat, Mirzā Katil states that the present work was written A.H. 1214, eight years after the Shajarat ul-Amānī.

The Nahr ul-Fasāhat is divided into ten chapters termed Mauj, or Waves. Its object is chiefly to correct ungrammatical or unidiomatic phrases current in the Persian of India. The last chapter contains some models of epistolary composition.

The work has been printed in Calcutta, 1822, and in Lucknow, 1843. See Bibl. Sprenger, No. 1569, and Blochmann, Journal of the Asiatic Society of Bengal, vol. 37, p. 32.

Egerton 1029.

Foll. 62; 9 in. by 4 $\frac{1}{4}$; 14 lines, 3 $\frac{1}{4}$ in.

long; written in Shikastah-āmiz; dated Ramazān, A.H. 1220 (A.D. 1805).

The same work.

Add. 16,756.

Foll. 68; 8½ in. by 5; 17 lines, about 3 in. long; written in a cursivo Indian character, late in the 18th century. [WM YULE]

I. Foll. 2—21.

آمد نامه بدیع

A treatise on Persian grammar.

Author: Sukhrāmdās, son of Nilkanth B. Bhagwatidās Kāyath, ولد دلکنته ابن سکهرامداس کایه

Beg. منت می پانان مر حالی را که بی نوع انسان را

The author, who describes himself as a Kānūngo of the Parganah Silak, Lakhnau, compiled this work, as he states in the preface, in order to help children of his caste to acquire the necessary knowledge of Persian. The rules are illustrated by copious quotations from the poets.

This copy breaks off in the 11th Fasl, which contains paradigms of the conjugation

II. Foll. 22—68. A treatise on Persian grammar.

Author: Nizām ud-Din Ahmad, نظام الدین احمد

Beg. اما بعد فیقول العدد الضعیف الضعیف ... ندان اسمعده الله تعالى فی الداریں که کلبه لفظی است درای معنی مفرد

This work, which follows the method of Arabic grammarians, is divided into three parts (Bahs), treating severally of the verbs, fol. 22, the nouns, fol. 31, and the particles, fol. 40. Some references to the Hindustāni language and to Indian works, as the Farhang i Jahāngiri, Farhang i Rashidi, etc., show

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that it was written in India. It was completed, as stated at the end, in A.H. 1188

It is endorsed الجرد الاول من نسخة مجمع العرفى a title which is not found in the text.

Add. 17,965.

Foll. 59; 5½ in. by 3½, about 13 lines in a page; written about A.D. 1700.

[EDWARD GALLEY.]

A sketch of Persian grammar, written on opposite pages in French and Persian, with the double title عصرهای زبان فارسی and "Rudiments, ou Grammaire Française Persienne."

On the fly-leaf is the name of "P. Jaque Villotte," probably the author, and at the top of the second page "Mission Julf. Soc. Jes."

Jacques Villotte, a Jesuit missionary, the author of a Dictionarium Latino-Armenum, resided in Persia, principally at the Jesuit establishment of Julfah, Ispahan, from 1689 to 1708. He died in 1713.

Add. 7002.

Foll. 218; 10 in. by 8; written by John Haddon Hindley, on paper water-marked 1802.

Short passages from various poets, illustrating points of Persian grammar or idiom, with English translations and occasional remarks. They are apparently extracted, for the most part, from Lumsden and Gladwin. The volume is inscribed by the compiler. "Selections from Persian Poetry, etc., illustrative of inflexion, syntax and prosody."

Arabic Grammar.

Add. 16,758.

Foll. 78; 8½ in. by 6, 9 lines, 3½ in. long; written in Naskhi, in Sikri, apparently in the 16th century. [WM. YULE]

N

I. Foll. 1—51. A treatise on Arabic inflexion, commonly called, from the author's title, *Ṣarf i Mir*, صرف مير.

Beg. بدان اسعدك الله تعالى في الدارين كه كتابا
لعه عرب تر سه قسم است

Mir Sayyid Sharif Jurjāni, born A.H. 740 in Tāghū, a village belonging to Astrābād, obtained access in A.H. 779 to Shāh Shujā', then encamped in Kasr i Zard, who took him to Shirāz, and appointed him as teacher in the Dar-ush-Shifā. When Timūr took Shirāz, A.H. 789, Sayyid Sharif was transferred by him to Samarkand, and stayed there to the end of the conqueror's life, engaged in teaching and in frequent academical disputes with his great rival in learning, Sa'd ud-Din Taftāzāni. He then returned to Shirāz, where he died A.H. 816, at the age of seventy-six. His numerous works, mostly written in Arabic, have become favourite text-books in Muhammadan schools. See *Ḥabīb us-Siyar*, vol. iii., Juz 3, p. 89, *Maḥāsil ul-Mūminin*, fol. 375, and S. de Sacy, *Notices et Extraits*, vol. x. pp. 4—12.

The present work, mentioned by Hāj Khalīf, vol. ii. p. 304, under the title of *Ṣarf al-sharḥ*, is a popular school-book in India. It has been printed in a collection of grammatical tracts published in Calcutta, about 1805, pp. 122—164, and lithographed in Lucknow, A.D. 1844, and A.H. 1288.

The first leaves of the present copy are disfigured by holes. The latter portion, foll. 18—51, written by another hand, is dated A.H. 1089 (A.D. 1678).

II. Foll. 55—78. An Arabic treatise on grammar, known as *العربی*. See the Arabic Catalogue, p. 473.

Add. 25,862.

Foll. 56; 8½ in. by 5, 9 lines, 2½ in. long; written in Nestalik, apparently about the close of the 17th century. [WM. CURETON.]

A tract on Arabic inflexion, without title.

Beg. الحمد لله . . بدان عليك الله تعالى كه كتابا
عرب سه قسم بود فعل اسم حرف

The author's name, Sayyid 'Alī Akbar, and the date of his death, A.H. 1091, are recorded in the following verses, written at the end by the same hand as the text, and ascribed to Navvāb Bakir Khān:

كلمه علم و شرع و دین چون کلمه و رن حاک شد
مدرسین را بر فلک رن عم کرمان چاک شد
حافظه سعددر زد بر سال نارنجش روم
مسد والا علی اکبر شهید پاک شد

The margins and the intervals between the lines are crowded with notes written in a minute character.

This tract has been lithographed in the press of Naval Kishor, with the title *مصول* *مصول*. See *Bibliotheca Sprenger*, No. 1069, where the author is called Akbar 'Alī.

Add. 25,861.

Foll. 72; 8 in. by 4½, 23 lines, 2½ in. long; written in small Naskhi; dated Rabi' I, A.H. 1120 (A.D. 1708) [WM. CURETON.]

A treatise on Arabic syntax *محو*, without title.

Author. Bahā ud-Dīn Muhammad ul-Husaini ul-Mukhtārī un-Nā'inī, بهاء الدين محمد الحسيني البخاري النافسي

Beg. الحمد لله الذي العروا الحود والكرم مالك الهالك
حالى العالم

The author describes his work as a compendious manual written for some beginners who came to him for instruction. It is divided as follows. *Mukaddimah*, on the meaning of *محو*, fol. 2 a. *Makālah i.*, 2b., subdivided into fourteen *Faṣls*. *Makālah ii.*, fol. 25 a., treating of grammatical agents, and similarly subdivided. Lastly a *Khātimah*, which, although mentioned in the preface, is not found in the body of the work.

Copyist. محمد صالح اس وليجان محمد ابادى

Add. 23,576.

Foll 129, 6½ in by 1; 19 lines, 3¼ in long; written in small Nestalīk, apparently in the 16th century. [ROBERT TAYLOR]

An extensive Persian commentary on the Kāfiyah, or Arabic grammar of Ibn Hājib; see the Arabic Catalogue, p. 230

The MS. is imperfect at the beginning and at the end. It contains neither title, nor author's name, but it is endorsed

شرح
شامه در کافه

در آن که حروف لفظ
مرکب دالاه کند در حروف معنی پس لفظ و معنی و
مرکب باشد

Add. 26,134.

Foll. 67; 7½ in by 4½; 5 lines, 2½ in long, written in Naskhi; dated Jumāda I, A H 1068 (A.D. 1658). [WM ERSKINE]

پنج گنج

"The five treasures," a treatise on Arabic accidentence, without author's name.

Beg. الحمد لله على ما خلق الانسان واطن له اللسان

The work consists, according to the preface, of five Bābs, each of which contains five Fasls. Bab I., treating of the conjugation of the regular verb, is here omitted, the reader being referred for its contents to the author's (i.e., according to a marginal note, the opening chapter of his treatise entitled (مصادر), which deals with the same subject

Bab II., which alone is extant in this copy and in two others, Add. 5566, IV, and Add. 16,757, III., comprises the following five Fasls: 1. Classes of verbs, fol. 4 b. 2. Verbs with a Hamzah, fol. 8 a. 3. Verbs with a weak letter, fol. 11 b. 4. Reduplicate verbs, fol. 55 b. 5. Ta'līlāt, or rules relating to the permutation of letters, fol. 61 b.

The margins contain copious notes extracted from various commentaries.

The Panj Ganj occupies pp 38—112 of a collection of grammatical tracts printed in Calcutta, about 1805, and beginning with the Mizān i Sarf. It is called in the subscription نصرف. It has been lithographed in Lucknow, 1844, see Bibliotheca Sprenger, No 1070

Add. 26,135.

Foll. 33, 10 in by 7, 9 lines, 1½ m. long; written in Nestalīk, in Sūat, early in the 19th century [WM ERSKINE]

فوائدین صرف

An elementary treatise on Arabic flexion, by questions and answers.

Beg. الحمد لله رب العالمين . . بدان اسعدك الله في الدارين که چند دوايس علم نصرف که صيانترا ضبط آن لاند و ناچار است

The author, whose name does not appear, states in a short preamble that he had written this manual for his brother's son, 'Atā Ullah B Muhammad Zarif, برای برادر زاده

عطاء الله بن محمد طرف

This is probably the work described as "a grammar in questions and answers by 'Atā Allāh, printed in Calcutta, 1244" See Bibliotheca Sprenger, No. 1060.

Add. 5566.

Foll. 81; 9 in by 6, 15 lines, 3¾ m. long; written in cursive Nestalīk; dated Shawvāl, A.H. 1187 (A.D. 1773).

I. Foll 1—7. A treatise on the conjugation of the regular verb in Arabic, without author's name.

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين که جمله افعال متصرفه و اسماء متبکده در سه گونه است ماضی و مستقبل و حال

In the subscription the work is called ميزان صرف. It has been printed with the title ميزان صرف

in a collection of grammatical treatises printed in Calcutta about A.D. 1805, and has been lithographed in the Muhammadi press, A.H. 1258.

II. Foll. 8—15. A treatise on the various classes of Arabic verbs and on their secondary forms.

Beg. الحمد لله . . . ندان اسعدك الله تعالى في الدارين
الدارين که حمله افعال منصرفه از روی ترکیب حروف
اصلي در دو کوه است ثلاثی و رباعی

This treatise, called in the subscription *مشمع*, follows the preceding, with the same title, in the above editions.

III. Foll. 16—17. A short tract on the secondary forms of the Arabic verb, in Masnavi verse.

Beg. ما که میگوئیم بوحید رحیم
ناد مقول صمد واحد علم

The author's name is stated to be found in the initial letters of the first five hemistichs, which give Mubārak

IV. Foll. 18—41. Panj Ganj; see above, p. 523 a.

V. Foll. 42—49. A treatise on the laws of permutation which apply to the Arabic irregular verbs.

Author: Zahir B. Mahmūd B. Mas'ūd ul-
ظهر بن محمود بن مسعود العلوی
الحمد لله البوصوف بالتصرف المنعوب
بالتفصيف

This tract occupies pp. 113—122 in the above mentioned Calcutta collection, where it is called, in the subscription, *زند*.

VI. Foll. 50—81. دستور البیدی, a treatise on the same subject, by questions and answers.

Author: Şafi B. Naşir, صفی بن نصیر

الحمد لله الذي نصر الاحوال ويحفظ الاشغال

The author wrote it, as he states in the

preface, for his son, Abul-Makārim Ismā'il, as a sequel to the Panj Ganj (p. 523 a), which the latter had read through.

Add. 16,757.

Foll. 70, 7½ in. by 4¾; 9 lines, 3¼ in. long; written in Nestalik, early in the 19th century. [WM. YULE.]

I. Foll. 2—11. The Mizān; see above, Add 5566, i.

II. Foll. 12—31. The Munsha'ib; see *ib.* ii.

III. Foll. 32—61. The Panj Ganj; see p. 523 a.

IV. Foll. 62—70. On the laws of permutation in irregular verbs; see Add. 5566, v

On the first page is written: "In the handwriting of my most excellent friend Aiz ud Deen Khan. Wm. Yule, Farrukhabad."

Add. 26,132.

Foll. 77; 8¾ in. by 6¾, from 6 to 13 lines, 4½ in. long; written in Nestalik and Naskhi, apparently in India, in the 19th century.

[WM. ERSKINE.]

I. Foll. 2—24. A treatise on the conjugation of the regular Arabic verb, with tabular paradigms.

Beg. الحمد لله . . . ندان اسعدك الله تعالى في الدارين
الدارين که حمله افعال بنی آدم بر چهار نوع است
ماضي و مستقبل وامر و نهی

II. Foll. 25—48. A treatise on the conjugation of the regular Arabic verbs in their several classes, and of their secondary forms, with the heading: هذا الاوزان في علم الصرف

Beg. الحمد لله . . . ندان اسعدك الله تعالى في الدارين
الدارين که حمله افعال بنی آدم از روی تعدد حروف بر
دو نوع است ثلاثی و رباعی

In an English title, written by Erskine on the fly-leaf, the first of the above tracts is

called "Destur al Aml," the second "Amal al Serf."

III. Foll. 49—77. Sarf i Mir; see above, p. 522 a.

Add. 26,131.

Foll. 68; 8½ in. by 6; 11 and 19 lines, about 4 in. long; dated A.H. 1196 and 1204 (A.D. 1782 and 1790). [WM. ERSKINE.]

I. Foll. 2—30. Sarf i Mir; see above, p. 522 a.

II. Foll. 31—68. A treatise on the conjugation of the regular and irregular Arabic verbs.

Beg. الحمد لله... دان اسعدك الله تعالى
الدارن كه ابن كانست در بيان صرف افعال و عمل آن

It is divided into two Bābs treating severally of the trilateral and quadrilateral verbs. Each is subdivided into two Fasls, on the simple and secondary forms. The paradigms are given in tabular form.

The title "Dustoor Moobteda" has been written by Erskine on the first page.

PROSODY.

Add. 16,760.

Foll. 89; 7½ in. by 5; 15 lines, 2½ in. long; written in fair Nestalik; dated A.H. 1206 (A.D. 1791—2). [WM YULE]

معيار الاشعار

An extensive treatise on prosody and rhyme in Arabic and Persian poetry, without author's name.

Beg. الحمد لله حمد الشاكرين والصلوة... ابن
مختصرست در علم عروض و قوافي شعر نازي و نارسى

It is divided into a Mukaddimah and two Fanns, as follows.—Mukaddimah, in three Fasls. Definition of poetry, fol. 2 b. Variety of metres and rhymes in different languages, fol. 5 a. Arts connected with poetry, fol. 5 b.

Fann I. Component parts of the feet and their modifications, fol. 6 b. The metres, fol. 34 a. Fann II. Rhyme, in ten Fasls, fol. 69 a.

Mufti Muhammad Sa'd Ullah, who edited the above work, with his own commentary entitled *ميران الانكار*, A.H. 1264, and again, in a revised edition, in the press of Naval Kishor, A.H. 1282, ascribes it to the celebrated Nasir ud-Din Tusi (born A.H. 597, died A.H. 672; see p. 441 b, where A.H. 692 is an error of the press), and states in a biographical notice of the presumed author, that the Mi'yar ul-Ash'ar had not received the final revision of Nasir ud-Din, and had not, therefore, become a popular school-book like his other works.

We are not told, however, on what authority that attribution rests, and it may be noticed that no such work is mentioned in the extensive list of the writings of Nasir ud-Din given by the author of the *Majalis ul-Muminin*.

The last two pages of the present copy do not belong to the original work, they are taken from the corresponding part of the treatise of Jāmi; Blochmann's edition, pp. 6 and 7.

Add. 16,808.

Foll. 68, 8½ in. by 4½; 13 lines, 2¾ in. long; written in neat Nestalik, apparently in the 17th century.

I. Foll. 1—48. A treatise on Persian prosody.

Author: Saifi, سفي

Beg. الحمد لله الذي جعل علم العروض مدرسا للاشعار
Maulānā Saifi, of Bukhārā, also called 'Arūzi, on account of his mastery in prosody, was a poet of note. He left in early life his native place for Herat, where he stayed some years, in the reign of Sultan Husain, under the patronage of Mir 'Alī Shir. Having subsequently returned to his country, he was appointed preceptor to Baisunghar Mirzā,

with whom he remained three years. After that prince's violent death, he retired to Bukhārā, where he spent the rest of his life. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 593, and Haft Iklim, fol. 593. Mir 'Alī Shīr states in his Majālis, Add. 7669, fol. 32, that Sa'fī was addicted to intemperate habits, which he had however lately renounced.

Bāsunghar Mirzā, second son of Sultān Mahmūd Mirzā, and grandson of Sultān Abū Sa'īd, was placed on the throne of Samarkand after his father's death, in A.H. 900, at the age of eighteen years. Driven from thence by Bābar, A.H. 903, he was put in possession of Hisār by an Amīr of his father, Khusrāu Shāh, by whom he was shortly after treacherously murdered, A.H. 905. See Erskine, History of India under Bābar, pp. 92, 142, and Memoirs of Bāber, pp. 33 and 72. Sa'fī died, therefore, some time after A.H. 905. The date 99, which is assigned to his death in the Ātashkadāh, is probably to be read A.H. 909.

The date of composition, A.H. 896, is expressed in a Rubā'ī at the end by the following line. *دبوس که هست مصباً باریش*

The treatise of Sa'fī, commonly called *سبب*, has been edited with an English translation by H. Blochmann, under the title of "Prosody of the Persians," Calcutta, 1872. It is mentioned by Haj Khal, vol. iii. p. 419, under *الغرض*. See Bibliotheca Sprenger, No. 1572, and King's College, Cambridge, No. 207.

II. Foll. 49—52. Mnemonic verses, containing examples of the Persian metres, followed by their scansion.

Beg. *هر جا که نغمه ارکان همی خواهی ازو مکن در*

III. Foll. 52 *b*—55. A short tract on the feet used in Arabic metres and their modifications.

Beg. *بدانکه ارباب صناعت عروض ندائی اصول*
اوزان شعرا بر سه گونه نهاده اند

IV. Foll. 55 *b*—57. On various kinds of composition, in prose and verse.

Beg. *کلام منشور سه قسم است مرجز و مسجع و عاری*

V. Foll. 58—62. On the feet, and their various modifications.

Beg. *فصل در بیان انکه ارکانی که بحور ازان مرکب است مختصر در هشت ارگانند*

This tract contains frequent references to the work of Sa'fī.

VI. Foll. 63—68. A treatise on rhyme in Persian poetry, by Jāmi (see p. 17 *a*).

Beg. *بعدادر بیان نموزین برتن کلامی که فائده سفیان*

The work, which has no title, is designated in the preface by the words *مختصر نست وافی*. It has been edited by Blochmann, with an English translation, in the Prosody of the Persians, pp. 75—86. Haj Khal. mentions the work, without author's name, under the title *الرسالة الواضحة فی علم الغالبه*, vol. iii. p. 125.

Add. 7433.

Foll. 123, 7 in by 4½, 12 lines, 3 in long, written in Nestalīk Shikastah-āmiz. dated Sha'ban, A.H. 1129 (A.D. 1717).

[Cl. J. Ricu.]

I. Foll. 113—116. A short tract on the component parts of the feet, and on the sixteen metres used in Persian, without author's name.

Beg. *بدانکه ندای شعر در اصناف و اوزان و مواضع است*

Each metre is illustrated by a distich containing its name, and followed by its scansion.

II. Foll. 117—123. A treatise on rhyme, illustrated by Persian verses.

Beg. *ان رساله اینست در بیان حدود قافیه و*

حروف و حرکات آن

For the rest of the contents, see the Arabic Catalogue, p. 242.

INSHA,

OR, THE ART OF COMPOSITION

Add. 16,841.

Foll. 493; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$, 17 lines, 3 $\frac{1}{8}$ in. long; written in fair Nestalik, apparently in the 17th century. [WM. YULE]

رسائل الاعجاز

A treatise on elegant prose-writing, with copious examples, consisting of official documents of the period, and of the author's own letters.

Author Amīr Khusrau, of Dehli, امر خسرو دهلوی (see p 240 b)

Beg. هذا الكتاب بفضل الله دى الكرم
انشأه صحرا لصيد الجن والنسم

After verbose panegyrics on Sultan 'Alī ud-Dīn Muhammad (A.H. 696—716), and his son and successor, Kuṭb ud-Dīn Muḥarak Shāh (A.H. 717—721), the author describes at great length nine different styles of Persian prose, to which he adds a tenth, his own, as far superior to all. He states, at the end, that the work was completed A.H. 719. It contains, however, some of the author's earliest compositions, especially in the last section, which includes letters dated A.H. 680 and 682.

The treatise consists of five books (Risālah), divided into chapters termed Khat, which are again subdivided into sections called Harf. The Risālahs are as follows
I. فى المعونات والمركات, containing ten Khats, fol. 22 b. II. فى المرتبات من الكتاب, containing nine Khats, fol. 85 b. III. فى اللطائف, containing two Khats, fol. 263 b. IV. فى البدائع من المعونات, containing five Khats, fol. 317 a. V. فى السوانى من المشاف, containing six Khats, fol. 410 b. Epilogue, fol. 481 a.

The latter part of Risālah vi (Add. 16,842, foll. 471 b—506 a) is wanting. In the first part of the volume are found some marginal notes and corrections.

A note on the first page states that the MS had been purchased, in A.H. 1154, by Rāi (afterwards Mahārājah) Tikēt Rāi, the Oude Minister.

The work is commonly known as Ijāz i Khusravī. A short account of it will be found in Elliot's History of India, vol. iii p 566. Some extracts of historical interest are given in Persian by Nayyir Rakhshān (see p. 446 b) in Or. 1940, foll. 15—36. Others, translated for Sir H. Elliot by a Munshi, will be found in Add 30,772, foll 217—254. The first Risālah has been lithographed in Lucknow, 1865, and the entire work in the same place, 1876.

Add. 16,842.

Foll. 544; 10 in by 5 $\frac{1}{2}$, 17 lines, 3 $\frac{1}{8}$ in long, in a page, written in cursive Nestalik, dated Burhānpūr, from Rāmāzān, A.H. 1081, to Jumāda I, 1082 (A.D. 1670—1).

[WILLIAM YULE.]

The same work. The several sections begin as follows:—Preface, fol. 1 b. Risālah i, fol 17 b. II, fol 81 b. III, fol 272 b. IV, fol 327 b. v., fol 507 b. In the last there is a lacune extending from the first Harf of Khat 4 to the end of the book. The epilogue is also wanting. Foll. 1—24 have been supplied by a later hand.

Add. 22,706.

Foll. 86; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 20 lines, 3 $\frac{1}{8}$ in long; written in neat Nestalik, apparently in the 16th century. [Sir JOHN CAMPBELL]

مناظر الانشا

A treatise on the art of literary composition.

Author: Mahmūd B Shaikh Muhammad Gilāni, محمود بن شيخ كيلاني

A life of 'Imād ud-Din Mahmūd, commonly called Khwājāh Mahmūd Gāvān, written by 'Abd ul-Karīm Hamādīnī, is given in substance by Firishtah, Bombay edition, vol. i. p. 694, Briggs' translation, vol. ii p. 511. Born in Gilān, where his forefathers had held the post of Vazīr, he spent his early life in travelling as a merchant through various countries, and having reached the Deccan at the age of forty-three years, was taken into the service of 'Alā ud-Din Bahmanī, who sent him, A.H. 860, at the head of an army to Tilīnga Humāyūn Shāh conferred upon him, after his accession, A.H. 862, the office of Vakīl, with the title of Malik ut-Tujjār. He discharged the functions of Vazīr under the reign of Nizām Shāh (A.H. 865—867), and of his successor Muhammad Shāh, who gave him the title of Khwājāh i Jahān. Mahmūd was put to death, on an unjust accusation, by the last king, A.H. 886. His surname is said to be derived from Kāvān گاوآن, his native town in Gilān; but an anecdote, quoted by Firishtah, proves that in India it was pronounced Gāvān گاوآن.

Mahmūd Gāvān was celebrated no less for his literary talent than for his boundless liberalities. He left a collection of letters entitled Riyāz ul-Inshā (Or. 1739, called Rauzat ul-Inshā by Firishtah) and a Divān. See Firishtah, Bombay edition, vol. i. pp. 653, 655, 663, 672 and 692, Briggs' translation, vol. ii pp. 448—511.

The author is mentioned as one of the celebrated men of Gilān by his contemporary, 'Abd ur-Razzāk, Matla' us-Sa'dain, fol. 380, who calls him Mahmūd Kāvān گاوآن, of Rasht, son of Khwājāh Jalāl ud-Din, and who, writing A.H. 875, says that he was known throughout the world as Malik ut-Tujjār, and was then wielding supreme sway in the kingdom of Kulbahgah.

The work is divided into an Introduction (Mukaddimah), two books (Makāmah), and a Khātimah, as follows:—Mukaddimah. On the nature and object of the science of Inshā, i. e. the art of literary composition, and on the figures of speech, in eight chapters, (Fasl), fol. 5 a. Makāmah i. On the different kinds of composition, in verse and prose, and on the rules to be observed in the selection of words in writing, fol. 27 b. Makāmah ii. On the various styles of epistolary composition, and on its rules, fol. 60 b. Khātimah. On orthography, fol. 82 a.

The contents are more fully described by Hammer, in the Wiener Jahrbücher, vol. 62, Anz. Blatt, p. 16, and by Flügel, in the Vienna Catalogue, vol. i. p. 237. See also Haj. Khal, vol. v. p. 138, and Hammer, Redekunste Persiens, p. 412.

This copy wants the first page. A table of contents by a later hand is found on the fly-leaf, on which is also written, "John N. N. Campbell, Tabreez, 1831."

Add. 25,865.

Foll 244; 12½ in. by 8½; 30 lines, 5½ in. long; written in Nestalīk, in the town of Banūr, district of Sīhrīnd, قصه بنور من اعیال, سهررد dated Muḥarram, A.H. 1020 (A.D. 1611). [WM CURETON]

مخزن الانشا

A treatise on the art of epistolary composition.

Author: Ḥusain B. 'Alī ul-Kāshifi, حسین بن علی الكاشفی (died A.H. 910; see p. 9 b).

Beg. محمد حدادد سرام نخست

The preface, which begins with considerations on the value of the art of writing in general, and especially in its application to correspondence, contains eulogies on the reigning sovereign, Abul-Ghāzī (Sulṭān Ḥusain), and on the author's noble patron, Muḥarrab ul-Ḥazrat Mir 'Alī Shir, for whom

the work was written. It is stated at the end to have been completed on the fourth of Jumāda II, A.H. 907. The date is ingeniously expressed in a rhymed chronogram by the following line.

سال و روز و مه ايام دوش
بجيام زجميد الثانی

The work is divided as follows: 'Unvān. What a secretary (Kātib) must know, fol. 4a. Ṣahīfah I. Forms of address, خطابات, fol. 4b. Ṣahīfah II. Forms of answer, جوابات, fol. 107b. Ṣahīfah III. On the various matters which have to be stated, fol. 127b. Khātimah. Forms of prayer used in letters, fol. 233b. Each part contains a great variety of forms of expression tabularly arranged.

See Haj. Khal. vol. v. p. 466, and Kraft's Catalogue, p. 23. An Arabic and Persian Inshā entitled Ṣahīfah i Shāhi, also by Husāin Kāshifi, has been lithographed in Lucknow. See Bibliotheca Sprenger, No. 1580.

Add. 6608.

Foll. 140, 9½ in. by 5; 15 lines, 3½ in long; written in Nestalik; dated Jumāda II, A.H. 1087 (A.D. 1676). [J. F. HULL]

بدائع الاشارة

Forms of letters.

Author. Yūsufi, يوسفی.

Beg. دست عوان هر نامه نامی و زبور دبیاجه

In the Khulāsāt ul-Inshā, Or. 1750, fol. 158, a work written A.H. 1102, the author of this manual is called Maulānā Ḥakīm Yūsufi, Munshi of Humāyūn. This would make it probable that he was identical with the physician Yūsuf B. Muhammad, of Herat, who used also the poetical surname Yūsufi, and lived under Bābar and Humāyūn; see p. 475b.

The author states in a short preamble

that he had compiled this manual for his son Rafi' ud-Din Husain and other students.

The date of its completion is obtained by doubling the numerical value of its title, $470 \times 2 = \text{A.H. } 940$, as expressed in the following chronogram:

دكرار كى حو دام اورا دكنار
شك دست كه ره برى سال ايام

The letters are arranged according to the rank and class of the persons addressed, and, in the latter part, according to subjects. This popular work, commonly known as Inshā Yūsufi, has been lithographed in the Hindu Press, Delhi, without date. It is described in Bibliotheca Sprenger, No. 1603, as compiled in 1086.

Add. 18,884.

Foll. 134; 9½ in. by 5½; 13 lines, 3½ in. long; written in Nestalik; dated Zulka'dah, A.H. 1235 (A.D. 1820).

The same work.

Add. 16,846.

Foll. 94; 8½ in. by 5; 11 lines, 2¾ in long; written in Nestalik, dated Lucknow, Ṣafar, A.H. 1206 (A.D. 1791). [W. M. YULE]

The same work, somewhat abridged.

The first page bears the stamp of General Claud Martin (see p. 2a).

Add. 7692.

Foll. 43; 7 in. by 4, 8 lines, 2½ in long; written in Shafi'ī; dated Shavvāl, A.H. 1087 (A.D. 1676). [CL. J. RICH]

A collection of royal letters, headed كتاب
رسل مصورى

Author: Manṣūr B. Muhammad B. 'Alī,
مصور بن محمد بن علی

Beg. حمد سانش بیعیاس مالک الملکی را که
ادشاه موحوداد

The author says that he had collected here for the use of students some letters composed by the ministers of the present period, مکتوبی چند ارشاد امضاء این زمان. The letters, written in an extremely involved character, and wholly destitute of diacritical points, appear to have been written in the name of Shāh Tahmasp and 'Abbās I. A few of them bear dates, viz. A.H. 951, 961, 971, 972, and 1032. This copy appears to contain a portion only of the work described as انشای فارسی in Kraft's Catalogue, p. 28, where the author is called Mansūr B. Muḥammad 'Alī, of Shirāz.

Royal 16, B. xxiii.

Foll. 17; 8½ in. by 4¾; 15 lines, 3 in. long; written in Nestalik, dated Rabi' II, A.H. 1077 (A.D. 1666). [THOMAS HYDE.]

Models of familiar letters addressed to relations, friends, and officials of inferior rank.

Author. Hadiki, حدیکی

نقد از انشای حمد و ثنای حضرت آبرودگار
که جمله موجودات را

The work was written in India. The date A.H. 1077, which is found at the end of one of the letters, fol. 16 a, as well as in the subscription, probably denotes the time of compilation.

Add. 26,140.

Foll. 53; 8½ in. by 7; 9 lines, 4 in. long; written in Indian Shikastah-Amiz, apparently about the beginning of the 19th century.

[WM ERSKINE]

نشاء هرکرن

Forms of letters.

Author: Harkarn, son of Mathurādās Kanbū Mūltānī, منہار داس کنبو ملتانى، هرکرن

نقد از حمد و ثنای حضرت آبرودگار

The author states, in a short preamble, that he had compiled this work at the urgent request of some friends with whom he held converse in Mathurā, and whose plea was that he had been some time Munshi to Navvāb I'tibār Khān, and that he had spent a life in the exercise of that profession.

I'tibār Khān, a eunuch, who had been early attached to the service of Jahāngir, was appointed Subahdār of Akbarābād in the 17th year of the reign (A.H. 1031—32), and died about two years later; see Ma'āsir ul-Umarā, fol. 32, and Tazkirat ul-Umarā, fol. 4.

The work is divided into seven Bābs, and comprises models of letters and of various kinds of official documents. It has been edited, in text and translation, by Francis Balfour, Calcutta, 1781, and reprinted in 1831. It has been also lithographed in Lahore, 1869. See Mackenzie Collection, vol. ii. p. 136, the Leyden Catalogue, vol. i. p. 175, the Copenhagen Catalogue, p. 28, and the Munich Catalogue, p. 124.

Add. 8913.

Foll. 46; 8½ in. by 5; 6 lines, 3 in. long; written in large Nestalik, apparently in the 18th century.

ضوابط الانشاء

A short manual on letter-writing

Author: Sayyid 'Alī Nakī Khān B. Sayyid Hishmat 'Alī, سید علی نفسی خان بن سید، سید علی حشمت علی

الحمد لله... اما نقد جنین کووند احقر العباد
سید علی نفسی خان

The author, who describes himself as an inhabitant of Sāndī (a town near Shāhābād, Oude), gives, in seven sections, called Zābī-ṭah, various forms of epistolary phraseology,

graduated according to the rank of the person addressed. A summary, in tabulated form, occupies foll. 43—45.

Add. 16,857.

Foll. 34, 7½ in. by 4½; 7 lines, 2½ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Rajab, A.H. 1213 (A.D. 1799). [WM. YULE]

The same work.

CALLIGRAPHY.

Add. 26,139.

Foll. 40; 6 in. by 4½; 15 lines, 2½ in. long, written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [WM. ENSKINE.]

I. Foll. 2—18.

رسم الخط

A treatise in verse on the rules of Persian penmanship, in six characters, viz. Šuls, 'Tauḳī', Muhakkak, Naskh, Raihan, and Rikā'. Author: Majnūn, محمود.

Beg. نسا ای حامد انشای رقم کن
دام کاتب لوح و قلم کن

The author, who here designates himself by his poetical surname Majnūn, is better known under his proper name, Maulana Mir 'Ali ul-Kātib, as one of the most accomplished Nestalik writers. Mir 'Ali, son of Mahmūd, poetically surnamed Rafikī, and born of a family of Herat Sayyids, grew up in Mashhad, but spent part of his life in Bukhārā. He lived at the court of 'Abd Ullah Khān Uzbek (a son of Kūchkunji; he was raised to the Khanship A.H. 946, and died six months later, see p. 103 b), and taught that prince's son, Mūmin Khān. See the *Tazkirah i Khat* by Rākīm, Or. 471, fol. 61, and Or. 235, fol. 11—13, where the present work is called *حظوظ سبعة*.

and is stated to have been written for Shah-zādah Sultān Muzaffar.

Mir 'Ali Kātib died, according to the *Mir'at ul-'Ālam*, fol. 460, A.H. 924. That date, however, which is also given by Blochmann (*Ain i Akbari*, p. 102, notes) is evidently too early. A contemporary writer, Sam Mirzā states, fol. 45, that Mir 'Ali repaired from Khorasan to Māvān un-Nahr in A.H. 945, when his eye-sight had already been impaired by age; and a chronogram composed by Mir 'Ali on the erection of a Madrasah in Bukhārā A.H. 942, and quoted by Rākīm, Or. 471, fol. 62, shows that he was then residing in that city. Other authors refer his death to A.H. 951 and 957. See Dorn, *Mélanges Asiatiques*, vol. ii p. 43.

It must be noticed, however, that Khwānd Amir, who mentions Maulāna Majnūn, son of Kamāl ud-Dīn Mahmūd Rafikī, as a calligrapher and poet who lived in the reign of Abul-Ghāzī Sultān Husam, does not identify him with Mir 'Ali Kātib, the first of Nestalik writers, to whom he devotes a separate notice under the reign of Shāh Ismā'īl. See *Habib us-Siyar*, vol. ii, Juz 3, p. 350, and Juz 4, p. 118.

The author says in the preamble that he had put here in verse the teachings of his father Mahmūd ur-Rafikī, who had been his instructor both in penmanship and poetry. The title and the date of composition, A.H. 909, are given in the following distich.

چو از رسم حشش تاریخ دادم
آردش نام رسم الخط بهادام

The work is dedicated to Sultan Muzaffar (probably an Uzbek prince), who is described as a "rose on the rose-bush of Chungiz Khān,"

کلی ار کلس چنکر حای

II. Foll. 18 b—36.

خط و سواد

A treatise on the rules of the character called Naskh u 'Talik, by the same author.

حمد و سپاس اسدادی را که کاتب لوح و قلم بیچون

The author refers in the preface to the preceding work.

III. Foll. 36—40. A treatise in verse on the same subject, *و تعلیق و نسخ و رساله*, and apparently by the same author.

Beg. از وضع خط نسخ و تعلیق
شنو سخنی ز روی تحقیق

The relative proportions of the letters, expressed by various numbers of dots, are shown by figures in the margin

This is probably the work ascribed to Mir Ali in Krafft's Catalogue, p. 5, No. xii

Or. 235.

Foll. 52; 8½ in. by 6; 11 lines, 4 in. long; written in Nestalik; dated A D 1863.

[GEO WM HAMILTON]

A treatise on calligraphy, with notices on the penmen who have attained eminence in the divers varieties of the Persian character

Author: Rākīm Ghulām Muḥammad, writer of seven *Ḳalam*s, or characters, *رام غلام محمد هفت دلی*

Beg. ای نطفه لطف ز مر مشن کرم

The author's name occurs incidentally in his notice on Muhammad Hafiz Khān, fol 41 b. He mentions himself as one of the disciples of that calligrapher, who had served under Muhammad Shah as *Dāroghah* i *Yasūvalān*, and who died in Delhi, A H. 1194. That date is fixed by a chronogram of the author's composition in which he uses Rākīm as his *Takhalluṣ*.

Khalifah Ghulām Muhammad Rākīm, of Delhi, is mentioned in the *Tazkirah* of Kāsim, written A H. 1221. He had proceeded to Lucknow about A. H. 1209, but had subsequently returned to Delhi, where he was then studying medicine. See the Oude Catalogue, p. 280. Several passages of the present work show that the author lived in Luck-

now in the time of Aṣaf ud-Daulah. Of the various dates given in the biographical notices the latest is A. H. 1228.

This treatise, which is called in the subscription *رساله خوشنویسی*, contains an account of various characters, and instructions, in prose and verse, as to the choice of a reed, the preparation of ink, etc. But it is chiefly taken up by notices on eminent calligraphers, which are brought down to the author's time, and include several of his pupils. The arrangement, which was originally chronological, has been much disturbed in the present copy, which appears to have been transcribed from a MS. in which some leaves were missing and others transposed.

Or. 471.

Foll. 92; 10¼ in. by 6½; 11 lines, 4 in. long; written in Nestalik, in the 19th century.

[GEO. WM. HAMILTON.]

I. Foll. 2—21. Syllabaries showing all possible combinations of letters, with some writing models.

II. Foll. 22—27. Rules for the correct writing of every letter of the alphabet, in *Maṣnavi* rhyme.

Beg. بالای الف سه نقطه باند

They are due, according to the following subscription, to the pen of Rākīm (see the preceding number):

تمام شد رساله خوشنویسی فخر راکم بمجاهد طریقی مسوده
قلی نمود

III. Foll. 28—54. Calligraphic specimens in various characters, including figures of animals made up of letters. On fol. 39 a is found the signature of Rākīm under his proper name, *Maulavi Ghulām Muḥammad*.

IV Foll 56—92. Notices on celebrated penmen, from the earliest period to A. H. 1239, with the heading: *مسوده تذکره خط و خوشنویسان از زمان احر سنه ۱۲۳۱*

Author: Rākīm, راقم

Beg. همدی که قلم از بخور ان قاصر است

The contents are to some extent identical with those of the preceding MS. The present copy is also incomplete and out of order.

King's MS. 445.

Foll. 70; 9 in. by 6½; 7 lines, 4 in. long; fairly written, with gold-ruled margins; dated

Ramazān, A.H. 1209, March, A.D. 1795.

"Seven alphabets with the combinations of all the letters in each. Written at Calcutta, on the 68th year of his age, by Sha Azeez Ullah of Bochara, Moonshy to Sir John Murray, Bart." (See p. 409, note)

Contents: Nestalik, fol. 3. Shukastah-Amiz, fol. 13. Shukastah Pur, fol. 22. Shafrā'i, fol. 29. Suls, fol. 38. Tughra'i, fol. 49. Naskh, fol. 60.

P O E T R Y.

Add. 21,103.

Foll. 297; 13½ in. by 10½; 29 lines, 8½ in. long; written in Naskhi, in six columns, ruled with red ink, probably in the 13th century. [II. STEINSCHUSS.]

شاهنامه

Author: Firdūsi, فردوسی

Beg. سام خداوند جان و حرد
کزین دوتر اندیشه نر نکذرد

Firdūsi's great epic has been edited by Turner Macan, Calcutta, 1829, and, with a French translation, by Jules Mohl, Paris, 1829-1878. A third edition, based on the preceding, was commenced by Professor J. A. Vullers, Leyden, 1876. Eastern editions, lithographed in Bombay, 1840, Cawnpore, 1874, Teheran, A.H. 1267, etc., are reprints of the text edited by Macan.

Firdūsi's original name was Abul-Kāsim Ḥasan, or, according to the preface of Bāi-sunghar, and later writers, Mansūr. He was born in Shādāb, near Tūs, some time after

A.H. 320, and spent thirty-five years on the composition of the Shāhnāmāh, which he wrote partly in Tūs, partly at the court of Sultan Mahmūd in Ghaznūn, and completed, as stated at the end, in A.H. 400, when he was nearly eighty years of age. Firdūsi died in his native town, A.H. 411, or, according to others, A.H. 416.

The earliest extant account of Firdūsi is probably that of Ahmad B. 'Umar un-Nizāmi ul-'Arūzi us-Samarkandi, who states that he visited the poet's tomb A.H. 510. It is quoted at length in Ibn Isfandiār's History of Tabaristān (see p. 202 a), Add. 7633, foll. 185-188. Other notices will be found in the two Persian prefaces contained in some MSS. of the Shāhnāmāh, and in the following works:

Tārīkh Guzīdah, fol. 242; Jāmi's Bahār-istān, fol. 59; Tazkirah i Daulatshāh, fol. 25 (translated by S. de Sacy, Notices et Extraits, vol. iv. p. 130, and by Vullers, Fragmente über die Religion des Zoroaster); Ḥabīb us-Siyar, vol. ii., Juz 4, p. 22, Haft Iklim, fol.

290; *Majalis ul-Müminin*, fol. 522; *Riyāz ush-Shu'arā*, fol. 332, and *Ātashkadah*, p. 77. See also the English and Persian prefaces of Macan's edition; the introduction of Mohl's edition; Hammer, *Schöne Redekünste Persiens*, p. 50; Ouseley, *Notices of Persian poets*, p. 54; Wallenbourg, *Notice sur le Schahname*, Vienna, 1810; Gorres, *Heldenbuch von Iran*, Berlin, 1820; J. Atkinson, *Soohrab*, a poem, Calcutta, 1814, and "the *Shah Nāmāh* of Firdausi," London, 1832; Starkenfels, *Kej-Kawus in Masenderan*, Vienna, 1841; A. F. von Schack, *Heldensagen*, 1851; Sprenger, *Oude Catalogue*, p. 405, and *Ethic, Firdusi als Lyriker*, *Sitzungsberichte der Bayerischen Akademie*, 1872, p. 275, and 1873, p. 623.

The archaic spelling of the present copy, as *د* for *د* and *کی* for *که*, as well as the antique form of the writing, assigns to it a very early date. The last leaf has been supplied by a hand of the 16th century; but the subscription, which professes to have been copied from the original MS., and states that it had been written A.H. 675 (A.D. 1276—7), is probably correct. The first six leaves, and four in the body of the volume, foll. 49—52, are due to the same later hand.

Foll. 1—3 contain a list of the early kings of Persia and a preface to the *Shāhnāmāh*, which begins thus:

سیاس و آفرین خدایا که اس جهان و آن جهان آفرید

This preface is found in copies anterior to the recension of the *Shāhnāmāh* completed for Mirzā Baisunghar (see p. 77 *b*), A.H. 829, and may therefore, in contradistinction to the preface of the latter, be called the older preface. It is designated by Mohl, p. xv., note, as preface No. 2, and it has been translated by M. de Wallenbourg in his "Notice sur le *Schahnamé*."

The number of distichs, in the present copy, amounts to little more than 50,000.

On the fly-leaf is the following note, written by the Rev. H. Sternschuss: "Ob-

tained it about 1848 at Shiraz from a Parsee who brought it from Yazd at my request."

Or. 1403.

Foll. 513; 10½ in. by 6½; 27 lines, 5 in. long; written in four gold-ruled columns, in small Nestalik, with two 'Unvāns and gold headings; dated Ramazān, A.H. 841 (A.D. 1438).

[JULES MOHL.]

The same poem.

The learned translator of the *Shāhnāmāh*, who frequently refers to this copy as his MS. No. 5, describes it as follows: "Un autre, fort ancien, est remarquable en ce qu'il offre un excellent exemple de l'état où était le texte avant la révision faite par ordre de Baisangher Khan." See Mohl's Preface, pp. xvi., xxix., xxxvi., notes, and lxxxv.

Contents: The older preface, fol. 2 *b* (It has lost two leaves after fol. 3. The text, although agreeing in the main with other copies, shows an addition probably made in India: towards the end of Firdusi's life, fol. 5 *a*, it is stated that, when fleeing from the wrath of Maḥmūd, he had taken refuge in India, and that the king of Dehli, after keeping him some time as an honoured guest, sent him back with rich presents to Tūs).

An account of the early kings of Persia, with tables of the dynasties, fol. 5 *a*, (wanting a leaf after fol. 5).

An alphabetical glossary of the obsolete words occurring in the *Shāhnāmāh*, fol. 7 *a*.

The *Shāhnāmāh*, consisting of about 51,200 distichs, fol. 10 *b*—513 *a*.

The last section differs considerably from the printed texts. It omits the verses in which Firdusi states that he was nearly eighty years of age, and had spent thirty-five years on the composition of the poem; and it gives a much earlier date for its completion, namely A.H. 384, instead of A.H. 400, as follows:

سر آمد کنون قصه بزکرد
 نهامه سفندار مه روز ارد
 زهجرت شده سبب از روزگار
 حو هشداد و حارارش درشمار

A later date is found in an epilogue, consisting of thirty-three Baits, which follows the ordinary conclusion without any break, and is not found in other copies. It begins thus:

حو شد اسپری داسان درک
 محنهای ان حسروان سدرک
 برور سبم شدیدی جاشدگاه
 شده بغ رف بغ روزان زماه
 که نارزش خواند معمر ندام
 که ار ارچندیش ماه حرام
 اگر سال نيز اربوب آمدست
 بهم سال و هشداد ناسیصدست

The writer relates how, after completing this great history, on the 25th of Muharram, A.H. 389, he had been invited by a governor, Ḥakim, Ahmad B Muhammad Abu Bakr Ispāhānī by name, who received him in his residence, in Khān Lanjān, حان لنجان, liberally supplied all his wants, and refused to listen to his slanderers. He concludes by expressing his unbounded gratitude to the governor's youthful son, who had saved his life by dragging him by the hair out of the raging waters of the Zarrin Rūd رود زرین, into which he had accidentally fallen.

Khānlanjān is mentioned by Sam'ānī and Yakūt as a town of the province of Ispahan. It is, according to the Kāmil, vol. vii. p. 367, nine Farsakhs distant from that city. Ouseley states in his Travels, vol. iii. p. 17, that Linjān is the name of a district watered by the Zindah-rūd, some distance above Ispahan.

The above epilogue is followed by a rhymed colophon in the same metre, transcribed from an earlier MS., which is stated to have been written for a noble personage called Khwajāh

'Alī Shāh, and to have been completed on the tenth of Muharram, A.H. 779.

This volume contains ninety-five miniatures in Persian style, each of which occupies about a third of the page.

Add. 18,188.

Foll. 500; 13½ in. by 9½; 25 lines, 5½ in. long, written in fair Nestalīk, in four gold-ruled columns, with gold headings, and a rich 'Unvān; dated Jumāda II., A.H. 891 (A.D. 1486).

The same poem, without preface.

The number of distichs may be roughly estimated at about 45,500.

The volume contains seventy-two miniatures, in fair Persian style, occupying about half a page each.

عبات الدس بن دا درید صراف

Add. 15,531.

Foll. 543, 13½ in. by 8½, 25 lines, 5½ in. long; written in neat Nestalīk, in four gold-ruled columns, with rich 'Unvāns and gold headings, dated Zulhijjah, A.H. 942 (A.D. 1536).

The Shāhnāmah, to which is prefixed the following:—

1. An introduction, written in a flowery style, treating of the relative merits of prose and poetry, and concluding with a wordy encomium of the Shāhnāmah, fol. 3 b.

2. The older preface, in a recension, which differs materially from the text of other copies, foll. 4 b—9 b.

The text, which comprises about 52,000 Baits, is divided into two parts. The second, which has an 'Unvān of its own, fol. 265 b, begins with the reign of Luhrāsp (Macan, p. 1030).

This volume contains three whole-page miniatures, enclosed in rich borders, at the beginning, foll. 2 b, 3 a, 10 a, and forty-five

smaller, all in good Persian style. On the fly-leaf is written : "To Maria Graham, from her affectionate friends James and Catherine Mackintosh, Tarala Library, Bombay, 27th Jan, 1810. This MS belonged to Chiragh Ali Khan, said to have been one of the ablest ministers that Persia ever had, who died a few months ago at Teheraun."

Add. 27,257.

Foll. 510; 18½ in. by 11½; 25 lines, 6½ in. long; written in fair Nestalik, in four columns, profusely ornamented with rich 'Unvāns, ornamental borders, and illuminated headings, probably in the 16th century, bound in embossed and gilt leather.

[SIR JOHN MALCOLM.]

The Shāhnāmāh, with the preface of Bāi-sunghar, foll. 2 b—14 a, which begins thus:

انساح من آن نه که کند اهل کمال

This preface, which was written for Mirzā Baisunghar in A.H. 820, has been printed almost entirely in Macan's Persian introduction to the Shāhnāmāh, pp. 11—61.

The number of Baits in the present copy is not much in excess of 48,000.

This fine volume, which contains fifty-five whole-page miniatures, in good Persian style, was probably executed for some princely personage; but it bears now only private seals of modern date, such as those of Muhammad Mahdi, A.H. 1110, and Sayyid Murtazā ul-Husaini, A.H. 1153. It passed into the hands of Edward Galley, A.D. 1783, and was purchased by Sir John Malcolm in 1805.

Add. 27,302.

Foll. 622; 19 in. by 12, 25 lines, 5½ in. long, written in fair Nestalik, in four columns, ornamented and bound precisely in the same manner as the preceding; dated A.H. 994 (A.D. 1586).

The Shāhnāmāh, with a preface.

The doxology of Bāi-sunghar's preface

occupies two illuminated pages, foll. 2 b and 3 a. But the preface itself, foll. 3 b—7 a, which begins thus:

سپاس و ستایش مر خدایرا عروج صد خدای هر دو جهانست

is quite distinct from either of those which have been already mentioned. Beginning with an account of Maḥmūd's first attempts to obtain a poetical version of the Book of Kings, it is chiefly taken up with a short and legendary life of Firdūsi, who is called Abul-Kāsim Hasan B. 'Alī, and is said to have had a younger brother, Husain B. 'Alī. It contains the celebrated satire on Maḥmūd (Macan, vol. i. p. 63, Mohl's preface, p. 88), and ends with an account of the deposition of Hasan Mimandi, and of the present which the penitent Maḥmūd sent too late to the slighted poet. A list of the ancient kings of Persia is appended.

The poem consists, in the present copy, of upwards of 56,000 Baits.

Copyist: زين العادني الكاتب

The volume contains fifty-two whole-page miniatures, in fair Persian style.

On the first page is a Persian note, dated Rabi' II, 1248 (September, 1832), in which the writer states that he was sending this book as a souvenir to the English Prime Minister (Earl Grey). The writer's seal bears the name of Muhammad Husain, *i.e.* Hāji Muhammad Husain, Amin ud-Daulah, the second minister of the Persian court (see p. 392 b, notes).

Add. 5600.

Foll. 585; 12½ in. by 8; 25 lines, 4½ in. long; written in a small and neat Nestalik, in four gold-ruled columns, with rich 'Unvāns and ornamental headings, apparently in the 16th century; bound in glazed and painted covers. [N. BRASSEY HALHED.]

The Shāhnāmāh, with a version of the

older preface, foll. 2 *b*—7 *b*, which differs in some parts from the text of Add. 21,103.

The total number of distichs amounts to about 51,000.

The volume contains ninety miniatures, each of which occupies the larger part of a page. They are executed in the best Indian style, and are signed by different artists. The names of *Qasim*, *Kamal*, *Shumāl*, *Banwari*, and *Bhagwati*, recur frequently.

On the first page is a Persian note stating that this *Shāhnāmāh* had been bestowed by His late Majesty *Jahāngir* on the least of his servants, *Ilāhvirdi Chelah*, in the 8th year of the reign (A.H. 1022), and had been presented by the latter to his brother *Khvājah Muhammad Rashid*. On the opposite page are found the seal and signature of *Muhammad 'Arif*, son of the last named *Muhammad Rashid*, and those of some later owners.

Ilāhvirdi, a Turk, who traced his origin to the *Saljūks*, entered in early life the service of *Sultān Parviz*, and afterwards that of *Jahāngir*, with whom his skill in hunting soon made him a great favourite. He rose in the reign of *Shāhjahān* to high military commands; but was put to death by Prince *Shujā'* in the 32nd year of the reign. See his life in *Maṣṣir ul-Umarā*, Add. 6567, fol. 50 *b*, and *Tazkirat ul-Umarā*, Add. 16,703, fol. 14 *b*.

Add. 7724.

Foll. 471; 13½ in. by 8½; 27 lines, 5½ in. long, in a page; written in *Nestālik*, in four gold-ruled columns, with 'Unvān; dated *Rab' I*, A.H. 1021 (A.D. 1612).

[CL. J. RICH.]

The *Shāhnāmāh*, with the preface of *Bāisunghar*, foll. 1 *b*—11 *a*, the first two pages of which have been restored by a later hand, as well as foll. 135—6, 192—3, 236—7, 319—342.

VOL. II.

The number of distichs in this copy is not much over 48,000.

The volume contains ten whole-page miniatures in Persian style, most of which are somewhat rubbed and discoloured.

Copyist محمد موسى بن كمال الدين

Add. 16,761.

Foll. 525, 11½ in. by 7½; 23 lines, 4½ in. long, written in small *Nestālik*, in four gold-ruled columns, with rich 'Unvāns and illuminated headings; dated *Zulka'dah*, A.H. 1023 (A.D. 1614). [WM. YULE.]

The *Shāhnāmāh* with the older preface, foll. 1 *b*—7 *a*.

To the ordinary conclusion of the poem are added some verses, partly taken from the satire on *Sultan Mahmūd*.

The total number of distichs does not exceed 48,000.

This volume contains forty miniatures, in good Persian style, each of which occupies the greater part of a page.

Copyist ابن حسين محمد رمان حانون ادادي

Add. 27,258.

Foll. 660, 14½ in. by 9½, 25 lines, 4½ in. long; written in *Nestālik*, in four gold-ruled columns, with 'Unvāns; dated *Ramāzān*, A.H. 1037 (A.D. 1628).

[SIR JOHN MALCOLM.]

The *Shāhnāmāh*, with the preface of *Bāisunghar*, foll. 1 *b*—11 *a*.

The poem is divided into four parts, each with a separate 'Unvān. The first ends with the fight of *Rustam* and the *Div Akvān* (*Macan's* edition, p. 753), fol. 243 *a*, the second with the reign of *Kaikhusrau* (*ibid.* p. 1030), fol. 366 *b*; the third with the reign of *Kubād* (*ib.* p. 1617), fol. 529 *b*; and the fourth completes the poem.

The text is perhaps the longest, or most interpolated, in existence. The total number

of distichs is, according to a calculation entered on the first page, 61,266.

This copy is mentioned by M. Mohl in his preface, p. 82, as the main source of the text published by Lumsden, Calcutta, 1811.

The MS. contains sixty-three miniatures, in fair Persian style, each occupying half a page or more.

Copyist. نظام من سر علی

Add. 4943.

Foll. 283; 12½ in. by 7½; 25 lines, 4½ in. long; written in Nestalik, in four columns, with a 'Unvān; dated Rabi' I., A.H. 1054 (A.D. 1644)

The latter half of the *Shāhnāmāh*, corresponding to pp 1155—2096 of Macan's edition.

On the first page is written: "Presented by Claud Russell, Esq., Oct. 5, 1781."

Add. 6609.

Foll. 611; 11 in by 7½, 25 lines, 4½ in. long, in a page; written in Nestalik, in four gold-ruled columns, with several rich 'Unvāns, apparently in the 17th century. It is partially injured by damp and torn.

[J. F. HULL]

The *Shāhnāmāh*, in about 48,000 distichs.

Prefixed to the poem are:—1 The older preface, in a fuller recension than in Add. 5600, fol. 1 *b*. 2. An extract from a work on general history, with tabulated lists of the early kings of Persia, fol 8 *a*. 3. A short alphabetical glossary of obsolete words, beginning باب الف في لغة البهلوى, fol. 10 *b*.

The poem, which begins on fol. 13 *b*, is divided into two parts, the first of which closes with Daḳīkī's apparition to Firdūsī in a dream (Macan's edition, p. 1065), fol. 338 *a*.

Single leaves are missing after fol. 30

(Macan, pp. 46—48) and after fol. 583 (ib. pp. 1679—1681).

Five miniatures, in Indian style, more or less defaced, which have been inserted, foll. 61, 81, 219, 398, 446, once belonged to other MSS. The same leaves contain portions of older texts.

This copy was written by Haidar Muḥammad Tabrizi for an officer called Mirzā 'Ivāz Beg Salmānī. Of the date of transcription the last figure only, 8, is legible. An 'Ivāz Beg, afterwards 'Ivāz Khān, held a military command at Kābul in the first year of Shāhjāhan (A.H. 1037—8), and died A.H. 1050; see Taḡkirat ul-Umarā, fol. 70 *b*, and Ma'āṣir ul-Umarā, fol. 377 *b*.

At beginning and end is impressed the seal of Sayyid Jalāl 'Ālamgīrshāhī (i.e. an Amir of Aurangzib's reign), with the date A.H. 1088.

Add. 6610.

Foll. 311; 13 in. by 8½; 25 lines, 4½ in. long; written in Nestalik, in four gold-ruled columns, with a 'Unvān, probably in the 17th century [J. F. HULL]

The first half of the poem (Macan's edition, pp. 1—1065), with forty-seven half-page miniatures, in a second-rate Indian style.

Add. 18,804.

Foll 358; 14 in. by 9½; 20 lines, 5½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvāns; dated Parganah of Rājūr, Rabi' I., and Rajab, A.H. 1131 (A.D. 1719).

The latter half of the *Shāhnāmāh*, divided into two volumes, corresponding to pp. 1028—1587 and 1588—2096 of Macan's edition.

The concluding section contains some verses of the satire on Maḥmūd.

The MS. was written, as stated in the subscriptions, for a man of rank called Ajagat Singh *مہتہ احکت سبکہ جیو*, by Khalil Ullah, surnamed Haft-Kālamī. It contains ninety-seven miniatures, in fair Indian style, a few of which only are whole-page.

Add 25,797.

Foll. 131; 11½ in. by 8½; 25 lines, 6½ in. long; written in Nestalīk, in four columns, apparently early in the 18th century.

[WM. CURETON.]

The first quarter of the Shāhnāmāh (Macan's edition, pp. 1—552).

The MS. is dated in the fourth year of the reign, probably that of Bahādur Shāh, A H 1121—2.

Copyist: میان شیخ حلال اللہ

Egerton 682—685.

Four uniform volumes, containing respectively foll. 198, 185, 157, and 142; 16½ in. by 9½; 23 lines, 6½ in. long; written in Nestalīk, in four columns; dated Kundapili (Condapilly, district of Masulipatan), Rabi' I., A.H. 1202 (A.D. 1788); bound in embossed leather covers.

[ADAM CLARKE]

The Shāhnāmāh, in about 58,500 distichs. The first two volumes contain the first half of the poem, corresponding to pp. 1—1030 of Macan's edition, the third corresponds to pp. 1030—1595, the fourth to pp. 1595—2096, and has the satire on Sultan Mahmūd, in a recension which differs considerably from the printed texts.

Prefixed to the first volume is an English notice on Firdūsī, extracted from Jos. Champion's "Poems of Ferdosi," Calcutta, 1785.

Copyist: علی اکبر ولد محمد محسن دکی الحسینی

Add. 26,143.

Foll. 272; 12 in. by 9; 25 lines, 5 in

long; written in Nestalīk, in four columns, apparently in the 18th century.

[WM. ERSKINE]

The first half of the Shāhnāmāh (Macan's edition, pp. 1—982).

Add. 25,798.

Foll 201; 11½ in. by 7½; 17 lines, 4½ in. long; written in Nestalīk, apparently in the 17th century

[WM. CURETON]

منتخب شاهنامہ

An abridgment of Firdūsī's Shāhnāmāh, consisting of copious extracts from the poem, connected by a prose narrative

Author: Tavakkul Beg, son of Tūlak Beg,
نوکل بیک ولد بولک بیک

حد بیعات و ثدای فی ہدات مر حضرت
کردای راحب الوجود

It appears from the preface that in the 26th year of Shāhjahān's reign, or A.H. 1063, the author was sent by Prince Dārā Shikūh, then Shūbahdār of Kābul, to Ghaznin, as a confidential agent and news-writer, امین, and that he wrote the present compilation at the request of the governor of that place, Shamshir Khān.

Shamshir Khān Tarīn, whose original name was Muhammad Hayāt, had entered the imperial service in the first year of the reign of Shāhjahān. He was appointed Thānahdār of Ghaznin in A.H. 1060, and retained that post till A.H. 1069, when he was transferred by Aurangzib to the command of Kābul. See Maāshir ul-Umarā, fol. 357, and Taḡkirat ul-Umarā, fol. 59.

The author is called in another copy, Add. 5619, Tavakkul Muhammad, son of Tūlak Muhammad ul-Ḥusaini. The work is designated by the above title in three copies; in others it is called Khulāṣah 1 Shāhnāmāh (Add. 6611, 27,269), Tarikh 1 Dilkushāi

Shamshirkhānī (Or 371, Add. 5619), and Tārikh i Shamshirkhānī. The history is brought down to the reign of Ardashir Bābagin. The work concludes with a dry enumeration of that king's successors, and a notice on the Shāhnāmah and Firdūsi's life, extracted from the older preface.

The Shamshirkhānī is the original of the work published by J. Atkinson, "The Shahnamah of Firdausi," London, 1832. It is mentioned in Stewart's Catalogue, p. 20, Mohl's preface, p. 79, Ouseley's Travels, vol. ii. p. 540, and the Copenhagen Catalogue, p. 540.

Or. 371.

Foll. 232; 13½ in. by 8½; 17 lines, 5½ in. long; written in large Nestalīk, with 'Uvān and gold-ruled margins; dated Shābān, A.H. 1155 (A.D. 1742).

[Geo. Wm. HAMILTON]

The same work.

By some mistake of the transcriber the first three pages of the notice on Firdūsi, which are found in their proper place, fol. 227 b, have been also written at the beginning of the volume, where they are followed, without any apparent break, by the preface Tavakkul Beg.

This volume contains seventy-six miniatures, in Indian style, each occupying about one third of a page.

It was transcribed by محمد الصافى, for Mi-yān Sukhan-Fahm Jiv.

Egerton 1105.

Foll. 263; 9½ in. by 5; 15 lines, 2½ in. long; written in Nestalīk, at Murshidābād, about the beginning of the 18th century.

[ADAM CLARKE.]

The same work.

Copyist: محمد رضا بيك ولد محمد عارف بېك
ان عادل بېك بدشى

Add. 6939.

Foll 722; 13 in. by 8; written by the Rev. J. Haddon Hindley, on paper watermarked 1811.

A transcript of the preceding MS., with an English translation.

Add. 7725.

Foll 157, 9½ in. by 5½; 20 lines, 3½ in. long; written in a cursive Indian character; dated Rabi' I., A.H. 1198 (A.D. 1784).

[Cl. J. RICH.]

The same work.

Copyist: باسول منشى ولد نارهمل

Add. 6611.

Foll. 270; 9½ in. by 7½; 13 lines, 5 in. long; written in a cursive Indian character, with ruled margins, dated Zulka'dah, A.H. 1212 (A.D. 1798).

[J. F. HULL.]

The same work.

This copy does not contain the life of Firdūsi, but ends with an extract from the satire on Mahmūd, foll. 268 b—270 a.

Add. 27,269.

Foll. 270; 11½ in. by 7; 15 lines, 4 in. long, written in Indian Nestalīk, in the 18th century.

The same work, ending also with an extract from the satire on Mahmūd.

On the fly-leaf is written: "From His Highness the Nabob of the Carnatic, to John Macdonald Kinneir."

Add. 5619.

Foll. 214, 10 in. by 6½; 17 lines, 4 in. long; written in Nestalīk, in the 18th century.

[N. BRASSEY HALHED.]

The same work, without the life of Firdūsi.

Add. 6949.

Foll. 19, 9 in. by $7\frac{1}{4}$; written by the Rev John Haddon Hindley.

A transcript of the first six folios of the preceding MS

Add. 24,415.

Foll. 160, $10\frac{1}{2}$ in. by 7; 17 lines, $4\frac{1}{2}$ in. long, in a page; written in Indian Nestalik, at Vellore, A.D. 1804. [Sir JOHN MALCOLM]

The same work. At the end, and by another hand, is added a second and different recension of the satire on Mahmūd.

Copyist: محمد تپو ولد احد حسن خان مرحوم

The above shows that the MS. was written after the death of the transcriber's father, Ahmad Husan Khān, which, according to a versified chronogram written on the fly-leaf, took place in Zulhijjah, A.H. 1218 (April, 1804). A note, in the hand of Dr John Leyden, states that he perused it in November, 1804.

Royal 16 B. xiv.

Foll 118; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik; dated in the month of Shahrivar of the year 1040 of Yazdagird (A.D. 1671). [THO HYDE]

شاهنامه نثر

An abridgment of the Shāhnāmā in prose

Beg. سپاس بعباس مراد بیجون بی مثل بی
سبون

It appears from the preface that the author, a Parsee, wrote this abstract by desire of Captain Aungier, "کپتان مسر انجی", who had no mind to read the bulky poem.

It may be noticed that the episode of Barzū, which does not belong to Firdūsī's

work, is treated here at some length, foll 70 a—79 a

At the end are some verses in the epic metre, in which the author records the presentation of his book to Mr. Aungier, and the reward he obtained from him.

On the fly-leaf is found the following note "This is a most excellent booke and not to be gotten here amongst them I got it from our worthy President, Mr Aungier. The learned Herbud was very loath I should part with it before he had taken a copy of it, but it could not be done, our ships being soe near their departure."

From this it would appear that the MS contains the original draft, and that the scribe, who in the subscription calls himself Khwurshid, son of Isfandiār, an inhabitant of the town of Nausiri, was the author himself

This MS. is described by Sir Wm Ouseley in his *Travels*, vol. ii. p. 540. See the same scholar's *Oriental Collection*, vol. i. pp 218, 359, and vol. ii p 45, Hyde, *Historia Religionis Persarum*, p 319, and Mohl, *Preface to the Shāhnāmā*, p 79.

Add. 6938.

Foll 171; 13 in. by 8; written by the Rev. J. Haddon Hindley, on paper watermarked 1812

A transcript of the first portion of the preceding MS., foll 1 b—95 b, with an English translation extending to the first three quarters of the text

Add. 7664.

Foll. 72; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 11 lines, $3\frac{1}{2}$ in. long; written in large Nestalik; dated A.H. 1222 (A.D. 1807) [Cl J Rich]

دره چهار پاره

An abridgment, in prose, of Firdūsī's account of the Pishdādis.

* Mr. Aungier was President in Surat, where he died in 1677. See Bruce's *Annals of the East India Company*.

Author: Faridūn B. Muhammad Kāsim
 Farīdūn bin Muḥammad Kāsim, *Ḥalākhwar Māzandarāni*,
 حلالخور مازندرانی

Beg. چون در سنه هزار دویست شایده هجری

For this composition we are indebted to the curious taste of Fath 'Alī Shāh, who, as is quaintly stated in the preface, being extremely fond of the *Shāhnāmāh*, gave, in A.H. 1216, the order to turn it into prose. The task was divided, the *Kayānis* devolving on Mirzā Muhammad Rīzā Tabrizī, the *Ashkānis* on Mirzā 'Isā Farāhāni, the *Sāsānis* on Mirzā 'Abd ul-Vahhāb Isfahāni, and the *Pishdādis* on the present writer.

The above title, written at the top of the first page, apparently applies to the aggregate of the four versions.

The present copy breaks off in the account of Kāvah's rising against Zahhāk (Macan's edition, p. 36).

Add. 24,095.

Foll. 16; 16 in by 11½; 20 lines, 5½ in long; written in fair Nestalīk, in four gold-ruled columns, apparently in the 17th century.

شهریار نامه

Fragments of the *Shahriyār-Nāmāh*.

Author: Mukhtārī, مختاری

This is one of several poems written in imitation of Firdūsī, and engrafted as episodes on the *Shāhnāmāh*. Its hero is *Shahriyār*, son of *Barzū*, the son of *Suhrāb*, and consequently great-grandson of *Rustam*. The scene of his adventures is laid in India.

The title and the author's name are found in the concluding lines, which are as follows:

سر شد کدون نامه شهریار
 نونویی نردان پروردگار
 شهباه شهرنار سر سرورا
 نگهدار تخت و جهان داورا

چو فرودیدم داستانی نکوی
 بیکفتم باقیال فرهدک حوی
 سه سال اندرین رخ بر داشتم
 سخن اچیه بد هیچ نکذاشتم
 بدظم اوردم باقیال شاه
 شهی شهرنار و ظل اله
 که ناحت فروریده چون هور یاد
 زنیعت جهان حمله پر نور داد
 کل باغ و بستان محمود شاه
 جهانجوی بخشیده مسعود شاه
 چو مختاری ان باور داستان
 ندانم نو گفت ای شه راسبان
 گرم هدده بخشی در ان بارگاه
 نه پیش بزرگان داعر و حاه
 شوم شاد و امزون شود حاه نو
 همان مدح ککوم بدرگاه نو
 وکر هدده ددعی اما شهرنار
 درنجم که هستی حدادودگار
 زبان من از هو کدواه داد
 همیشه ثا کوی اس شاه داد
 ز فردوسی اکنون سخن داد دار
 که شد بر سر رزم اسفندیار

It will be seen from the above that Mukhtārī wrote the *Shahriyār Nāmāh*, in the space of three years, by order of Mas'ūd Shāh, not from his own invention, but from a narrative which he had to put into verse. The poet concludes by claiming the reward to which he was entitled, but adds, in evident allusion to Firdūsī's diatribe against Mahmūd, that, even should none be vouchsafed, he will never think of resorting to satire. The last couplet is a transition which leads back to a passage of the *Shāhnāmāh*, in which Isfandiyār is described as going forth to battle.

The king, who is called in the above verses "the rose of the garden of Mahmūd," is

apparently Mas'ūd, the son and successor of the great Mahmūd Ghaznavi. Mas'ūd wrested the throne from his brother Muhammad in A.H. 422, and was himself expelled from his realm by the Saljūks, A.H. 432.

There is, however, no record of a poet called Mukhtārī at that period. The earliest poet known by that surname is Sirāj ud-Din 'Uṣmān B. Muhammad, of Ghaznīn, who first used 'Uṣmān as his Takhalluṣ, and adopted towards the end of his life that of Mukhtārī. He was in great favour with Sultan Ibrāhīm B. Mas'ūd, who reigned from A.H. 451 to 481 (see the *Kāmil*, vol. x. pp. 3, 110), lived afterwards in Kirmān, at the court of Arslān Shāh B. Kirmān Shāh (A.H. 494—536; *Jahānārā*, fol. 97), and died in Ghaznīn, according to Taki, *Oude Catalogue*, p. 16, A.H. 554, or, as stated in the *Ātashkadah*, Add. 7671, fol. 59, A.H. 544. Mukhtārī is said to have excelled in every kind of poetry. He is mentioned with high praise by Sanā'ī, who calls him his master. Notices of Mukhtārī will be found in *Daulatshāh's Taẓkirah*, fol. 48, and Hammer's *Redekunste*, p. 104, *Haft Iklim*, fol. 137, and *Ruyāz ush-Shu'arā*, fol. 405.

If the *Shahriyār-Nāmāh* is to be ascribed to this poet, the Mas'ūd Shāh for whom it was written can be no other than Mas'ūd B. Ibrāhīm, who was, not the son, but the great-grandson, of Mahmūd, and reigned from A.H. 481 to 508 (see the *Kāmil*, vol. x. pp. 111, 353).

It must be remarked, however, that no mention of a similar poem is to be found in the notices on Mukhtārī above quoted.

The first and longest of the three fragments included in this volume, fol. 1 a—11 a, begins with the single combats in which Farāmurz (Rustam's son) engages, first with Raihān, a black giant, and then with the chief of the Indian army, who turns out to be his grand-nephew Shahriyār. After mutual recognition they part, Farāmurz returning to Irān, and Shahriyār proceeding

to the palace of Farānak, Queen of Sarandīb, whom he enjoins to release her captive Arzang. She feigns submission, but treacherously causes Shahriyār to fall into a well, in which she keeps him in durance.

In the meanwhile Arjāsp, the king of Turān, who was besieging Luhrāsp in the city of Balkh, dispatches the Div Arhang, son of Pūladvand, with an army to Sistān. Zal, in the absence of Rustam, then far away in Khāvar land, sends his second son Zavārah to oppose the Div, and, after a first encounter in which the latter is worsted, marches forth himself, and puts him to flight.

The next fragment, fol. 12, 13, which probably belongs to an earlier part of the poem, relates the arrival of Zal at the court of King Salomon. The latter tests the wit of Zal by means of a riddle relating to the twelve sons of Jacob, and his strength by a fight with a Demon called Ahrīman.

Fol. 14 contains the end of the poem, and concludes with the lines quoted above.

The last two leaves of the volume, fol. 15 and 16, contain two detached fragments of the *Shāhnāmāh*, both relating to Isfandi-yār. In the first he enters the brazen fortress, and slays Arjāsp (see Macan's edition, pp. 150—1), in the second he claims the crown from his father Gushtāsp (ib. pp. 1163—5).

Twelve out of the above sixteen folios have on one side whole-page miniatures, in a good Indian style of the 17th century.

Add. 6941.

Fol. 197; 9 in. by $7\frac{1}{2}$; 22 lines, about 3 in. long; written by the Rev. J. Haddon Hindley on paper water-marked 1811.

سالم نام

A poem written in imitation of the *Shāhnāmāh*, and treating of the exploits of Sām,

son of Narimān, and his love adventures with the Chinese princess Paridukht.

Author: Khwājū, حواجو

Beg. سپاس ان حدای ایزد رهنمای

که ارگاب و یون کرد کتی بیای

The author gives his name towards the end, in the following distich, fol. 197 *a*

سراحم حاحو شدش نامہ حتم

که وردوش هست شهنامہ حتم

and describes his poem, in the next-following lines, as a rivulet from the sea of Firdūsi, to whom he is like an atom to the sun, and a drop to the ocean.

The poem begins with a short doxology and an extensive passage of the Shāhnāmāh, relating to the court held by Minūchīhr after his accession, and his allocution to Sām, the Pahlavān (Macan's edition, pp. 95, 96). The original composition begins, fol. 6 *a*, with Sām's setting out on a hunting expedition. The concluding sections relate how Sām, after slaying the emperor of China, and seating the Vazir's son, Kamartāsh, on his throne, proceeds with Paridukht to the land of Khāvar, and returns from thence to the court of Minūchīhr. The narrative is not drawn from national tradition, but from individual fancy, and has all the features of a Persian fairy tale of the modern type.

Professor Spiegel has given in the *Zeitschrift der Morgenländischen Gesellschaft*, vol. iii. pp. 245—261, an analysis of the Sām Nāmāh, from a MS. belonging to the East India Library, in the subscription of which the author is called Khwājū Kirmāni. This is the name of a well-known poet, who died about A.H. 745, and whose works will be mentioned further on. This identification is confirmed by the substance of the Sām Nāmāh, which, as remarked by Spiegel, agrees to some extent with that of the Humāi Humāyūn, a poem undoubtedly due to Khwājū Kirmāni. It must be observed,

however, that the biographical notices of the latter poet make no mention of the Sām Nāmāh.

Jules Mohl gives a short account of the Sām Nāmāh, without naming the author, from a complete copy in his possession, which contained 11,000 distichs. See the preface to the Shāhnāmāh, p. 59. Another copy, containing 30,000 distichs, is mentioned by Sprenger, *Oude Catalogue*, p. 594. See also Aumer, *Munich Catalogue*, p. 7.

The present copy contains no more than 4200 distichs. It has been transcribed from a MS. dated the tenth of Rajab, A.H. 1084.

In an English notice, prefixed to the volume by J. H. Hindley, the work is described as "the first historical poem of the Shah Namu by the celebrated Aboul Kausim Firdoosee of Toos."

Or. 346.

Foll 275; 8 in. by 5; about 15 lines, 3½ in. long; written in a cursive Indian character, probably in the 18th century

[Geo. WM. HAMILTON.]

Another copy of the same poem, wanting both beginning and end

It begins in the midst of the account of the first meeting of Sām with the princess Paridukht (Add. 6941, fol. 8 *b*.)

The text differs considerably from that of the preceding copy. It is more copious, and contains much additional matter. The latter part deals with Sām's warlike deeds in the Maghrib, and comes abruptly to an end after his victory over 'Auj the 'Adite, king of Tanjah, when the latter sends a message to his mother Khātūrah, imploring the aid of her witchcraft against his foe.

The poet's name occurs in the following verse, fol. 85 *a* :—

سراینده حواجوی مود نود

چنین کرد از ماه بیمهر یاد

The corresponding verse in the preceding copy, fol 99 b, is,

سخن کوی دهقان فرخ نود

The present MS., in its imperfect state, contains upwards of 8000 distichs

It bears the stamps of the kings of Oude.

Add. 24,093.

Foll. 222; 10½ in. by 6; 15 lines, 2¼ in. long; written in neat Nestalik, in two gold-ruled columns, with 'Unvān, dated Muharram, A.H. 1055 (A.D. 1645), bound in neatly painted covers [WM. H. MORLEY.]

یوسف و زلیخا

Yūsuf and Zulaikhā, a poem.

Author: Firdūsi, فردوسی

Beg. نام حادارد هر دو سرای
که حادارد داشت هر دو سرای

It is stated in Baisunghar's preface to the *Shāhnāmāh* (Macan's Persian preface, p. 53, and Add. 7721, fol. 10), that Firdūsi composed this poem in Baghdād in order to ingratiate himself with the Khalif, who saw with displeasure the praises bestowed in the *Shāhnāmāh* upon heathenish kings. Macan asserts, however, in the English preface, p. 52, and on the authority of a copy of the Yūsuf u Zulaikhā in his possession, that Firdūsi "wrote it at the instigation of the governor of Irak"

The prologue of the present copy makes no mention of the latter personage; but it contains a short panegyric on a prince, designated in the heading as "Sovereign of Islamism," پادشاه اسلام, by which is meant, no doubt, the reigning Khalif, al-Kādir Bīlah (A.H. 381—442). In the next-following section Firdūsi says, in evident allusion to the *Shāhnāmāh*, that he had hitherto sung the fabulous deeds of ancient kings, but that

now, that old age held him tight in its claw, مرا سخت کزمت پیری بچیک, he turned to a truer and more holy theme

The Yūsuf u Zulaikhā is mentioned by 'Alī Kuli Khān in the *Riyāz ush-Shu'ara*, fol. 332, and by Lutf 'Alī Khān in the *Ātash-kadah*, p. 82 Both allow that it is worthy by its style of the great master; but the former takes objection to its metre, as one unsuited to any but heroic subjects, while the latter remarks that it shows a genius enfeebled by age and grief. See also Mohl, preface to the *Shāhnāmāh*, pp. 42, 46; Ouseley's *Biographical Notices*, p. 91; Stewart's *Catalogue*, p. 55; Haj Khal, vol. vi p. 519, and Sprenger, *Oude Catalogue*, p. 407. Two lithographed editions of the poem are mentioned in the *Fihrist i Kutub*, or list of books issued from the press of Naval Kishor, p. 61

نصرت الله كاتب ابن مرحومي معقوري ملا
ظاهر نكري

Further down, and in the same handwriting, is a note dated the ninth of Rabi' I, A.H. 1055, stating that the MS. had been collated and corrected in the town of Patnah by Mulla Kasim and Kāzī 'Abd ul-Majid Sivistāni.

The number of Baits in the present copy scarcely exceeds 6500, while the MSS. of T. Macan and Sir Gore Ouseley are said to contain 9000. Pencilled notes in the margins show that the late owner, W. H. Morley, had compared it with the former of those MSS., and had found important differences

The following notice on the fly-leaf is signed by the last-named scholar, and dated 1840: "This poem was for a long time supposed to be lost. There are but four MSS. of it now known to exist—one in the library of the College of Fort Wilham in Bengal, a second in the collection of N Bland, Esq., which is probably copied from the last, and was purchased at Major Macan's sale; a third in the library of the Royal Asiatic

Society, which is correct, but imperfect at the beginning and the end; and the present MS, which is more correct than Mr. Bland's MS, and more copious than either that or the MS. of the Royal Asiatic Society "

Prefixed to the volume is a short note signed Kazimírski, from which it appears that the MS. owes its elegant binding to Hasan 'Alī Khān, the Persian ambassador at the French court, to whom it had been lent.

Or. 330.

Foll. 109; 6½ in. by 4½; 8 lines, 2½ in. long, in a page; written in large Nestalīk, with gold-ruled margins, apparently in the 15th century. [GEO. WM. HAMILTON.]

رباعیات عمر خیام

Quatrains of 'Umar Khayyām, arranged in alphabetical order.

Beg. آمد سحری ندا ز مجاهد ما
کای رد حراهای دنوانه ما

The author, who calls himself in his Arabic works Abul-Fath 'Umar Ibn Ibrāhīm al-Khayyāmī, is no less celebrated as mathematician and astronomer, than as the writer of the witty, often cynical, epigrams called Rubā'iyāt.

Nizām ul-Mulk, who was born A.H. 408, states in a passage of his *Vasiyā* (see p. 446 a), which has been quoted at length in the *Rauzat us-Safā*, vol. iv. p. 61, abridged in *Habib us-Siyar*, vol. ii., Juz 2, p. 69, and translated by S. de Sacy, *Notices et Extraits*, vol. ix. p. 143, that Hakīm 'Umar Khayyām of Nishāpūr, was of the same age as himself, and had attended with him the lessons of the Imām Muwaffak in that city. When Nizām ul-Mulk was raised by Alp Arslān to the office of Vazīr, he bestowed upon his former schoolmate a pension of 1200 tūmāns. In the reign of Malak Shāh 'Umar Khayyām

came to Marv, and soon reached the highest station to which a man of science can attain.

'Umar Ibn Ibrāhīm al-Khayyāmī is mentioned in the *Kāmil*, vol. x. p. 67, as the first of the astronomers who were summoned by Malak Shāh in A.H. 467 to institute astronomical observations, and he was the editor of the *Zij* in which they were recorded; see Haj Khal, vol. iii. p. 570. According to Daulat Shāh he also enjoyed the favour of Sultan Sanjar, who used to give him a seat by his side on the throne. 'Umar Khayyām is stated to have died in Nishāpūr, A.H. 517. See Hyde, *De Religione Veterum Persarum*, Oxon., 1700, p. 498, *Oude Catalogue*, p. 464, and *Vienna Catalogue*, vol. i. p. 496.

His treatise on algebra has been published, with a French translation, by F. Woepeke, Paris, 1851. The quatrains have been edited in Teheran by Sanjar Mirzā, A.H. 1278. The same text has been reproduced with a few additions, and accompanied with a French version, by J. B. Nicolas, Paris, 1867. Some select Rubā'is, 101 in number, have been rendered in English verse by Edward Fitzgerald, London, 1859, 1872 and 1879, others in German, by A. F. von Schack, Stuttgart, 1878.

Notices on 'Umar Khayyām are to be found in *Daulatshāh*, Or. 469, fol. 110, *Haft Iklim*, fol. 312, *Riyāz ush-Shu'arā*, fol. 155, and *Ātashkadāh*, p. 124. See also the *Calcutta Review*, No. 59, Reinaud, *Géographie d'Aboulfāda*, préface, p. 101, *Hammer, Redekunste*, p. 80, and *Jahrbücher*, vol. 66, *Anzeigebblatt*, p. 29, Garcin de Tassy, *Journal Asiatique*, 5^e Série, vol. ix. p. 548, and *Sédilot*, ib., vol. ii. p. 323.

The present copy contains 423 quatrains, and ends with No. 400 of M. Nicolas' edition.

The last three pages contain some verses composed by Shāh 'Ālam Padishāh during his captivity. On the fly-leaf is a seal bearing the name of 'Abd ul-Majid Khān, with

the date 1143; also a note stating that the MS. is in the handwriting of Mir Abul-Hasan.

Or. 331.

Foll. 92; $4\frac{1}{2}$ in. by $2\frac{1}{2}$; 12 lines, $1\frac{1}{2}$ in. long; written in small Nestalik, with gold-ruled margins, dated Kūl *نصه كول*, Ramazān, A.H. 1033 (A.D. 1624).

[GEO. WM. HAMILTON]

Another copy of the Rubā'iyyāt, slightly imperfect in the beginning, and containing 540 quatrains. The first is No. 11 of M. Nicolas' edition, the last, No. 426.

A modern title on the fly-leaf, *رباعيات سرمد* *محدود دہلی*, wrongly ascribes the work to Sarmad, a later poet, also renowned for his Rubā'is. This Sarmad was a Jew, born at Kāshān, and whose original name was Sa'd. He embraced Islamism and went to India, where he led the life of a Fakir. He incurred the displeasure of Aurangzib, who put him to death shortly after his accession (A.H. 1068), on the charge of infidelity. See Riyāz ush-Shu'arā, fol. 220 *b*, Mirāt ul-'Ālam, fol. 483 *b*, Ātashkadah, p. 20 *k*, and the Oude Catalogue, pp. 96, 112.

Add. 27,318.

Foll. 57; $9\frac{1}{2}$ in. by 5; 17 lines, $2\frac{1}{2}$ in. long; written in small Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [DUNCAN FORBES.]

دیوان ابو الفرج رونی

The Divān of Abu'l-Faraj Rūnī.

Beg. *سپهر دولت ودی آماج هفت ایلیم*
اسو المظفر شاه مظفر ابراہیم

Abul-Faraj B. Mas'ūd Rūnī was, according, to 'Afi (Oude Catalogue, pp. 5 and 308), born and educated in Lahore. He is also mentioned among the natives of that city in the Haft Iklim, fol. 14, and his Nisbah is

derived, according to Bada'uni, Muntakhbat ut-Tavārikh, vol. i. p. 37, from Rūn, an ancient village, now ruined, of the district of Lahore, a statement confirmed by the Farhang i Jahangiri and the Burhān i Kātib, which call Rūn a town of Hindustan. The Ātashkadah, however, p. 122, derives it from Rūnah, in Dasht i Khāvarān, while the Riyāz ush-Shu'arā, fol. 5, and the Khulāsāt ul-Afkār, fol. 5, place the poet's native town Rūn in Sistān, owing apparently to a confusion with an earlier poet of the same name, Abul-Faraj Sijzi, or Sijstani, who lived under the Amir Abu 'Alī Sumjūr in the fourth century of the Hijrah; see Daulatshāh, Or. 469, fol. 28, and Hammer, Redekunste, p. 45.

Abul-Faraj Rūnī lived in the latter part of the fifth century, under Sultan Ibrāhīm Ghaznavi, and his son and successor Mas'ūd B. Ibrāhīm, to both of whom several pieces of his Divān are addressed. Sultan Ibrāhīm succeeded to his brother Farrukhshād A.H. 450 or 451, and died, according to the Kāmil, vol. x p. 110, and the Rauzat us-Shafā, vol. iv p. 43, A.H. 481, or, as stated in the Tabakāt i Nāsiri, Nizām ut-Tavārikh, and Guzidah, A.H. 492. Mas'ūd, who succeeded immediately to his father, reigned till A.H. 508.

If the latter, and more probable, date for the accession of Mas'ūd be adopted, the statement of the Mirāt ul-'Ālam that Abul-Faraj Rūnī died A.H. 482 is necessarily incorrect, for he addresses Mas'ūd B. Ibrāhīm in several poems as the reigning sovereign.

Abul-Faraj has been highly praised and imitated by Anvari, and other poets of a subsequent period. A contemporary poet, Mas'ūd i Sa'd i Salmān, prides himself, in a verse quoted in the Haft Iklim, on being his pupil.

The Divān is not alphabetically arranged. It consists almost entirely of Kasidahs, which are in praise of the two sovereigns above-mentioned, of the Vazir 'Abd ul-Hamid

(who held that office, as stated in *Habīb us-Siyar*, vol. ii. Juz 4, p. 32, during the latter part of Ibrāhīm's reign), of the *Sadr ul-Islām*, *Mansūr B. Sa'ūd*, and other dignitaries of the court of Ghaznīn. At the end, foll 51—57, are found some *Kitāhs* and *Rubā'īs*; among the former, a piece on a palace *مصر* belonging to the above-named poet, *Mas'ūd i Sa'd*, and the latter's answer in praise of *Abul-Faraj*.

Egerton 701.

Foll 201; 8½ in by 4½; 16 lines, 2½ long; written in a small and neat *Nestalik*, in two gold-ruled columns, with two *Unvāns*; dated *Ramāzān*, A II 1008 (A D. 1600).

[ADAM CLARKE.]

دیوان مسعود سعد سلمان

The *Divan* of *Mas'ūd B. Sa'd B. Salmān*.

شاد دای ای سهر آیددار که کشادی حو آند اسرار

'*Aufi* says that *Mas'ūd* was born in *Hama-dān*, while in the *Tazkrah* of *Daulatshāh* and the *Ātashkadah* he is called a native of *Jur-jān*. Both statements are contradicted by the poet himself, who says in the following lines, fol 162, that the envious can only reproach him with being a youth and a native of "this city":

بپروحه کنهای دگر نمدانند
چرا که ما را [در] این شهر مولد و مناست
اگر سر ایشان سحر حلال بر حوام
حر این نبوند آخره کودک و نرناست

The poem contains a eulogy on *Mahmūd Saif ud-Dīn*, the son of *Sultan Ibrāhīm*, and was apparently composed in the royal residence, *Ghaznīn*. After rising to a position of high rank at the *Ghaznavi* court, *Mas'ūd* incurred the displeasure of *Ibrāhīm*, who suspected him of plotting with his son, prince *Saif ud-Dīn Mahmūd*, and sent him a

prisoner, A II. 472, to the hill-fort of *Nāi*. There *Mas'ūd* underwent a long period of captivity in the life-time of *Ibrāhīm*, and again during the reign of his successor, *Mas'ūd B. Ibrāhīm*. After his final release he adopted a religious life, and died, according to *Nizāmī 'Arūzī*, quoted in *Rīyāz ush-Shu'arā*, A II. 515, or, as stated by *Taqī Kāshī*, A II. 525.

Daulatshāh gives under the name of *Mas'ūd B. Sa'd B. Salmān* (Or. 469, fol. 39, and *Redekunste*, p. 42) the life of a poet who lived at the court of *Minuchihir B. Kābūs* (A II 409—424). He has evidently confounded, with his usual inaccuracy, *Mas'ūd* with his father, *Sa'd B. Salmān*. The two lives are curiously blended into one in a notice prefixed to the present copy of the *Divān*, foll 1—6.

Notices on *Mas'ūd i Sa'd* will be found in the *Haft Iklim*, fol. 416, *Rīyāz ush-Shu'arā*, fol. 407, *Bada'oni's Muntakhab*, vol. 1 p. 36, *Ātashkadah*, p. 147, *Subhat ul-Murjān*, Or. 1761, fol 98, *Haft Āsmān*, p. 19, and *Khulasat ul-Afkār*, fol 282. The story of his chequered life has been told at some length by *Dr. Sprenger*, *Journal of the Asiatic Society of Bengal*, vol. xxii. pp. 412—4, and by *N. Bland*, *Journal Asiatique*, 5^e Série, vol. ii. pp. 356—369.

'*Aufi's* statement regarding three *Divāns* left by *Mas'ūd*, namely in Arabic, Persian, and Hindi, is confirmed by *Amir Khusrāu* in his preface to the *Ghurrat ul-Kāmil*, Add. 21,104, fol 175 a.

The present *Divān*, which is not alphabetically arranged, consists chiefly of *Kasīdahs* in praise of three sovereigns of the *Ghaznavi* dynasty, viz. *Ibrāhīm*, *Mas'ūd B. Ibrāhīm*, and *Bahrām Shāh*, who reigned, according to the *Kāmil*, vol. x. p. 356, vol xi. p. 124, from A.H. 512 to 548. Others are addressed to prince *Mahmūd*, son of *Ibrāhīm*, to the poet's master *Abul-Faraj Rūnī*, and to some dignitaries of the court

of Ghaznin. Several pieces contain the author's laments on his protracted captivity.

The latter part of the volume contains a *Masnavi*, fol. 149 *b*, some *Marsiya*s, fol. 174 *a*, *Mukatta'at*, fol. 182 *b*, and *Rubā'iyyāt*, fol. 193 *a*.

An extract from this *Divān* is mentioned in the Munich Catalogue, p. 8.

Add. 7793.

Foll 244; 7½ in. by 4¾ [Cl. J. Rich.]

I. Foll. 1—164; 14 lines, 2¾ in. long, written in Nestalik; dated Ramazān, A.H. 1005 (A D 1597).

Another copy of the preceding *Divān*, containing about two thirds of the poems found in the last, but in a different order.

The first *Kasidah*, which begins thus:

حد اكانه سوزم زهر احبري

is found at fol. 67 of the preceding MS.

II. Foll. 165—244; 12 lines, 2¾ in. long; written in Nestalik; dated Haidarabād, Ramazān, A H 1021 (A.D. 1612).

Another copy of the *Divān* of Abu 'l-Faraj Rūnī (see p 547 *a*)

The contents are nearly the same as in the first copy, but the arrangement is somewhat different

Copyist. محمد مقسم بن اميرى الاسيرى ادادى

Add. 16,777.

Foll 386; 10¼ in. by 6¼; 15 lines, 3½ in. long; written in fair Nestalik, with gold-ruled margins, dated A H 1076 (A D. 1665).

[WM. YULE]

حديقة الحقيقة

The "Garden of Truth," a poem on ethics and religious life.

Author: Sanā'ī, سنائی

Beg. ای درون پروری درون آری
وی حرد بخش بغير بخشای

Abul-Majd Majdūd B. Adam Sanā'ī was, as he states in the present poem, fol 372, چه مولد مرا رعین اسب, a native of Ghaznin, and lived in the reign of Bahram Shāh (A H 512—548). A great part of the fourth book is devoted to a panegyric on that prince and a description of his court. The *Hadikah* was completed, as stated in the concluding lines, A H. 525:

شد تمام ان کتاب در مع دی
که در آذر فکند اورا پی
پانصد و نسیست و چار رفنه رعام
پانصد و نسیست و نبع کشته تمام

Some copies however have A.H. 535. The former date is adopted by Jāmi, *Nafahāt*, p 693, who adds that Sanā'ī died in the same year. See also *Ḥabib us-Siyar*, vol. II., Juz 4, p. 33, *Ḥaft Ikhlām*, fol. 132, *Majālis ul-'Ushshak*, fol. 53, *Majālis ul-Mūminin*, fol. 300, *Ḥafz Khāl.*, vol. III. p 40, *Ḥaft Asmān*, p 20, and *Riyāz ush-Shu'arā*, fol 201. Jāmi's statement is fully confirmed by a preface preserved in Or 358, and noticed further on. Takī Kāshī, in spite of his usual accuracy, places Sanā'ī's death in A H 545 (see the *Oude Catalogue*, p 558), and *Daulatshāhī*, a very unsafe guide, in A H. 576. The former is followed by the *Ātashkadah*, fol. 53, and the latter by Hammer, *Redekunste*, p. 102, and by Ouseley, *Biographical Notices*, p. 184.

Khwānd Amīr points out, *l c*, the glaring anachronism committed by Jāmi, who represents Sanā'ī as composing in his youth poems in praise of Sultan Mahmūd, who died A H 421. The author of the *Khulāsāt ul-Afkār* states, fol. 105, without quoting his authority, that Sanā'ī was born A.H. 437.

Hakim Sanā'ī, as the author is generally called, is the earliest of the great Sufi poets. The greatest of all, Jalāl ud-Din Rūmī, refers to him as his master in spiritual

knowledge, and his *Hadikah* is one of the favourite text books of the sect. It is divided into ten books (*Bāb*), the contents of which are stated in the *Jahrbucher*, vol. 65, *Anzeigebblatt*, pp. 1—5. See also Stewart's Catalogue, p. 57, the *Oude Catalogue*, p. 557, the *St. Petersburg Catalogue*, p. 326, the *Munich Catalogue*, p. 7, and the *Vienna Catalogue*, vol. i. p. 498.

At the end of the poem, fol. 384 b, is found an epilogue written in the same metre. It is addressed to the *Inam* *Burhān ud-Dīn* *Abul-Hasan* 'Alī B. *Nāsir*, surnamed *Bur-yāngar*, *البهر سردان کر*, a doctor of *Ghaznī*, who was then staying in *Baghdād*. The author beseeches him, for old friendship's sake, to state fairly his opinion on the preceding poem, and to shield him from the malignant aspersions of some ignorant pretenders in *Ghaznī*.

On the first page of the present copy is found the seal of *Sultān-Muhammad*, a servant of *Pādīshāh* 'Alamgir, with the date 1080

Add. 25,329.

Foll. 298; 7½ in. by 4¾; 15 lines, 2½ in. long, written in small *Nestālīk*, with gold headings; dated *Šafar*, A. H. 890 (A. D. 1485). [ADAM CLARKE.]

The same work, wanting the latter part of the epilogue

On the first page is the Persian seal of *Archibald Swinton*, dated A. H. 1174.

Or. 358.

Foll. 317; 6¾ in. by 3¾; 17 lines, 2 in. long; written in small *Nestālīk*, in two gold-ruled columns, with two 'Unvāns, apparently in the 16th century. [Geo. Wm. HAMILTON.]

The same poem.

This copy contains two prefaces in prose. The first, foll. 2 b—12 a, which begins thus: الحمد لله الخبير بخصايات الضمائر البصير بخصايات السرائر

is due to *Muhammad B. 'Alī Rakḡām*, who calls himself the humblest of *Sanā'ī*'s disciples. He states that the present sovereign, *Yamīn ud-Daulah Bahrāmshāh B. Mas'ūd*, informed of the holy life of *Sanā'ī*, had offered him a post at his court, but that the latter, who had led for forty years a life of retirement and poverty, had begged leave to retain his independence. As a token of his gratitude for the *Sultan's* acquiescence, *Sanā'ī* began to write for him the present work, to which he gave the title of *حديقة السعفة والشرعة والطرفة*. While he was yet engaged upon its composition, some portions were abstracted and divulged by certain ill-disposed persons, and the author determined to complete it without further delay. The writer of the preface had made, by order of *Bahrāmshāh*, a fair transcript of the few thousand lines of which it consisted, when the poet's soul took its flight to a better world. The preface concludes with a rhymed table of the ten books of the *Hadikah*.

This preface is mentioned by *Haj. Khal.*, vol. iii. p. 40, who calls the writer *Muhammad B. 'Alī ur-Raffā*. See also the *Vienna Catalogue*, vol. i. p. 498.

The second preface, foll. 12 b—15 a, which is by *Sanā'ī* himself, and begins: سپاس سادش مبدعیت که سخن پاک سخن دان و سخن کوی را, is imperfect in the end.

Sanā'ī says that, while he was immersed in sadness at the thought that he should depart from this world without leaving any good work behind, he had been accosted by a loving friend, *Aḥmad B. Mas'ūd Musta'fī*, who endeavoured to comfort him, and, probably, suggested to him the composition of the *Hadikah*. But here the preface breaks off after the sixth page.

The last four leaves of the MS. have been supplied by a later hand.

The first page bears the seal of *Shāh 'Ināyat Ullah*, with the date A. H. 1178.

Add. 16,778.

Foll. 301; 10 in. by $5\frac{1}{4}$; 17 lines, $2\frac{3}{4}$ in. long; written in Nestalīk; dated A.H. 1040 (A.D. 1631). [WM. YULE]

The same work, with marginal notes and additions. The date of composition in this copy is A.H. 535, which has been corrected in the margin to 525. [WM. YULE]

Add. 26,150.

Foll. 246; 10 in. by $5\frac{1}{4}$; 19 lines, $2\frac{3}{4}$ in. long; written in Nestalīk, with ruled margins and a 'Unvān, apparently in the 17th century. [WM. ERSKINE.]

The same poem, with a few marginal notes and additions in the first pages. The date of composition at the end is A.H. 535.

Add. 27,311.

Foll. 302; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; 20 lines, $2\frac{3}{4}$ in. long; written in fair Nestalīk, with gold-ruled margins, apparently in the 16th century. [DUNCAN FORBES]

دیوان سنائی

The Divān of Sanā'ī.

Beg. کس که شنیدی صفت روم و چین
حز و نها ملک سنائی به بین

It contains Kasidahs, Ghazals, and Rubā'īs, without alphabetical arrangement, or any apparent system, except that the Rubā'īs are placed at the end, foll. 277—302. It includes some pieces in praise of Bahrāmshāh.

The Divān of Sanā'ī comprises, according to Daulatshāh, thirty thousand couplets. The present copy does not exceed eleven thousand.

Or. 269.

Foll. 75; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{3}{4}$ in. long; written in Nestalīk, apparently in India, in the 18th century. [Geo. Wm. HAMILTON.]

دیوان احمد جام

The Divān of Ahmad of Jām.

Beg. ای دادو در دل و زبانها
اماده حور و دروآنها

Abu Nasr Ahmad B. Abul-Hasan, surnamed Zhandahpīl زنده‌پیل, was called Nāmaki from his birth-place, Namak, a village of the district of Jām, but his usual designation is Shaikh ul-Islām Ahmad i Jām. His countryman Jāmī devotes to him a long notice in the Nafahāt ul-Uns, pp. 405—417, an abstract of which has been given by Sprenger in the Oude Catalogue, p. 323. He was born A.H. 441, adopted a religious life in his twenty-second year, brought thousands to repentance, and died in great renown of sanctity A.H. 536, a date fixed, as stated in the Javāhūr ul-Asrār, fol. 118, by the chronogram احمد حامی مدس سره. Although illiterate, he composed several Sufi tracts, the best known of which is entitled سراج السائرین. Other notices will be found in the Majālis ul-Ushshāh, fol. 57, Haft Iklim, fol. 282, Ḥabib us-Siyar, II, Juz 3, p. 71, Riyāz ush-Shu'arā, fol. 9, Khulāsat ul-Afkār, fol. 4, and Ātashkādah, p. 73.

The Divān comprises Ghazals alphabetically arranged, a few Masnavis, fol. 13 a, and some Rubā'īs, fol. 54 a—60 a. The poet calls himself mostly Jāmī, and, in a few places, Ahmad i Jām.

The latter part of the volume contains—
1. A letter written by Jahāngir to his son Sultan Khūram (Shahjahan), when he suspected him of treasonable plots, and Khūram's answer, the latter in Masnavi rhyme, fol. 60 b.
2. A love-poem, entitled محبت نامه

سوز و کدادر

Beg. الهی حده ام را داکمی ده

The poem appears to have been written in the reign of Akbar, at the request of Prince Daniyal. The author designates

himself by the name of *برهنی راد محبت*; see fol. 71 *a*. On the first page of the volume are the stamps of the kings of Oude.

Or. 327.

Foll. 70; $7\frac{1}{2}$ in. by 4; 17 lines, $2\frac{3}{4}$ in. long; written in small Nestalīk, apparently in the 16th century. [GEO. WM. HAMILTON]

دیوان ادیب صابر

The Divān of Adib Şābir.

Beg. ای رمن را در رحمت حوٰں آسمان فرو بها

Adib Şābir, a native of Tirmiz, was one of the favourite poets of Sanjar, and his great contemporary, Anvari, ranked him, in a verse quoted in Jāmi's Bahārīstān, above himself. Historians state that Adib Şābir was sent by Sanjar with a friendly message to Atsız, and retained by the latter in Khwārazm. Having frustrated by a timely warning an attempt of that crafty vassal on the life of his sovereign, he thus incurred his anger, and was drowned by his order in the waters of the Jihūn. This event is placed in the Guzidāh, fol. 137, and the Rauzat us-Safā, vol. iv. p. 107, before A II 512, and by Takī Kāshī, Oude Catalogue, p. 16, in A. II 510. Later dates are given in some Tazkirahs, viz. A. H. 516, in Daulatshāh, fol. 47, and the Ātashkadāh, fol. 152, and A. H. 517 in the Haft Iklim, fol. 248. See also Ḥabīb us-Sīyar, vol. ii, Juz 4, p. 104, Riyāz ush-Shu'arā, fol. 10, Khulāsat ul-Afkār, fol. 6, Hammer, Redekunst, p. 121, and Sprenger, Oude Catalogue, p. 313.

The Divān consists chiefly of Kaşidāhs; it includes also a Tarji'-band, fol. 55 *a*, Mukatta'āt, fol. 59 *b*, and Rubā'iyāt, fol. 68 *b*.

Some of the laudatory poems are addressed to the Sultans Sanjar and Atsız (see foll. 23 *a*, 31 *a*, 15 *a*); but most of them are devoted to the praises of the poet's earliest patron,

Sayyid Majd ud-Dīn Abu 'l-Kāsim 'Alī B. Ja'far, Ra'īs of Khorāsān, whom, as is stated, fol. 55 *a*, Sultan Sanjar used to call his brother. The same personage is called in some of the above notices Abu Ja'far 'Alī B. ul-Husain ul-Mūsavi, Ra'īs i Khorāsān.

This copy bears the stamps of the kings of Oude.

Add. 10,588.

Foll. 227; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 19 lines, 3 in. long; written in Nestalīk, apparently in the 17th century.

دیوان معزی

The Divān of Mu'izzī.

Beg. اعاز توحید کن ای مرد سخن دان
کاموده بنوحید شود مرد مسلمان

Amir Mu'izzī's original name was Muhammad B. 'Abd ul-Malik. His birth-place is not ascertained. Daulatshāh names Nasā, the Haft Iklim, fol. 309, Nishāpūr, Takī Kāshī (Oude Catalogue, p. 16), and the Ātashkadāh, fol. 157, Samarqand. Nizāmī 'Arūzi, who knew him personally, relates, as quoted in the Haft Iklim, and the Riyāz ush-Shu'arā, fol. 409, the following particulars of his life:—After the death of his father, Burhānī Samarqandī, a poet of the court of Alp Arslān, he lived some time in obscurity, until he was introduced to the notice of Malak Shāh by the Amir 'Alī B. Farāmurz (a vassal of the Saljūqīs, who ruled Yazd from A. H. 443 to 488, and to whom Alp Arslān had given his sister in marriage; see Jahānārā, fol. 66). The king, charmed with some impromptu verses of the poet, bestowed upon him a princely reward and the surname of Mu'izzī, derived from his own title, Mu'izz ud-Dīn. Mu'izzī rose still higher under Sanjar, who conferred upon him the title and office of Malik ush-Shu'arā. He was accidentally

killed by a stray arrow from the bow of Sanjar, A.II. 542. See also *Guzidah*, fol. 242, *Ilābīb us Siyar*, vol. n., Juz 4, p. 103, *Khulāsat ul-Afkār*, fol. 260, Hammer, *Redekünste*, p. 77, and Sprenger, *Oude Catalogue*, p. 501.

The *Divān* of Mu'izzī contains, according to the *Haft Iklim*, 15,000 couplets. The present copy does not exceed 8000. It consists chiefly of *Kasīdahs*, not alphabetically arranged, a few *Ghazals* and *Qit'ahs*, fol. 216 *a*, and *Rubā'is*, fol. 224 *a*.

The first and last pages have been supplied by a later hand.

Add. 16,791.

Foll. 176; 9½ in. by 4½; 19 lines, 2½ in long; written in *Nestalik*, with gold ruled margins and a 'Unvān; dated Ramazān, A.II. 1063 (A.D. 1653). [WM YULE]

ديوان رشيد وطواط

The *Divān* of Rashid Vatvāt.

Beg. ای حاه نوا در احده اعلام کبرا
صافست اعداد او را کبر و ارزا

Rashid ud-Din Muhammad B. 'Abd ul-Jalil ul-'Umari (*i.e.* a descendant of the Khalif 'Umar), a native of Balkh, surnamed *Vatvāt* or "swallow," on account of his dwarfish size, held the post of chief secretary صاحب دنوان under two sovereigns of the *Khwarazm Shahi* dynasty, viz. *Atsiz* (A.II. 535—551), and his son *Il-Arslān* (A.II. 551—568). The author of the *Guzidah*, fol. 137, quotes verses composed by him on the accession of *Atsiz*, on his death, and on the accession of *Tukush*, which took place in A.II. 568. He died in his 97th year, A.H. 578, and left, besides the present *Divān*, a treatise on poetry النحر حدائی, a work entitled بوائک القلائد, and a metrical translation of the sentences of 'Alī رجمه صد کلمه. Notices on his life will be found in the *Guzidah*, fol.

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243, *Jamī's Bahāristān*, fol. 63, *Daulatshah*, fol. 45, *Habīb us-Siyar*, vol. n., Juz 4, pp. 169, 174, *Haft Iklim*, fol. 243, *Riyāz ush-Shu'arā*, fol. 178, *Ātashkadāh*, fol. 138, and *Khulāsat ul-Afkār*, fol. 100. See also Hammer, *Redekünste*, p. 119, and Sprenger, *Oude Catalogue*, p. 541.

This *Divān* consists of *Kasīdahs* in alphabetical order. At the end are found some *Tarjī'* and *Tarkīb-bands*, fol. 136 *a*, and further on, *Mukatta'āt* and *Rubā'is*, fol. 158 *b*. Most of the pieces are in praise of Sultan *Atsiz*, here called *Abu l-Muzaffar 'Alā ud-Din Muhammad*, a few are addressed to *Il Arslān*, to the *Vazīr 'Alā ud-Din Muhammad*, and some other personages of the court of *Khwarazm*.

Or. 283.

Foll. 130; 10 in. by 5½; 19 lines, 3 in long; written in *Nestalik*, apparently in the 17th century. [GEO. WM. HAMILTON.]

The poems of *Rashid Vatvāt*, not alphabetically arranged. The first *Kasīdah*, which is the second of the preceding copy, begins thus.

بهار جانفر آمد جهان شد داره و زبنا
ساع و راغ کسردن فرش حله و دبنا

This volume bears the stamps of the kings of *Oude*.

Add. 16,826.

Foll. 29; 7½ in. by 4½; 6 lines, 2¾ in. long, written in fair *Naskhi*, with gold and with blue ink, and in neat *Nestalik*, with a rich 'Unvān and illuminated borders, probably in the 16th century. [WM. YULE.]

A hundred maxims of 'Alī B. *Abu Talīb* مامه کلمه علیه عالمه مرتضونه in Persian quatrains by *Rashid ud-Din Vatvāt*. See the *Arabic Catalogue*, p. 511.

This is the work above mentioned as رجمه درجمه, and edited by *Fleisher* in 1837. It forms the fourth part of a collection including

the sayings of the first four Khalifs, which was dedicated A. H. 559 to Sultān Shāh Abul-Kāsim Mahmūd, son of Il Arslān Khwārazm Shāh. See Flügel, Vienna Catalogue, vol. i p. 125, and the Leyden Catalogue, vol. i. p. 192

Four leaves are wanting after fol. 12

Copyist. عبد العادر بن عبد الوهاب الحسبي

Add. 25,019.

Foll. 360, 9 in. by 5; 17 lines, 3 in long; written in Nestahk; dated Ahmadābād, Gujrat, Shavvāl, A. H. 1083 (A.D. 1672).

دیوان انوری

The Divān of Anvarī.

Beg ممدی ده ده آلت بقدر مطلبی
کند رشک بچاری چو کند ارق

Anhād ud-Dīn Anvarī, the first of Kasidah writers, was born in Mahanah (Yakūt's Mahanah), in the district called Dasht i Khāvarān, near Abivard, and took from his native province the poetical surname of Khāvarī, which he afterwards exchanged for Anvarī. In early life he applied himself to the pursuit of science in the Madrasah Mansūriyyah of Tūs, but subsequently embraced the more lucrative profession of court-poet, and became a great favourite of Sultan Sanjar, to whom most of his Kasīdahs are addressed

An incident related in the Tārīkh i Guzīdah, and repeated in the Rauzat us-Safā and Ḥabīb us-Siyar, shows that he lived on to the reign of Sultan Tughrul B. Arslān. A conjunction of the seven planets in the third degree of Libra was expected in the month of Rajab, A. H. 581,* and some astronomers, first and foremost of whom was Anvarī, predicted a

terrific convulsion of nature, so that people fled in alarm to mountains and caves. When the dreaded day came, there was not enough wind to winnow corn or blow out a lamp. The historian remarks that the prophecy was fulfilled in another sense, for in that year Chingizkhān became the chief of his people, while the prop of the empire, Atabak Muhammad, was laid low. However, the discomfited astronomer, finding himself the butt of satirists, retired to Nishāpūr, and afterwards to Balkh, where he spent the rest of his life. Various dates are assigned to Anvarī's death. Takī Kāshī, Oude Catalogue, p. 16, gives A. H. 587, Mir'āt ul-'Ālam, fol. 474, A. H. 592, and Daulatshah, A. H. 547. This last date is refuted by the fact recorded in the Guzīdah, and by the evidence afforded by several passages of the Divān, that the poet had survived Sanjar (see fol. 108 a)

Notices on Anvarī will be found in Jāmi's Baharistān, fol. 62, Guzīdah, fol. 238, Ḥabīb us-Siyar, vol. ii, Juz 4, p. 103, Haft Iklim, fol. 228, Majālis ul-Mūminin, fol. 536, Riyāz ush-Shu'arā, fol. 16, and Khulāsat ul-Afkār, fol. 11. See also Hammer, Redekunst, p. 88, and Sprenger, Oude Catalogue, p. 331

The Divān is divided as follows: Kasīdahs, without systematic arrangement, fol. 1 a. Shorter Kasīdahs, fol. 202 b. Mukatta'āt, in alphabetical order, fol. 205 a. Mukatta'āt, without alphabetical arrangement, fol. 287 a. Ghazals, not in alphabetical order, fol. 295 a. Maṣnavis, fol. 333 a. Rubā'is, fol. 338 a.

The names which recur most frequently in the laudatory poems are those of Sultan Sanjar, and the Vazīr of the latter part of his reign, Nāsir ud-Dīn Abul-Fath B. Fakhr ul-Mulk, who was a grandson of the great Nizām ul-Mulk, and died A. H. 548 (see Kāmil, vol. xi. p. 121, and Ḥabīb us-Siyar, vol. ii. Juz 4, p. 103); of Tughrultigin and 'Imād ud-Dīn Firūz Shāh, who both held sway in Balkh, of the Vazīr of Balkh, Ziyā ud-Dīn Maudūd B. Ahmad 'Uṣmī, the Khwājah i Jahān Majīd ud-

* A conjunction of five planets in Libra took place, according to the Kāmil, vol. xi. p. 348, on the 20th of Jumādā II, A. H. 582

Din Abul Hasan 'Imrānī, and Kāzī Hamid ud-Din Balkhī, the author of the *Makāmāt*.

The same *Divān*, alphabetically arranged, has been lithographed in Tabriz, A.H. 1266. Copies are mentioned in Stewart's Catalogue, p. 56, Mackenzie Collection, vol. II. p. 139, the St. Petersburg Catalogue, p. 319, the Vienna Catalogue, vol. I. p. 502, the Munich Catalogue, p. 10, and the Gotha Catalogue, p. 83.

Add. 7732.

Foll. 329; 9½ in. by 6, 19 lines, 3 in. long, written in Nestalīk, about the beginning of the 17th century. [CL. J. RICH.]

The same *Divān*, in alphabetical order; containing—*Kasīdahs*, fol. 1 *b*. *Mukatta'āt*, fol. 174. *Maṣnavīs*, fol. 235 *b*. *Ghazals* (not alphabetically arranged), fol. 240 *a*. *Ghazals*, in alphabetical order, fol. 273. *Rubā'īs*, fol. 309 *a*.

Beg. ناراس چه حواى و حمالست حبار

This beginning is by a later hand, and only imperfectly supplies the deficiency of the original MS., which has lost all the *Kasīdahs* in *Alif* but the last two. Foll. 11—31, 64—76, and 329 have been written by the same modern hand, A.H. 1200.

The margins contain some additional pieces of *Anvarī*, and, on foll. 126—217, the *Tuhfat ul-'Irākān* and some other poems by *Khakānī*, written in the same handwriting as the text, and dated *Ispahan*, *Zulka'dah*, A.H. 1011 (A.D. 1603).

Add. 22,381.

Foll. 259, 9½ in. by 5½; 15 lines, 2½ in. long; written in small Nestalīk, apparently in the 17th century.

Another copy of the *Divān* of *Anvarī*, containing *Kasīdahs*, fol. 1 *a*, and *Mukatta'āt*, fol. 163 *a*, without alphabetical arrangement.

It wants sixteen leaves at the beginning, a few in the body of the volume, and some at the end.

Add. 5617.

Foll. 280, 10½ in. by 6; 19 lines, 3 in. long; written in Nestalīk, with gold-ruled margins and two 'Unvāns, dated *Zulka'dah*, A.H. 1087 (A.D. 1677).

[NATH. BRASSEY HALHED.]

The *Divān* of *Anvarī*, containing *Kasīdahs*, fol. 1 *b*, and *Mukatta'āt*, fol. 195 *b*, both in alphabetical order, with the exception of the first *Kasīdah*, which begins

معدى نه نالت نعدرب مطلق

This copy was written, as stated in the subscription, for *Shams ud-Din Muhammad*, *Vazīr* of the *Shūbah* of *Tatah*, by 'Abd ul-Majid *Katīb* *Tata'i*.

Add. 16,763.

Foll. 202, 9½ in. by 5½, 17 lines, 3½ in. long, written in Nestalīk, dated the 6th year of *Farrukhsiyar*, A.H. 1129 (A.D. 1717).

[WM. YULE.]

فصائد انوري

The *Kasīdahs* of *Anvarī*, in alphabetical order, beginning like the preceding MS.

A curious feature of this collection is that, while consisting for the most part of authentic poems of *Anvarī*, it includes some *Kasīdahs* which are not found in the preceding copies, and which, according to what is known of the poet's life, cannot be attributed to him, for they bear internal evidence of having been composed in India, and many years after the latest date assigned to *Anvarī*'s death. Thus we find a *Kasīdah* addressed to *Shams ud-Din Iltutmish*, who reigned in India from A.H. 607 to 633, fol. 60 *b*; four

poems in praise of his son Rukn ud-Din Firūz Shah, who succeeded to his father, and was deposed after a reign of six months, A.H. 634, foll. 40 *b*, 42 *a*, 62 *a*, 135 *b*, one containing the name of another son of ʿIltatmish, Ghuyāṣ ud-Din Muhammad, who at the time of his father's death was in possession of Oude, fol. 43 *a*, lastly, three Kasīdahs addressed to the Vazīr of ʿIltatmish and his successor, Nizām ul-Mulk Muhammad Junaidi (see *Tabakāt i Nāsiri*, Raverty's translation, pp. 613, 639), foll. 44 *a*, 46 *b*, 62 *b*.

To the first of the above poems a precise date can be assigned; for it records the reception by Shams ud-Din ʿIltatmish of a robe of honour sent to him by the Abbāsīd Khalīf Mustansīr, an event which is stated by a contemporary historian to have taken place A.H. 626; see *Tabakāt i Nāsiri*, translation, p. 616.

The poet, whose name does not appear, says in the following lines, fol. 45 *a*, that he had come to India from Khorasan.

مولد و منشا من در حاک هندستان مرا
نظم و نثرم بس که در آب حرامان آمدست

Badāūni mentions in his *Muntakhab*, vol. i. p. 65, two poets who repaired from Iran to the court of ʿIltatmish, namely Nāsiri and Amir Rūhani.

Or. 362.

Foll. 153; 9 m. by 5; 15 lines, 2½ in long; written in Nestalīk, apparently in the 17th century. [GEO. WM. HAMILTON.]

شرح قصائد انوری

A commentary on the Kasīdahs of Anvari.

Author: Muhammad B Dāʿūd ʿAlavī Shādiyābādī, محمد بن داود علوی شادی آبادی

Beg سانش بعد ویناش بعد مرصع مدنی را

The author states in the preface that, having once recited a poem of Anvari before the exalted throne of Sultan Nāsir ud-Din,

who deigned to admit him to his assemblies, he received His Majesty's command to write a commentary upon the difficult verses of that poet. Hence the present work.

The author was apparently a native of Shādi-abād, commonly called Mandū, the capital of Mālva, and the above-named sovereign is, no doubt, Nāsir ud-Din Khiljī, who reigned in Mālva from A.H. 906 to 916. See *Firishtah*, vol. ii. p. 509.

The commentary does not follow the alphabetical order. The first three Kasīdahs commented upon are those which begin as follows. ممدی نه نه آلت تقدرب مطبل, Tabriz edition, p. 124, اگر محمول حال حیدان نه فضاست, 1b., p. 26, and حر در دوش مکدم که ای اکبر 1b., p. 197. The last is a Kitāh beginning رای رای ملک شه معطم 1b., p. 222.

Add. 25,820.

Foll. 129; 8½ in. by 6; 15 lines, 3½ in long; written in cursive Nestalīk, dated Shaʿbān, A.H. 1232 (A.D. 1817).

[WM. CURETON.]

The same commentary, with some marginal additions

Or. 361.

Foll. 92; 9½ in. by 5½; 15 lines, 3½ in long; written in Nestalīk, probably in the 17th century. [GEO. WM. HAMILTON.]

شرح قصائد انوری

A commentary on some Kasīdahs of Anvari.

Author. Abul-Ḥasan, ابو الحسن

Beg سیاهی که از روی کواهی حرد در ذمه جملہ افرا

Ṭāhir Naṣirābādī, who in his *Tazkirah*, composed A.H. 1089, mentions Mir Abul-

Hasan, a Husaini Sayyid of Farāhān, as a contemporary poet and the author of a commentary upon Anvari, states that after staying some time in Nasirābād, a suburb of Ispahan, Abul-Hasan settled in Shirāz, where he entered the service of the governor Imām Kuli Khān, but was eventually put to death. See Add. 7087, fol. 208, Sprenger, Oude Catalogue, p. 332, and *Mélanges Asiatiques*, vol. iv. p. 54.

The author states in a short preamble that he had confined himself to the explanation of the difficult verses and of some rare words. In conclusion he claims the readers' indulgence for what he calls the first literary attempt of his youth, and adds that the work had been circulated before he had intended to make it public.

The commentary follows the alphabetical arrangement, beginning with the first *Kasīdah* of the Tabriz edition, and ending with the poem beginning *احدیار سکرد ثانی*, ib. p. 205.

Or. 298.

Foll. 56; 6½ in. by 3; 14 lines, 1½ in long, written in small Nestalik, probably in the 16th century. [GEO. WM. HAMILTON]

دیوان عمادی

The *Divān* of 'Imādi.

Beg. *سبحان خالق که دیار است ار دو حرف*
اس هفت قمه را که نشی روز درکش

The best account of 'Imādi is to be found in the *Haft Iklim*, foll. 436—439, where he is called 'Imādi Shahriyāri, and placed among the natives of Rai, Shahriyār being the name of one of the richest Bulūks of that city. Some of the best authorities, we are told, identify him with 'Imādi Ghaznavi, while others hold that there are two distinct poets of that name. 'Aufi knows only one 'Imādi, whom he classes with the poets of

Ghaznīn, although the verses he quotes under his name are, in some good copies, ascribed to 'Imādi Shahriyāri. The original *Divān* of 'Imādi is lost; but about two thousand *Baits* have been preserved. Among the numerous pieces inserted in the *Haft Iklim*, several of which are found also in the present copy, are two in praise of Sultan Tughrul, the second of which contains, according to Ahmad Rāzi, an allusion to Kızıl Arslān. It was evidently written after Tughrul had thrown off the yoke of the Atābaks, as he did after the death of Jahān Pahlavān, A.H. 582; see the *Kāmil*, vol. ix. p. 437. The date assigned by Taki Kashi, *Oude Catalogue*, p. 16, to the death of 'Imādi, namely A.H. 573, is accordingly too early.

Other notices on 'Imādi will be found in the *Riyāz ush-Shu'arā*, fol. 294, the *Khulasat ul-Afkār*, fol. 173, and the *Ātashkadah*, p. 102. See also Sprenger, *Oude Catalogue*, p. 439. In the first of the above works the poet is called Hakīm 'Imādi Ghaznavi, and described as the panegyrist of 'Imād ud-Daulah Dailamī. It is added that he was also called Sultāni and Shahriyāri, and that he was, according to some authors, a son of Mukhtāri Ghaznavi (see p. 543 *a*),—a very doubtful statement, repeated in the *Ātashkadah*.

The present collection, which contains little more than 1100 *Baits*, consists principally of *Kasīdahs*, arranged without any apparent system, with some *Ghazals*, *Kit'āls* and *Rubā'is*. It affords no evidence of the poet's connexion with Ghaznīn, but much of his residence in Mazandarān and the adjoining countries. Two *Kasīdahs* are in praise of Sultan Tughrul, who was the nominal sovereign of Irak from A.H. 573 to 582, and an independent ruler from the latter date to his death in A.H. 590 (*Kāmil*, vol. xi. pp. 265, 347, vol. xii. p. 70). One is addressed to Jahān Pahlavān (the Atābak Muhammad B. Ilduguz), who reigned

A.II. 568—582 (ib. vol. xi. pp. 255, 582), and another to Tughān (*i. e.* Tughān Shāh B. Mu'ayyad, who ruled in Nishāpūr A.H. 568—581 or 582; see *Journal Asiatique*, 4^e Série, vol. vii p. 446).

But by far the greater number of the laudatory poems are in praise of a prince of Māzandarān called Saif ud-Dīn 'Imād ud-Daulah B. Farāmūrz, who appears to have been the poet's special patron, and from whose title he took, no doubt, his Takhalluṣ 'Imādi. He is thus designated, fol. 19 *a*

شاه فرامرز زاد دولت و دس را عباد
حسرو ماردردان سادہ نك احزرى

and fol. 19 *b*.

شاه سدق الدین عباد الدوله

In a Ruba'ī composed after his benefactor's death, fol. 54 *b*, the poet wonders at his beholding laid low in the dust him who had raised him from it:

اکنون که عباد دوله در خاک آسود
ار ددده من خاک شود چون آلود
در خاک نهاده چون توام ددند
آسرا که مرا حاک در داشنه بود

In a poem in praise of Farāmūrz, apparently the father of 'Imād ud-Daulah, the poet describes himself as a humble follower in the prince's army, fol. 10 *a*

سرماده داد دس فرامرز
در لشکر او کمیده مائیم

Of 'Imād ud-Daulah no record has been found. His father was perhaps the same Farāmūrz, who is mentioned by Zahir ud-Dīn, *Geschichte von Tabaristan*, p. 223, about A.H. 512, as the nephew of the reigning Ispahbad, 'Alī ud-Daulah 'Alī.

Another prince called 'Abd ur-Rahmān, described as a powerful sovereign in no less than three pieces, foll. 17, 36, 37, has not been identified.

The poet designates himself throughout by the Takhalluṣ of 'Imādi; but he refers in

two passages, foll. 30 *a*, 34 *b*, to the change of that surname to Sultāni, as consequent upon his entering the service of Sultan Tughrul.

The first page bears the stamps of Tiket Rāi, the Oude minister, and of the kings of Oude.

Add. 25,808.

Foll. 386; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 19 lines, 2 $\frac{3}{4}$ in. long; written in fair Nestalīk, with gold-ruled margins, apparently in the 16th century. [WM. CURETON.]

دیوان خاکنانی

The Divān of Khākāni.

Beg. دل من پر تعلیم است و من طعل ربان دانش

Afzal ud-Dīn B. 'Alī Najjār, or son of 'Alī the carpenter, a native of Shirvān, adopted in the first instance the poetical surname of Haka'iki, but received subsequently that of Khākāni from his master Abul-'Alā Ganjavī. His original name was, according to most biographers, Ibrāhīm. But he says himself, in the following verse, quoted in the *Haft Iklim*, fol. 529, that he had been called by his father Badil, or "Substitute," because he filled the vacant place of Sanā'ī, the great mystic:

دل من امدم اندر جهان سانی را
ار آن سب پدرم نام من بدیل نهاد

and he adds in another place, Add. 16,772, fol. 264, that one magician (Sanā'ī) had just been buried in Ghaznī when Shirvān gave birth to another (Khākāni).

چون نعرین ساحری شد رتر حاک
حاک شروان ساحری نو تر نژاد

Hence it may be inferred that he was born about A.H. 525 (see p. 549 *b*).

His life was principally spent at the court of two successive sovereigns of Shirvān, namely Khākān Kabir Minūchihr, from whose title the poet's surname is derived, and his son

Akhsatān (in our MSS. Akhtashān احتشانش),* who died after a long reign in, or shortly after, A.H. 584, the year in which Nizāmī dedicated to him his *Majnūn u Lailā*. (See also Khanykov, *Bulletin de la Classe Historique*, tome xiv. pp. 353—370). Most of Khākāni's laudatory poems are addressed to Akhsatān.

Hamd Ullah says in the *Guzidah* that Khākāni died in Tabriz A.H. 582, and that statement has been repeated by Daulatshāh, fol. 76, by Ahmad Rāzi, *Haft Iklim*, fol. 529, and in the *Atashkadah*, fol. 18. But there is in his *Divān* ample evidence that he lived on to a later period. He survived his patron Akhsatān (see Khanykov, l.c. p. 356); he composed several poems in praise of the Atābak Nusrat ud-Dīn Kizil Arslan, who reigned from A.H. 582 to 587, finally, as has been noticed by Khwānd Amir, *Ḥabīb us-Siyar*, vol. ii. Juz 4, p. 176, he addressed a *Kasidah* to Sultan Tukush Khwārazm Shāh after the taking of Isfahan, A.H. 590. The date assigned to his death in *Mir'at ul-Khayāl*, fol. 23, *Khulāsat ul-Afkār*, fol. 78, and *Natā'ij ul-Afkār* (in the margin of *Ḥabīb us-Siyar*, l.c.), viz. A.H. 595, is probably correct.

Other notices on Khākāni will be found in Jāmi's *Baharistān*, fol. 65, *Nafahāt ul-Uns*, p. 707, *Majālis ul-Mūmmīn*, fol. 534, *Mir'at ul-Khayāl*, fol. 23, and *Riyāz ush-Shu'arā*, fol. 153. See also Hammer, *Redekünste*, p. 125, Ouseley's *Notices*, p. 157, Sprenger, *Oude Catalogue*, p. 461, and Khanykov, *Mémoire sur Khacani*, *Journal Asiatique*, 6^e Série, vol. iv. p. 137, vol. v. p. 296, and *Mélanges Asiatiques*, vol. iii. p. 114.

The *Divān* is arranged according to subjects. The following are the principal divisions:—Poems on religious or moral topics. Laudatory poems addressed to princes, *vazīrs*, and men of rank, fol. 55 *b*. *Tarjī*-bands, fol. 182 *b*. *Marāsi*, or funeral

poems, fol. 204 *a*. Short pieces of ascetic character, epigrams, satires, etc., fol. 246.

Copies are described in the *Jahrbücher*, vol. lxvi, *Anzeigebblatt*, p. 26, the Vienna Catalogue, vol. i. p. 508, the St Petersburg Catalogue, p. 328, etc.

Add. 16,773.

Foll. 379, 9½ in. by 5¼; 19 lines, 2½ in long; written in neat Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 16th century. [WM YULE.]

The same *Divān*.

Add. 7726.

Foll. 310; 9¾ in. by 6, 15 lines, 1¾ in. long, with about 30 half-lines written round the margins in continuation of each page, in neat Nestalīk, with gold-ruled margins, apparently in the 16th century.

[Cl J. Rich.]

The same *Divān*.

Add. 7727.

Foll. 329, 10 in. by 5¾, 21 lines, 3¼ in. long; written in cursive Nestalīk, with gold-ruled margins, apparently in the 17th century.

[Cl J. Rich.]

The same *Divān*, slightly imperfect at the end.

Beg. *ناراشک می هرشب کبر دروست پهبانی*

The first *Kasidah* of this copy is the second of the preceding MSS.

Add. 25,809.

Foll. 402; 10 in. by 5¼; 19 lines, 3¼ in. long; written in cursive Nestalīk; apparently in the 17th century.

[WM. CURETON.]

The same *Divān*, slightly imperfect at the end, with many marginal notes, especially in the first half of the volume.

On the fly-leaf at the end, and in a later

* In Armenian, "Akhsartan." See Dorn, *Caspia*, p. 304.

hand, is written a ghazal popularly ascribed to Khākānī, beginning:

لله رحاسن ترا سرو روان کینستی

It has been printed at the end of Dr. Forbes' Persian Grammar

Add. 16,772.

Foll. 283; 12 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$, 25 lines, 3 $\frac{3}{4}$ in. long, written in Nestalīk, apparently in the 18th century. [WM. YULE.]

Another copy of the Divān of Khākānī, in which the Ḳaṣīdahs are alphabetically arranged.

دوشن صورت نرون کن در صف مردان در
دل طلب کردار ملک دل توان شد پادشا

Add. 25,018.

Foll. 358, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$; 14 lines, 2 $\frac{1}{2}$ in. long, with about 2 $\frac{1}{2}$ half-lines in the margins; written in neat Nestalīk, with 'Unvāns and gold-ruled margins, apparently in the 16th century.

کلیات خاقانی

The complete works of Khākānī, namely his Divān and the Tuhfat ul-'Irākain. The MS. is divided into the following sections, each of which has a separate 'Unvān. I. Ḳaṣīdahs in alphabetical order, with the exception of the first, which begins:

دل من پیر تعلیمست وم طفل زبان دانش

II. Mukatta'at in alphabetical order, fo'. 206 b

Beg. ناصفة الرحمن شائع حلقه
ای ابلک عدد رن عایا

III. Ghazals in alphabetical order, with some Ruba'is at the end, fol. 239 b.

Beg. حام می نا خط نعداد ده ای دار مرا

IV. Preface دساحه of the Tuhfat ul-'Irākain, fol. 296 b.

Beg. خبر ما اعتصم المر بحاله کلمه العجز لقصور باله

The preface concludes with a dedication to the Vazīr Jamāl ud-Dīn. This was the title of Muḥammad B. 'Alī ul-Ispahānī, who was at the head of the government of Maūsīl from A.H. 541 to 558, when he was deposed by the Atābak Kutb ud-Dīn Maudūd. See the Kāmil, vol. xi. pp. 74 and 202, and Ibn Khallikān's translation, vol. iii. p. 295.

V. Tuhfat ul-'Irākain, تحفة العراقی, fol. 299 b.

Beg. ما لیم نظر کارن عساک زس حقه سز ومهره حاک

The "Present to the two Iraks" is a Maṣnavi poem, in which the poet describes his journey from Shīrvān to Mecca and his return. Its precise date is not stated; but in his ode to Ispahan (Journal Asiatique, 6^e Série, vol. v. p. 329) Khākānī says that he was in Maūsīl, where he stayed some time on his return journey, in A.H. 551.

An abstract of the contents has been given by Khanykov, Journal Asiatique, 6^e Série, vol. iv pp. 173—179. See also the Jahrbücher, vol. 64, Anzeigeblatt, pp. 16—18, and the Vienna Catalogue, vol. i. p. 506. A selection from the Tuhfat ul-'Irākain has been printed in Lahore, 1867.

Add. 7728.

Foll. 124; 8 in. by 4 $\frac{1}{2}$; 13 lines, 2 $\frac{1}{2}$ in. long; written in small Nestalīk, with gold-ruled margins, apparently in the 16th century. [CL. J. RICH.]

The Tuhfat ul-'Irākain. See the preceding MS., art. v.

Add. 25,810.

Foll. 118; 10 in. by 6 $\frac{1}{2}$; 15 lines, 3 in. long; written in Nestalīk; dated Ḥaidarābād, Decan, Muḥarram, the 20th year of 'Ālamgir, A.H. 1088 (A.D. 1677). [WM. CURETON.]

The same work, with marginal annotations in the hand of the copyist.

Add. 23,553.

Foll. 103, 9½ in. by 5½, 17 lines, 2¼ in. long, in a page, written in Nestalik; dated Rājpur, district of Kālpi, Rājah, A.H. 1096 (A.D. 1685). [ROB. TAYLOR.]

The same work, with corrections, various readings, and glosses, in the same handwriting as the text.

Foll. 2—8 *a* contain extracts from Ḥafiz and other poets.

Add. 16,776.

Foll. 93; 7½ in. by 4; 17 lines, 2½ in. long; written in a cursive hand, apparently in the 17th century. [WM. YULE.]

The same poem, imperfect at the beginning and wanting a few lines at the end.

It begins with *ای عین حیات و عالم عس*
(Add. 25,810, fol. 6 *a*).

Add. 16,775.

Foll. 116; 7½ in. by 4½; 15 lines, 2½ in. long, written in Nestalik, apparently in the 17th century. [WM. YULE.]

The same poem, with the prose preface noticed p. 560 *a*.

This copy belonged to Muhammad Shāhid, son of Rahmat Khān Da'ūdzaī, whose seal and signature are found on the last page.

Add. 16,774.

Foll. 114; 7 in. by 4; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [WM. YULE.]

The same work, with marginal notes.

The prose preface, written by a later hand, occupies foll. 1 *b*—6 *b*.

Add. 25,811.

Foll. 235; 8½ in. by 5½; 17 lines, 3½ in.

VOL II.

long; written in cursive Nestalik; dated Shavval, A.H. 1080 (A.D. 1670).

[WM. CURETON.]

شرح دیوان خاقانی

A full commentary on forty-four Kasīdahs from the Divān of Khākānī.

Author: Muhammad B. Da'ūd B. Muhammad B. Maḥmūd Shādiyābādī, محمد بن داود

بن محمد بن محمود شادآبادی

Beg. جواهر زواهر سیاس نی مناس نثار

The author, who has been already mentioned, p. 556 *a*, says that he had acquired considerable skill in unfolding the abstruse meaning of ancient poets, and had been urged by some intimate friends to write the present commentary. The Kasīdahs selected for explanation do not follow the alphabetical order, nor the usual arrangement of other copies. The first three are those which begin as follows.

دل من پدر نعلم است و من طفل رانداش
شب روان ار صبح صادق کعبه جان دده اند
صبح حیران بسن صدر کعبه مهال آمده

See Add. 25,808, foll. 1, 21, 29.

Or. 363.

Foll. 357; 9½ in. by 4½; 19 lines, 2½ in. long; written in Nestalik, with gold-ruled margins, apparently in the 17th century.

[GEO. WM. HAMILTON.]

Another copy of the same commentary, including about twenty minor poems not found in the preceding.

On the first page are some seals of the reign of Shāhjahān, the earliest of which is dated A.H. 1045.

Add. 27,315.

Foll. 210; 8½ in. by 5, 19 lines, 3½ in.

s

long; written in cursive Nestalik; dated Zulkā'dah, A H. 1107 (A D. 1696)

[DUNCAN FORBES.]

A commentary on some Kaṣīdahs of Khākāni.

Author: 'Alavī Lāhijī, علوی لاهی.

Beg. حدی کہ نصابر مبدعان سراپردہ عیسی

The author, who calls himself in the preface an old servant of Jahāngir, says that at the time of the Emperor's accession he was staying in Mecca. After a long sojourn there he returned to India by way of Irak and Khorasan, and presented to His Majesty the above commentary, together with some Kaṣīdahs in his praise.

This preface is the only part of the work which is 'Alavī's original composition. For the commentary is simply transcribed, with some trifling alterations, and without any acknowledgment, from the preceding work. It contains, however, towards the end, some minor poems and a few verses from the Tuhfat ul 'Irākain, which are not to be found in Add. 25,811, and which differ from the additional pieces of Or. 363.

A Kaṣīdah in praise of Jahāngir, with which, according to the preface, the work was to conclude, is not found in the present copy.

Add. 8993.

Foll. 44; 6½ in. by 3½; 14 lines, 2 in. long, in a page; written in minute Nestalik, with gold-ruled margins; dated Sha'bān, A.H. 1016 (A.D. 1607).

دیوان مجیر الدین بیلکانی

The Divān of Mujir ud-Din Bailakāni.

Mujir ud-Din, born in Bailakān, a town of the province of Arrān, was a dependent of the Atābaks of Azarbāijān, namely İlduguz, and his son Kızıl Arslān, who is the principal object of his panegyrics. He left the latter,

however, according to the Haft İklim, fol. 543, to attach himself to Sultan Tughrul. In the latter part of his life he was employed in the revenue collection in Isfahan, where he made fierce enemies by his satires. He was finally assailed in a bath by an infuriated mob, and put to death. 'Aufi, quoted in Riyāz ush-Shu'arā, fol. 403, states that Kızıl Arslān, displeased by Mujir's remissness in his attendance, called two rival poets, Aşir Akhsikati and Jamāl ud-Din Ashhari, to his court, and bestowed his favour upon them.

Mujir's death is placed by Taki Kāshī, Oude Catalogue, p. 16, in A.H. 594, and by the author of the Riyāz, l. c., in A.H. 568. As his Divān contains, fol. 27, an elegy on the death of Kızıl Arslān, which took place A.H. 587, the latter date is evidently wrong.

Other notices on Mujir will be found in Daulatshah, fol. 99, Atashkadah, fol. 14, and Khulāsat ul-Afkār, fol. 267. See also Hammer, Redekunste, p. 123, and Sprenger, Oude Catalogue, p. 503. Amīr Khusrau, who mentions Mujir in the preface of his Ghurrat ul-Kamāl, places him above Khākāni, who is generally called his master.

The present copy, which is imperfect at the beginning, contains Kaṣīdahs, which are not in alphabetical order, with a few Kit'ahs and two Rubā'is at the end. The first complete Kaṣīdah, probably the second of the Divān, begins thus:

ساز حجره و حدب درن مص حراب
که روی صبح سلامت نهاد زبر دعاف

Copyist: محمد میرک مراهی

Add. 19,498.

Foll. 115; 7½ in. by 5; 14 lines, 3½ in. long; written in neat Nestalik, on gold-sprinkled paper, with gold-ruled margins, probably in the 16th century.

دیوان ظہیر فاریابی

The Divān of Zahir ud-Din Fāryābi.

Beg. ستاره سجدہ درک طالع منبر ترا
زمانہ دوسہ زند یادہ سرر ترا

Zahîr ud-Dîn Abul-Fazl Tâhîr B. Muham-mad, born at Fîryâb, in the province of Balkh, applied himself to the sciences, especially to astronomy, as well as to poetry. He composed in early life poems in praise of Tughân Shâh, who ruled in Nishâpûr from A.H. 569 to 581, and of Husâm ud-Daulah Ardashîr, who reigned in Mâzandarân from A.H. 567 to 602 (see Ibn Isfandi-yâr, Add. 7633, fol 69). From the latter country he proceeded to the court of the Atâbaks of Âzarbaijân, and lived in great honour under Muhammad B. Ilduguz (A.H. 568—582), and under his brother and successor, Kizil Arslân (A.H. 582—587), whom he left to attach himself to the former's son, Nuşrat ud-Dîn Abu Bakr. He ended his life in retirement, and died, according to the Guzîdah, fol. 241, in Tabriz, A.H. 598.

He is noticed in Jâmî's Bahârîstân, fol. 66, Daulatshâh, fol. 95, Ḥabîb us-Siyar, vol ii, Juz 4, p. 127, Haft Iklim, fol. 245, Riyâz ush-Shu'arâ, fol. 280, and Âtashkadâh, fol. 114. See also Hammer, Redekunst, p. 130, Ouseley's Notices, p. 151, and Sprenger, Oude Catalogue, pp. 16 and 579.

Contents. 1. Kasîdahs in alphabetical order, fol. 1 b. 2 Two Tarjîbands, fol. 86 b. 3. Ghazals, not alphabetically arranged, fol. 90 a. 4. Mukatta'at, fol. 93 b. 5. Rubâ'is, fol. 110 a.

Copies of the Divân are mentioned by Krafft, p. 62, in the Upsala Catalogue, p. 102, and in Bibliotheca Sprenger., No. 1523.

The first page bears the Persian seals of Mr. Henry Vansittart, and of Mr. Charles Boddam.

Add. 7733.

Foll. 140; 6½ in. by 3½, 14 lines, 2½ in. long; written in cursive Nestalîk, with gold-ruled margins; dated Shavvâl, A.H. 1035 (A.D. 1626) [Cl. J. Ricci.]

The same Divân, differently arranged.

Beg. سجدہ دم کہ شدم محرم سرای سرور
شددم آنت توپوا الی الله ار لب حور

This copy comprises the following classes in which the alphabetical order is not observed—1. Kasîdahs, fol. 1 b. 2. Mukatta'at, fol. 90 b. 3. Ghazals, fol. 127 b. 4. Rubâ'is, fol. 131 a.

Or. 268.

Foll. 188; 10½ in. by 6, 12 lines, 3 in. long, written in fine Nestalîk, with 'Unvân and gold-ruled margins, apparently in the 15th century. [Geo Wm. Hamilton.]

دیوان اثیر احسیکتی

The Divân of Asîr Akhsîkatî

Beg. حرا ترا هم جهان نداشت ندان سن بهان دان
که زبر کند بلی ددد آورد حار ارکان

Asîr ud-Dîn, a native of Akhsîkat, a town of Farghânah, is placed by most Persian critics in the same rank of excellence as his great contemporaries, Anvari and Khâkânî. The fame of the latter attracted him to Irak, and he soon became a favourite court-poet of Sultan Arslân B. Tughrul, who reigned from A.H. 555 to 571. After a time he retired to Khalkhâl, a mountainous canton of Âzarbaijân, whither he had been called by the local ruler, and where he spent the remainder of his life in seclusion. See Daulatshâh, fol. 101, and Haft Iklim, fol. 602. Takî Kâshî places his death in A.H. 608. He is noticed in the Guzîdah, fol. 239, the Riyâz ush-Shu'arâ, fol. 8, and the Âtashkadâh, fol. 117. See also Hammer, Redekunst, and Sprenger, Oude Catalogue, pp. 16 and 345.

The Divân contains Kasîdahs, arranged according to the persons to whom they are addressed, Ghazals, fol. 84 a, Mukatta'at, and some additional Kasîdahs, fol. 140 b. In the

first class are found poems in praise of Arslān B. Tughrul, (see foll. 9 a, 11 a, 11 b, 71 b, 73 a, etc.), of Kizil Arslān, son of Atābak İlduguz (see fol. 63 a), and of 'Alā ud-Daulah Fakhr ud-Dīn Shāh, who is styled king of Kuhistān, and appears to have been the poet's special patron (see foll. 16 b, 18 a, 19 b, 22 a, etc.) The last is probably the ruler of Khalkhāl mentioned in the above notices.

Add. 7729.

Foll. 316, 7½ in by 5; 22 lines, 3½ in. long, written in small Persian Naskhī, in four columns, with six 'Unvāns; dated Shavvāl, A.H. 802 (A.D. 1400). [Cl. J. Ricu.]

خمسة نظامی

The five poems of Nizāmī.

Nizāmī (Nizām ud-Dīn Abū Muhammad Ilyās* B Yūsuf) is universally acknowledged as the greatest of Maṣnavi-writers, and his poems have remained to the present day the classical standards of that kind of composition. He is mentioned in the Haft Iklim, fol. 398, among the poets of Kum; and the Atashkadah, fol. 102, names Tafrish, in the province of Ḳum, as the birth-place of the poet, or of his father. Nizāmī himself refers, in the Iskandar Nāmāh, to the hilly district of Kum as his place of origin, ولی ارکبدان شهر موم. But he spent nearly the whole of his life in Ganjāh, a town of Arrān, the modern Elisabetpol, where he died in great renown for sanctity. It is said of him that he never courted the favour of kings, but that kings vied with each other for the honour of being named in his poems. His writings show, however, that, although he shunned the courts, he lavished praises with no sparing hand on those princes from whom he expected some return.

Most conflicting statements have been made regarding the date of Nizāmī's death. Daulatshāh, fol. 104, gives A.H. 576, the Atashkadah, A.H. 586, the Jabānārā, fol. 111, A.H. 597, Haj. Khal., vol. iii. p. 176, A.H. 596, the Ṣubḥ i Ṣādiḳ (marginal note to Habīb us-Siyar, vol. ii., Juz 4, p. 112), A.H. 602, and Taḳī Kāshī, Oude Catalogue, p. 17, A.H. 606.

An ingenious attempt to reconstruct Nizāmī's life from his own writings has been made by Dr. Wilhelm Bacher, in his Memoir on the poet, published in German, Leipzig, 1871, and in an English translation, London, 1873. Although his results, owing to the insufficiency of his materials, are not free from errors of detail, it cannot be denied that he has succeeded in establishing the chronology of the poet's life and writings on a safe basis.

Of several references made by Nizāmī in various passages to his age the most precise is found in the prologue of Majnūn u Lailā, fol. 90 a, where he says that he counted then seven times seven years.

زان سحر سحر که زان
مجموعه هفت سبع حوام

As the whole poem was written in the course of A.H. 584, it follows that the poet was born in A.H. 535.

We have, on the other hand, a contemporary record of Nizāmī's death in a short rhymed epilogue added to the second part of the Iskandar Nāmāh by an unknown person, who evidently stood in a close relation to the poet, and witnessed his last moments. It is there stated that he did not long survive the completion of that poem, and that, at the time of his death, he had reached the age of sixty-three years and six months. See fol. 313 b, Add. 25,900, fol. 317 b, and Sprenger's edition, p. 182:

نظامی جوان داستان شد نمام
بمعزم شدن نیز بر داشت کام

* Nizāmī gives his proper name Ilyās in the prologue of Lailā u Majnūn, fol. 90 b.

نه دس روزگاری بران سر گذشت
که دایره عمرش ورق در نوشت
فزون بود شش مه زشست و سه سال
که در عزم ره بر دهل زد دوال

If Nizāmi was born A.H. 535, and lived 63½ years, he must have died A.H. 598 or 599.

Besides the works above referred to Nizāmi is noticed in the *Guzidah*, fol. 243, *Bahārīstān*, fol. 66, *Nafahāt ul-Uns*, p. 708, *Ḥabīb us-Siyar*, vol. ii, Juz 4, p. 112, the *Riyāz ush-Shu'ara*, fol. 449, and *Haft Asman*, pp. 25—44. See also Hammer, *Redekünste*, p. 105, *Onseley's Notices*, p. 43, and *Sprenger, Oude Catalogue*, p. 519.

The *Khamsah* of Nizāmi, which is often called *Panj Ganj*, "The Five Treasures," has been lithographed in Bombay, 1834 and 1838, and in Teheran, A.H. 1261. Copies are described in *Fleischer's Dresden Catalogue*, p. 1, the *Vienna Catalogue*, vol. 1, p. 503, the *St Petersburg Catalogue*, p. 32, the *Copenhagen Catalogue*, p. 34, and the *Munich Catalogue*, p. 10.

It contains the following poems —

I Fol. 1 b.

معزن الاسرار

"The Storehouse of Mysteries," a Sufi poem, in which moral and religious maxims are illustrated by anecdotes.

Beg. بسم الله الرحمن الرحيم
هسب کلد در کعبه کرم

The poem is divided into twenty sections (*Makālat*), the subjects of which have been stated by Hammer, l. c., p. 106. It was, as stated by Nizāmi in the *Iskandar Nāmāh*, the author's first composition. The prologue contains, fol. 5, a dedication to Fakhr ud-Din Bahrām Shāh, son of Dā'ūd, who is described as king of Armenia and Rūm.

This Bahrām Shāh, a grandson of a Saljūki

Amir, Mangūchak Ghāzi, was the hereditary ruler of the principality of Arzanjān, and a vassal of Kiliġ Arslan (A.H. 558—578), who had given him a daughter in marriage. He died after a long reign A.H. 622. See the *Kāmil*, vol. xii. pp. 279, 312, *Jahānārā*, fol. 111, and *Haft Iklim*, fol. 399.

The poet refers in the same passage, fol. 6 b, to two books bearing the name of Bahrām Shāh,

داده دو امد زدو ناموس گاه
هر دو مسجل بدو بهرام شاه

namely, his own, and another (the *Hadikah* of Sanā'i; see p. 549 *a*), dedicated to a sovereign of the same name, who reigned in Ghaznin. The allusion has not been understood by Dr. Bacher, who translates, l. c., p. 20. "Two letters came to me from two renowned places," etc.

One of the following copies, Or 1216, fol. 31, contains in the conclusion two couplets stating that the poem was completed on the 24th of Rabi' I., A.H. 559.

بود حقیقت بشمار درست
دست و چهارم ز ربع نخست
ار که هجرت شده دامن زمان
پانصد و پنجاه و نه امرون دران

The same lines are given in a full notice on the *Makhzan ul-Asrār* by Aghā Aḥmad 'Alī, in the *Haft Asmān*, pp. 53—63, and the date has been also recorded by Hajj Khal., vol. v. p. 365. Another copy, Add 19,500, has in the last line A.H. 582: پانصد و هشتاد و دو امرون اران. The correct reading is probably دو هشتاد و سه, for the poem is undoubtedly anterior to the *Khusrau Shirin*, dated A.H. 576. It must be noticed, however, that these verses, which are wanting in the best copies, are of very doubtful authenticity. The earlier date is, besides, highly improbable; for it can hardly be supposed that Bahrām Shāh, who died A.H. 622, had begun to reign sixty-three years before.

A safer indication of the time of composition is to be found in Nizāmī's allusion to his age in the prologue, fol. 8 *a* : درسی چهل سالگی اکسوز : جوان. If the poet was then about forty years old, the poem cannot have been written much before A.H. 575.

The *Makhzan ul-Asrār* has been edited by Nathaniel Bland, London, 1844, and lithographed in Cawnpore, 1869. An English translation by J. Haddon Hindley is preserved in manuscript, Add. 6961.

II Fol 29 *b*.

حسرو و شیرین

Khusrau and Shirin.

Beg. دادندا در دویمن نکشای
طامسی را ز محقق ندمای

In the present copy the prologue occupies only three pages, and has no dedication. But in Add 25,900, 16,780, in the Teheran edition, and other copies, it contains extensive eulogies on the reigning Sultan Tughrul, Add 25,900, fol 33 *b*, on Shams ud-Din Abu Ja'far Muhammad, in whom, the poet says, fol. 34 *b*, the departed soul of his mighty father, Atābak Ildugiz, الدكر, had come to life again, and thirdly, fol 35 *a*, on Kizil Shah, *دل شه*, and thirdly, fol 35 *a*, on Kizil Shah, *دل شه*, evidently meant for Kizil Arslān, the brother, and afterwards successor, of Atābak Muhammad, whose full name could not be made to fit into the metre. The work is dedicated to the second of the above-mentioned personages, to whom the poet offers apologies for not attending his court in person.

The poem must, therefore, have been written between the accession of Sultan Tughrul B. Arslān, in A.H. 573, and the death of the Atābak Muhammad, surnamed *Jahān Pahlavān*, who ruled in the Sultan's name, and died A.H. 582. The following lines in the conclusion of the poem, fol. 51 *a*, contain its precise date, A.H. 576:

کدشده نازند و هفتاد و شش سال
درد بر خط حوران کس چنین حال

The same reading is found in Add. 25,900, fol. 97 *b*, Add. 27,260, fol. 109 *b*, and other old copies, as well as in the Teheran edition.

In an epilogue, which must have been subsequently added, foll. 81—83, Nizāmī, after referring to the death of Atābak Muḥammad, relates how he was summoned to the presence of his successor, Kizil Arslān (A.H. 582—587), and describes the gracious reception he met there, and the favours conferred upon him by the new sovereign. He concludes with a eulogy on the heir-apparent, Nuṣrat ud-Din Abu Bakr B. Muhammad.

The *Khusrau u Shirin* has been lithographed in Lahore, A.H. 1288. See for the contents Hammer's "Schirin, ein persisches romantisches Gedicht nach morgenländischen Quellen," Leipzig, 1809.

III. Fol 83 *b*.

لیلې و مجنون

Lailā and Majnūn.

Beg. ای دلم دو بهرین سراعار
بی نام نوامه کی کم دار

The author had received, as he states in the prologue, a letter from the Shrivānshāh, requesting him to take for his next theme, after the completion of his *Khusrau and Shirin*, the loves of Lailā and Majnūn. He hastened to comply with the king's desire, and wrote, as he states in the introduction, fol 88 *a*, the present poem, consisting of upwards of four thousand couplets, in the space of four months. He adds that it was completed at the end of Rajab, A.H. 584:

کاراسنده شد ده بهترین حال
در سلم رحب نشی و فا دال
نارنج عیان که داشت ناحود
هشتاد و چهار بعد داصدد

Further on is found a panegyric on the above king and his presumptive heir Minūchūr.

The king's name is given in full as follows: Jalāl i Daulat u Din Abul-Muzaffar Akhtashān احشاش (in Add. 16,780, fol. 109, احتشان), son of Minūchīhr. This king of Shirvān, whose real name appears to have been Akhtasātān, has been already mentioned, p. 559 *a*, as the special patron of Khākāni.

'The Lailā u Majnūn has been lithographed in Lucknow, A.H. 1286, and an English translation has been published by James Atkinson under the title "Laili and Majnun, a poem from the original of Nazami," London, 1836

IV. Fol. 136 *b*.

هفت پیکر

"The seven images," a poem comprising seven tales told by the seven favourites of the king Bahrām Gūr.

Beg. ای جهان ددۀ بود حوش از نو
هچ بودی بسود نیش از نو

It is stated in the concluding lines, fol. 192 *b*, Add. 16,780, fol. 211 *a*, Add. 25,900, fol. 205 *a*, Or. 1363, fol. 221 *a*, that the poem was completed on the 14th of Ramaẓān, A.H. 593.

ار دس ناصد و نود سه فران
کفتم اسن نامرا حو ناموران
روز نر حارده رمه صیام
حارساعت زروز رفته بهام

It was composed, as stated in the prologue, fol. 139 *a*, at the desire of a sovereign called 'Alā ud-Din Karb [?] Arslān, the pride of the lineage of Aḡsunḡur:

همده الهلکت علام الدن
حافظ و ناصر زمان ورمین
شاه کرب ارسلان کشورکر
نه رال ارسلان ناج و سرر
نسل انسنقری موند ازو
جد و ابا کمال امجد ارو

The name is written as above in some of the earliest copies, as Add. 25,900, fol. 151 *a*, and Add. 27,260, fol. 171 *b*, کرنه ارسلان, in Add. 23,517, fol. 163 *b*, and نه ارسلان in Or. 1363, fol. 165 *b*. In other copies the more familiar names الب ارسلان (as in the present MS.), and دول ارسلان, have been substituted for it. Towards the end of the chapter devoted to his praise his two sons are also mentioned. The first is called Nusrat ud-Din Muḥammad, the second Ahmad.

No record has been found of that king, who is described by Nizāmī as giving prosperity to the fifth climate نو آبادان, levying tribute on Greeks and Russians, جزیش داده روم و روس حراج, and having the Shah of Dailām for one of his servants, شاه دلم که چاکر نست. His successful encounters with the Georgians are alluded to in the following verse, Or. 1363, fol. 166 *b*, and Or. 1578, fol. 6 *a*

کرکیان را سطاع مرغ
هفت حوان درد نا دوانده رح

The main branch of the line of Aksunkur, to which he belonged, was represented at that period by the Atābak of Mausil, Nūr ud-Din Arslān, who succeeded to his father, 'Izz ud-Din Mas'ūd, A.H. 589, and died A.H. 607. See the Kāmil, vol. xii. p. 191, and Ibn Khallikān's translation, vol. 1. p. 174.

It has been stated by Sir G. Ouseley, Fluegel, and others, that the Haft Paikar was dedicated to Kizil Arslān. But a comparison of dates suffices to disprove it; for the poem was written A.H. 593, while the Atābak died A.H. 587. Dr. Bacher's assertion that it was written for the Atābak Nusrat ud-Din is not confirmed by any of our copies.

The Haft Paikar has been lithographed in Bombay, 1849, and in Lucknow, A.H. 1290. One of the seven tales has been published

with a German translation by F. von Erdmann, "Behrangur und die Russische Feuerstentochter," Kasan, 1844.

V Fol 193 b.

اسکندر نامه

The Book of Alexander.

Beg. حدادا جهان داد شاهی دراست
زما خدمت ابد حدادی دراست

The poem consists of two distinct parts. The first treats of the career of Alexander as a conqueror. The second describes him in the character of sage and prophet; it relates also his journeys to the end of the world and his adventures at sea. That those two parts form only one and the same poem is shown by a line at the end of the first, in which Nizāmī says that he has now completed the half of the book, *جو از نیمه نامه بردا حتم*.

The Iskandar Nāmāh is frequently designated by the titles of Sharaf Nāmāh and Ikbal Nāmāh i Iskandari. The first is taken from *شرف نامه خسروان*, a name applied by Nizāmī in the prologue to a poem which he once contemplated writing as a complement to the Shāhnāmāh, and from another passage in the beginning of the second part (fol. 275 a, Sprenger's edition, p. 8) *شرنامه را* (fol. 275 a, Sprenger's edition, p. 8) *شرفنامه را*, in which Sharaf Nāmāh designates the Iskandar Nāmāh itself. The second is borrowed from this verse of the same prologue, fol. 203 a, in which the poet refers to the present work under the title of Ikbal i Iskandari,

کنون تر بساط سخن گستری
رزم کوس انبیا اسکندری

and from another passage in the epilogue of the second part, fol. 314 b, in which he designates it by the name of Ikbal.

Much confusion has been created by the arbitrary application of those titles by transcribers to one or the other of the two parts

of the poem. The second part has also been called Khurad Nāmāh, from the word *خرد* with which it begins.

The prologue of the first part contains a glowing eulogy on a king designated by his title, Nusrat ud-Din,

جهان بپلوان نصرب الدین که هست
براعدا ۛ خرد چون ملک حیره دست

who had desired the poem to be dedicated to him:

جو فرمان حسی امد ارشردار
که درام ما نقش بد این نگار

The prince's proper name (ابو نکر) is only alluded to as one consisting of six letters:

کراه سخن نام شش حرف تست

Nusrat ud-Din Abu Bakr, son of Jahān Pahlavān Muhammad, succeeded to his uncle the Atābak Kizil Arslān, in Tabriz, A.H. 587, and died A.H. 607.

The date of composition, A.H. 597, is stated in the following verses quoted in the Haft Āsmān, p. 29, but which the author thinks to be of doubtful authenticity:

نکتم من این نامه را در جهان
که با دور احمر بود در جهان
سایم پانصد بود هفت سال
چهارم محرم بودت روال

The same date is found in some late copies, as Add. 26,147, fol. 226, Add. 26,146, fol. 143, and Add. 23,799, fol. 176.

There can be no doubt, however, that the Iskandar Nāmāh, or at all events the present recension, was written subsequently to the Haft Paikar, viz. after A.H. 593; for that poem is mentioned in the prologue, fol. 203 a, as the last of the previous compositions of Nizāmī:

جو از عشق مجنون بردا حتم
سوی هفت بیکر مسک داد حتم

There are, however, some copies, as for instance Add. 26,144, fol. 169 b, in which

the enumeration of the former poems concludes with *Lailā u Majnūn*.

The second part of the *Iskandar Nāmāh* begins on fol. 273 *b*, as follows :

خرد هر کجا کنی ارد ددد
ز نام خدا سار ادا کلد

It is called in the heading *شرف نامه*. The prologue contains in the present copy, fol. 276 *b*, a panegyric addressed to the ruler of Mausil, Malik Kāhūr 'Izz ud-Din Abul-Fath Mas'ūd B. Nūr ud-Din (Arslan).

طرفدار موصول نبردانی
قدر حواس شاهان نبردانی
سر سربازان و کردندگان
ملک عبدالدین قاهره نشان
نظرای دولت حو طغرل بکن
ابوالفتح مسعود بن نور الدین

The same verses are found in Add. 16,780, fol. 214 *b*, and in Add. 6613, fol. 267 *b*.

Nūr ud-Din Arslān Shāh died on the 28th of Rajab, A H. 607. His son al-Malik al-Kāhūr 'Izz ud-Din Mas'ūd, who was then seventeen years of age, was immediately seated on the throne. He died A H. 615. See Ibn Khallikān's translation, vol. i. p. 174, vol. iii. p. 361, and the *Kāmil*, vol. xii. pp. 191, 217.

If the above lines were really written by Nizāmī, it follows that he was still alive at the close of A.H. 607. The death of his former patron, the Atābak Naṣr ud-Din Abu Bakr, which took place in that very year (Ḥabīb us-Siyar, vol. ii., Juz. 4, p. 127), would naturally account for his dedicating the poem to the youthful sovereign who had just been seated on the throne of Mausil; and the recurrence of the same name, 'Izz ud-Din Mas'ūd, in the epilogue which will be presently mentioned, would not require any other explanation.

On the other hand, the great weight of evidence in favour of an earlier date for Nizāmī's death must throw some doubt on the authenticity of that dedication. It is

wanting in most of the early copies, as well as in the printed texts, and a suspicious circumstance is that it is found on examination to be almost entirely transcribed, with the exception of the proper names, from the eulogy on Nusrat ud-Din prefixed to the first part of the *Iskandar Nāmāh*.

In other copies the second part is dedicated, like the first, to Nuṣrat ud-Din. The prologue contains also, fol. 273 *b*, a mournful reference to the death of Shāh Arslān, *i.e.* Kizil Arslān, the uncle and predecessor of Nuṣrat ud-Din, who died A H. 587,

حو شاه ارسلان رفت و در حال حقت
فصلی حو توان در حدس حال کفت

and the description of a recent earthquake (Sprenger's edition, p. 16). We learn from the *Kāmil*, vol. xii. p. 72, that a destructive earthquake took place in Irac and the neighbouring countries in the month of Rabi I, A H. 590.

At the end of the second part, fol. 314 *a*, is found an epilogue addressed to a king called 'Izz ud-Din,

ملک عزالدین انکه حریخ بلند
او داد اوربنت خود را کمند

whose proper name Mas'ūd is given further on, fol. 315 *a*, *حو نام شهش مال مسعود داد*. After describing the splendours of 'Izz ud-Din's court, the poet says that he sends to the king "two pearls brought up from his ocean," namely his son and his poem, here designated by the names of Mukbil and Ikbal, and claims for both a favourable reception.

'Izz ud-Din Mas'ūd, son of Kutb ud-Din Maudūd, succeeded to his brother Saif ud-Din Ghāzi on the throne of Mausil A H. 576, and died in Sha'bān, A.H. 589. See Ibn Khallikān's translation, vol. iii. p. 356, and *Kāmil*, vol. xii. p. 66.

Dr. Bacher looks on the above epilogue as a fragment of an earlier recension of the *Iskandar Nāmāh*, and finds its date in an incidental reference to the age of Nizāmī's

son, who was then seventeen years old شده همد ساله ددنی سان که هست As the same son is described in *Lailā u Majnūn*, A.II. 584, as a youth of fourteen, fol. 90 *b*, همد ساله ای حارده, *فرز العن*, the present epilogue must have been written three years later, viz., in A II 587, the very year in which Kızıl Arslan was found murdered in his bed. It was apparently the unsettled state of Āzarbāijān after the Atābak's death which induced Nizāmi to look for a new patron in the neighbouring state of Mausil.

Passages of later dates, however, have been mixed up with that earlier epilogue. Thus in the following verse, fol. 315 *a*, and Add. 25,900, fol. 319 *a*, Nizāmi says that he had reached the age of sixty years. نشست آمد اندازد سال من

In other copies, as Add. 26,114, fol. 280 *a*, Add. 17,329, fol. 367 *b*, and in the Calcutta edition, p. 182, the epilogue is addressed, as well as the prologue, to Nusrat ud-Din. In the Calcutta edition, it is stated in one of the last lines, p. 190, that the poem had been completed on the tenth day of Ayār, A II 599. The same date is found in Add. 16,782, fol. 117: بود نه گذشده رانصد شمار.

The first part of the *Iskandar Nāmah* has been edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text alone has been printed in Calcutta, A II. 1269, and lithographed editions with marginal notes have been published in Lucknow, A.II 1282, and in Bombay, A.II. 1277 and 1292. Extracts will be found in Franz von Erdmann's work, "*De Expeditione Russorum Berdaam versus*," Casan, 1826, and in Char-moy's "*Expédition d'Alexandre contre les Russes*," St. Petersburg, 1829. See also Spiegel, "*die Alexandersage bei den Orientalen*," Leipzig, 1851, pp. 33—50.

The second part has been edited under the title of *Sikandarnāmah i Bahri*, by Dr. Sprenger, Calcutta, 1852, and 1869. A short

statement of the contents will be found in Erdmann's work, vol. i. p. 24, and a fuller abstract in Bacher's *Memoir*, pp. 101—171. See also Dr. Ethé, Alexander's *Zug zum Lebensquell*, *Sitzungsberichte der Bayerischen Akademie*, 1871, pp. 343—405.

Add. 25,900.

Foll. 316; 7½ in. by 4½; 25 lines, 2½ in. long; written in a minute and elegant Nestalik, in four gold-ruled columns, with illuminated borders and headings, dated A II. 846 (A.D. 1442); bound in painted covers.

The five poems of Nizāmi, viz. *Makhzan ul-Asrār*, fol. 5 *b*. *Khusrau u Shirin*, fol. 31 *b*. *Lailā u Majnūn*, fol. 101 *b*. *Haft Paikar*, fol. 151 *b*. *Iskandar Nāmah*, Part 1, called *Sharaf-Nāmah i Iskandari*, fol. 206 *b*; Part 2, fol. 279 *b*.

The MS. contains twenty whole-page miniatures in Persian style, of the highest degree of finish, on foll. 1, 2, 16, 39, 42, 68, 75, 118, 112, 119, 138, 159, 171, 187, 230, 233, 244, 249, 268, 279. Four pages at the beginning are covered with rich ornamentation.

On the fly-leaf is found the last owner's name, "James R. Ballantyne, Nov. 1837."

Add. 16,780.

Foll. 326; 10¼ in. by 7, 23 lines, 4 in. long; written in neat Nestalik, in four gold-ruled columns, with a rich border enclosing the first two pages, five smaller 'Unvāns and ornamental headings; dated Muharram, A.II. 936 (A.D. 1529). [WM. YULE.]

The same poems, viz. *Makhzan ul-Asrār*, fol. 1 *b*. *Khusrau u Shirin*, fol. 27 *b*. *Lailā u Majnūn*, fol. 104 *b*. *Haft Paikar*, fol. 155 *b*. *Iskandar Nāmah*, Part 1, fol. 211 *b*; Part 2, fol. 254 *b*.

The second part of the *Iskandar Nāmah*

contains, fol. 214 *b*, the dedication to Malik Kāhīr 'Izz ud-Dīn Mas'ūd, which has been noticed p. 569 *a*.

Copyist : ابو طاهر الکاتب

Sixteen miniatures in Persian style occupy about half a page each.

It appears from a Persian note, dated A.H. 1183, that this MS. came from a library in Kashmir, and was given to the writer in Delhi. It bears the seal of the Oude minister, Mahārājah Tikēt Rai.

Or. 1216.

Foll. 391; 9 in. by 5½; 18 lines, 3¼ in long; written in four gold-ruled columns, in small Nestalīk, with five 'Unvāns and ornamental headings; dated Ramazān, A.H. 961 (A.D. 1554) [ALEX. JABA]

The same poems, viz. Makhzan ul-Asrār (wanting the first three pages), fol. 1 *a* Khusrau u Shirin, fol. 32 *b* Lailā u Majnūn, fol. 122 *b*. Haft Paikar, fol. 186 *b*. Iskandar Nāmah, Part 1, headed شرف نامه, fol. 245 *b*, Part 2, entitled اقبال نامه اسکندری, fol. 339 *b*.

The last lines of the Makhzan, fol. 31 *a*, written in a different handwriting, apparently in the 15th century, include the date of composition, A.H. 559, mentioned p. 565 *b*. The Haft Paikar is dated A.H. 598 in the following lines, fol. 245 *a*:

ا رس نا [5] وصاد وحا هجرت
کشفتم این نامه را جو العبر

The volume contains fifteen miniatures in Persian style, occupying about two-thirds of a page, on foll. 11, 17, 19, 57, 80, 135, 149, 160, 201, 220, 231, 279, 301, 323, and 354.

Copyist : فای الکاتب

Add 26,144.

Foll 282; 9½ in. by 7, 21 lines, 4½ in. long; written in small Nestalīk, in four gold-

ruled columns, with five 'Unvāns, dated Jumāda II, A.H. 968 (A.D. 1561)

[WM. ERSKINE]

The four following poems of Nizāmī. Makhzan ul-Asrār, fol. 4 *b* Khusrau u Shirin, fol. 32 *b* Lailā u Majnūn, fol. 104 *b* Iskandar Nāmah, Part 1, endorsed Sharaf-Nāmah, fol. 160 *b*; Part 2, endorsed Khirad Nāmah, fol. 238 *a*.

In the record of the author's death, fol. 280 *a*, his age is stated to have been sixty-two years and six months,

فرون بود شش هفت و شست و دو سال

Copyist : منصور کاتب

Add. 17,329.

Foll. 369; 9½ in. by 7, 19 lines, 4½ in long; written in small Nestalīk, with six 'Unvāns, and gold-ruled margins; dated Muharram, A.H. 994 (A.D. 1585)

The five poems of Nizāmī, viz. Makhzan ul-Asrār, fol. 1 *b* Khusrau u Shirin, fol. 32 *b* Lailā u Majnūn, fol. 107 *b*. Haft Paikar, fol. 169 *b*. Iskandar Nāmah, Part 1, fol. 234 *b*, Part 2, entitled Khirad Nāmah, fol. 324 *b*.

The Iskandar Nāmah is dated at the end, fol. 369 *a*, A.H. 590

چهار بردهم روز بود ارباب
بود در گذشته روز نصد شمار

Copyist : رمضان بن سلطان محمد مروی

Add. 27,260.

Foll. 362; 12 in. by 7, 21 lines, 4 in. long, in a page; written in a small and neat Nestalīk, in four gold-ruled columns, with six rich 'Unvāns, and ornamental headings, apparently in the 16th century. Bound in gilt and stamped leather

[SIR JOHN MALCOLM.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shirin, fol. 32 *b*. Lailā

u Majnūn, fol. 113 *b*. Haft Paikar, fol. 171 *b*. Iskandar Nāmāh, Part 1, with the heading Sharaf-Nāmāh i Iskandari, fol. 235 *b*; Part 2, fol. 292 *b*. Owing apparently to a transposition in the MS from which this copy was taken, the latter half of the first part of Iskandar Nāmāh is followed, without any break, by the latter half of Part 2, foll. 270 *b*—292 *a*, and, *vice versa*, the former half of Part 2 by the latter half of Part 1, foll. 315—362.

There are eighteen miniatures, in good Persian style, occupying about two-thirds of a page each.

Or. 1363.

Foll. 347; 11½ in. by 6½; 22 lines, 4 in. long, written in fair Nestāhik, in four gold-ruled columns, with six 'Unvāns and gold-headings, apparently in the 16th century.

[SIR CHARLES ALEX. MURRAY.]

The same poems, as follows: Makhzan ul-Asrār, fol. 3 *b*. Khusrāu u Shirin, fol. 30 *b*. Lailā u Majnūn, fol. 106 *b*. Haft Paikar, fol. 162 *b*. Iskandar Nāmāh, Part 1, fol. 224 *b*, Part 2, fol. 310 *b*.

The volume contains twenty-nine whole-page miniatures in Persian style.

Add. 23,547.

Foll. 307; 10½ in. by 6½; 21 lines, 4½ in. long; written in small Nestāhik, with five Unvāns and gold-ruled margins, probably in the 17th century.

[ROBERT TAYLOR.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrāu u Shirin, fol. 31 *b*. Lailā u Majnūn, fol. 107 *b*. Haft Paikar, fol. 160 *b*. Iskandar Nāmāh, Part 1 only, fol. 224 *b*.

Add. 26,145.

Foll. 375; 9½ in. by 6½; 21 lines, 4 in. long, in a page; written in cursive Nestāhik,

in three columns; dated Rabi' II., A.H. 1042 (A.D. 1632).

[WM. ERSKINE.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrāu u Shirin, fol. 39 *b*. Lailā u Majnūn, fol. 121 *b*. Haft Paikar, fol. 194 *b*. Iskandar Nāmāh, Part 1, slightly imperfect at the end, fol. 273 *b*.

Add. 6613.

Foll. 300; 10½ in. by 6; 25 lines, 3½ in. long; written in fine Nestāhik, with five double-page 'Unvāns, gold ruled margins, and gold-headings; dated Rabi' II., A.H. 1076 (A.D. 1665).

[J. F. HULL.]

The same poems: Makhzan ul-Asrār, fol. 1 *b*. Khusrāu u Shirin, fol. 28 *b*. Lailā u Majnūn, fol. 90 *b*. Haft Paikar, fol. 138 *b*. Iskandar Nāmāh, Part 1, fol. 196 *b*; Part 2, fol. 264 *b*.

The MS. contains forty-one miniatures, in fair Persian style, each of which occupies about two-thirds of a page.

It was written for Tajā Mirzā Abul-Ḥasanā ابن ابراهيم محمد موحر المعلم الكاتب الشيرازي ناخا ميرزا ابو الحسن.

Add. 25,800.

Foll. 112; 9½ in. by 6½; 21 lines, 4½ in. long; written in fair Nestāhik, with two 'Unvāns and gold-ruled margins, probably in the 15th century.

[WM. CURETON.]

This volume, which is endorsed *حسبه شيع* *بطامي*, contains only the first two poems of the Khamsah, viz. Makhzan ul-Asrār, fol. 2 *b*, and Khusrāu u Shirin, fol. 31 *b*.

At the end is impressed the seal of a court librarian, *بندۀ درگاه زبوم کنادار*, with the date A.H. 934. The first page is covered with 'Arz-Didāhs of the time of Aurangzib.

Add. 25,801.

Foll. 36; 12½ in. by 8; 18 lines, 4½ in. long; written in four columns, in fine Nes-

talik, with 'Unvān, gilt headings, and gold-ruled margins; dated Jumāda II, A.H. 865 (A.D. 1461). The broad margins are covered with designs of flowers and animals in gold and colours. [WM. CURETON.]

The Makhzan ul-Asrār by Nizāmī (see p. 565 a).

Copyist: سلطان علی المشهدی

This celebrated calligrapher died in Herat A.H. 919. See Habīb us-Siyar, vol iii, Juz 3, p. 344

There are two miniatures in fair Persian style at the end, and two more in unfinished outline at the beginning.

Add. 16,781.

Foll 76; 7½ in. by 4½; 13 lines, 2½ in. long; written in plain Indian Nestalik; dated Rabi' I., A.H. 1028 (A.D. 1619). [WM. YULE]

The same poem.

In the concluding verses A.H. 559 is given as the date of composition (see p. 565 b).

Add. 19,500.

Foll. 168, 8 in. by 5; 7 lines, 2½ in. long; written in cursive Indian Nestalik; dated Muharram, the 29th year of Aurangzib, A.H. 1097 (A.D. 1686).

The Makhzan ul-Asrār, with copious marginal notes.

In the concluding lines the poem is said to have been completed on the 21th of Rabi' I, A.H. 582 (see p. 565 b).

بود حقیقت شمار درست
دست و چهارم زرب محسب
ارسنه هجرت ناس رمای
پانصد و هشتاد دو امرون اران

Add. 23,548.

Foll 95; 8½ in. by 5½; 12 lines, 3 in. long; written in a cursive Indian character, about the close of the 18th century.

[ROBERT TAYLOR.]

The same poem.

Add. 26,149.

Foll. 227, 9½ in. by 5, 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [WM. ERSKINE]

شرح مخزن الاسرار

A commentary upon the Makhzan ul-Asrār.

Author: Muḥammad B. Kivām B. Rustam etc., ul-Balkhī, commonly called Karkhī, محمد بن دام بن رستم بن احمد بن محمود ندر حرانة [حرانه] النلقی المعروف بکرخي

حد و سیاس مر مباحی را که فاتحه کباب او

The author, who states that he had previously written glosses to the Sikandar-Nāmāh, professes to explain in the present work 1310 difficult dystichs, out of 3263 of which the entire poem consists. He appears to have lived in India, and quotes a poetical extract on Nizāmī's writings from the Badi' ul-Hikāyat by Muḥṣi ul-Dīn Hānsavī, whom he calls the most eminent man of the age. According to the Oude Catalogue, p. 521, the time of composition is expressed in a versified chronogram by the words شرح رعی محمد بن دام بن رستم بن احمد بن محمود ندر حرانة = A.H. 1091. The present MS. must contain an earlier recension, for it bears on the first page a note of purchase dated A.H. 1089.

The text breaks off fol. 216 b, shortly before the end of the thirteenth Makalat.

The next following leaves, foll. 217—229, contain miscellaneous extracts.

Add. 6966.

Foll 82; 7½ in. by 6½; written by John Haddon Hindley, on paper water-marked 1806.

انتخاب از کلیات نظامی

"Instructive Apologues from Nizāmī."

This volume contains twenty short narratives, all from the Makhzan ul-Asrār, with

an English version written under the text. Another MS. by the same hand, Add. 6963, contains the English of the first eleven stories, with the same title, to which is added "by a young student."

Or. 1578.

Foll 71; $13\frac{1}{2}$ in by $8\frac{1}{2}$, 19 lines, 4 in long; written in minute and elegant Nestalik, in four gold-ruled columns, with gold headings, and gilt designs on the margins; dated A.H. 952 (A.D. 1545).

[SIR HENRY C. RAWLINSON]

Haft Paikar by Nizāmī (see p. 567 a).

This fine copy is the work of a known calligrapher, who signs Shāh Mahmūd Nishāpūri, شاه محمود نیشابوری.

Shāh Mahmūd of Nishāpūr was a pupil of his maternal uncle Mullā 'Abdi, who was himself a pupil of the famous penman Sultin-'Alī Mashhadi, and died about A.H. 935. Shāh Mahmūd, who took in verse the poetical surname of Mukhlis, was still alive in A.H. 957. See Tuhfah i Sumi, fol. 76. Shāh Mahmūd is also mentioned in the 'A'in i Akbari, Blochmann's translation, p. 102.

The MS. having lost eleven leaves, viz foll 1, 28, 39, 40, 43, 47, 49, 51—54, which apparently contained miniatures, they have been replaced by a clever imitation of the original writing. We learn from a note on the first page, and from the subscription, that this was done A.H. 1264 by Ahmad Khān B. 'Abd ul-Husain Khān, grandson of Muhammad Husain Khān Sadr i 'Azam Isfahāni, for the owner of the MS., the deputy-governor Farhād Mirzā, son of the heir apparent.

Harleian 503.

Foll 199; $7\frac{1}{2}$ in. by 5; 17 lines, $3\frac{1}{2}$ in long, in a page; written in plain Nestalik about the close of the 16th century.

The first part of the Iskandar-Nāmah (see p. 568 a).

Add. 26,147.

Foll. 226; $9\frac{1}{2}$ in by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in long; written in a cursive Indian character; apparently in the 17th century. [WM. ERSKINE.]

The same part, wanting about three leaves at the beginning.

Foll. 224—226 have been supplied by another hand. They contain the date of composition, تاریخ بنامد برد هفت سال (see p. 568 b), and, at the end, the date of transcription, 7 Rabi' I, A. H. 1090 (A.D. 1679).

Add. 26,146.

Foll 143; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 13 lines, $2\frac{1}{2}$ in. long, with 24 oblique lines in the margins; written in Indian Nestalik; dated Kūnjari, Jumādā I, A.H. 1117 (A.D. 1705).

[WM. ERSKINE.]

The first part of the Iskandar Nāmah, with the same date of composition, A.H. 597, as in the preceding copy.

Add. 6614.

Foll. 202; 8 in. by $4\frac{1}{2}$, 17 lines, $3\frac{1}{2}$ in. long; written in Nestalik, probably in the 17th century. [J. F. HULL.]

The same part.

Some leaves at beginning and end have been supplied by a later hand.

Add. 16,783.

Foll. 162; 9 in. by $6\frac{1}{2}$; 13 lines, $3\frac{1}{2}$ in. long; written in a cursive Indian character, in the 18th century. [WM. YULE.]

The same part, wanting some leaves at the end.

Add. 26,148.

Foll. 226; $9\frac{1}{2}$ in by $5\frac{1}{2}$; 15 lines, 3 in. long; written in a cursive Nestalik, probably in the 18th century. [WM. ERSKINE.]

The same part, wanting about five leaves at the beginning.

Add. 25,799.

Foll. 176, 10½ in. by 6½; 20 lines, 3½ in. long; written in plain Nestalik; dated Sûrat, Zuhrijah, A.H. 1227 (A.D. 1816).

[WM. CURETON.]

The same part.

This copy was written for Lieut. Rigby by Munshi Ghulam Muhammad.

Add. 16,782.

Foll. 117; 8½ in. by 5½; 15 lines, 3½ in. long; written in plain Indian Nestalik, probably in the 18th century. [WM YULE]

The second part of the Iskandar Nâmah (see p. 569 a).

Add. 7731.

Foll. 57; 7¼ in. by 5, 10 lines, 2¾ in. long; written in fair Nestalik, on gold-sprinkled paper, with 'Unvân, gilt headings, and gold-ruled margins, probably in the 16th century; bound in gilt and stamped leather covers. [Cl J. Rich.]

خلاصة الخمسة

Select verses from the Khamsah of Nizâmi, with a short preface in prose.

Beg. در اصحاب دولت و ارباب مکنّت واجب ولا رمت

The verses are arranged under thirty-seven heads according to the religious or moral sentiments they express, and under each head in the order of the poems from which they are taken.

Copyist : محمد قوام

See Bibliotheca Sprenger, No. 1176.

Add. 7730.

Foll. 48; 8½ in. by 5½; 12 lines, 3½ in.

long, in a page; written in plain Nestalik; dated Baghdâd, Safar, A H 1231 (A D 1816) [Cl. J. Rich.]

The same work, without preface.

This copy was written for Mr. Rich by his Munshi Muhammad 'Ali ul-Hasani ul-Lârijani.

Grenville xxxviii.

Foll 39; 10½ in. by 6½, 12 lines, 3½ in. long, written in a fine Nestalik, with illuminated borders on every leaf, apparently in the 17th century

Another recension of the same work.

The table contained in the preface enumerates thirty-five chapters, which, however, are not distinguished in the body of the work.

Copyist : عبد العسی

Appended is a letter of Lord Clare, dated April 18th, 1831, from which it appears that the MS had been sent to him by the Imaum Muscat.

Add. 27,270.

Foll. 158, 11½ in by 7; 17 lines, 4½ in long, in a page, written in Indian Nestalik, on coarse Indian paper, about A D 1815.

[JOHN MACDONALD KINNEIR]

سرود خسروي

The story of Khusrâu and Shirin, after the poem of Nizâmi (see p. 566 a), told in easy Persian prose, interspersed with poetical extracts, by Ghulam Husan Khan Munshi, علام

حسین خان منشی

Beg. حمد صابی که چراغ عشق و محبت در دلهای عاشقان بر افروخته

The author states in a short preface that he had written the present work at the

request of some English officers in the reign of Muhammad 'Aziz ud-Din Pādishāh Ghāzi, A H. 1230, A D. 1815.

On the first page is written: "From Ghulam Hussein [the author] to John Macdonald Kinnaird."

Add. 16,787.

Foll. 413; 9 in. by 5½; 21 lines, 3½ in. long; written in fair Nestalik, in four gold-ruled columns, with 'Unvāns; dated Sha'bān, A H. 1191 (A.D. 1777). [WM. YULE.]

سته فرید الدین عطار

Six Maṣnavi poems by Farid ud-Din 'Aṭ-ṭār (see p. 314 a), as follows:—

I Fol 3 b, مبطن الطیر, "The language of birds," an allegorical poem.

Beg. آفرین حان آفرین پاک را
آنکه جان بخشد و ایمان حاک را

The contents have been described by Hammer, Redekunste, pp. 141—154, and Jahrbucher, vol. 65, Ang. Bl. p. 5. The text has been edited by Garcin de Tassy, Paris, 1857, and lithographed in Lucknow, A H. 1288.

II. Fol. 64 b, الهی نامه, Ilāhi Nāmah, a Sūfi poem.

Beg. الهی نامه را آعار کردم
ساعت باب نامه را ناز کردم

(In other copies) در کج سعادت ناز کردم

See Sprenger, Oude Catalogue, p. 357, and Stewart's Catalogue, p. 61.

III. Fol. 144 b, اسرار نامه, "The book of mysteries."

Beg. بام آنکه حانرا نور دین داد
حردرا در حذادانی یقین داد

See the Oude Catalogue, p. 358, the

Vienna Catalogue, vol. i. p. 510, and the St. Petersburg Catalogue, p. 332.

IV. Fol. 184 b, مصبت نامه, "The book of affliction."

Beg. حمد پاک از حان پاک آن پاک را
که خلافت داد مشتکی حاک را

See the Oude Catalogue, p. 349, the Gotha Catalogue, p. 85, and the Upsala Catalogue, p. 100, clxii., where the same work is noticed under the title of Nuzhat Nāmah.

V Fol 277 b, خسرو و گل, "Khusrau and Gul," an abridgment of 'Attār's previous poem,

خسرو نامه

Beg. نغام آنکه کج جسم و حان ساحت
طنسم کج حان هر دو جهان ساحت

See the Oude Catalogue, p. 352.

VI. Fol. 370 b, مختار نامه, "Mukhtār Nāmah" (see p. 577 b).

Beg. ای پاکي نو منزه از هر پاکي
قدوسی نو مقدس از ادراکي

Three of the above poems, viz Ilāhi Nāmah, Mukhtār Nāmah, and Manṭiq ut-Tair, are to be found in a volume entitled Kulliyāt i Farid ud-Din 'Attār, lithographed in Lucknow, 1872. They occupy respectively pp. 771—943, 946—1047, and 1050—1165.

The MS. bears the seal of Mahārājah Tiket Rai, the Oude minister, with the date 1203.

Or. 353.

Foll. 240; 13 in. by 10; 25 lines, 7¼ in. long, with two transversal lines in the margin; written in fair Naskhi; dated Ṣafar, A.H. 877 (A.D. 1472).

[Geo. WM. HAMILTON.]

Three poems by 'Attār, viz. :—

I. Fol. 2.

جوهر الذات

A Maṣnavi poem, treating of mystic love,

and correctly described by Hammer, *Redekünste*, p. 154, and by Sprenger, *Oude Catalogue*, p. 351, as a rhapsody full of the most tedious repetitions.

The *Jauhar uz-Zāt* occupies pp. 2—582 in the Lucknow edition of the *Kulliyāt*. See also Stewart's *Catalogue*, p. 60, the *Vienna Catalogue*, vol. i. p. 518, and Sprenger, *Oude Catalogue*, p. 351.

The present copy contains five pages at the beginning, corresponding to pp. 2—8 of the printed text, and two pages at the end, corresponding to pp. 686—770. The deficiency at the beginning has been supplied, in appearance only, by foll. 2 and 3, written by a modern hand in imitation of the original character, and containing the beginning of the *Ilālī Nāmāh* (p. 576 *a*, ii.).

This poem, the title of which occurs in the following line, fol. 191 *کنن عطار کفتی جوهر*, *ادات*, is also designated more than once by the name of *Javāhir Nāmāh*, as in this line, Lucknow edition, p. 581:

حواهر نامه گفتم از دل و جان

II. Foll. 200—234 *a*. The latter half of the *Ilālī Nāmāh*, *هیلاج نامه*, a *Maṣnavī* poem.

The *Ilālī Nāmāh* occupies pp. 583—770 of the Lucknow edition, where it begins thus:

بنام کردگار مرد بیخود
که ما را از عدم آورد سرود

The present fragment corresponds to pp. 686—770. The poem treats of the absorption of the soul into the Divine essence, and is a complement to the *Jauhar uz-Zāt*, in the conclusion of which it is announced. *Hallāj*, which is, according to the *Bihār Kāfi*, a Greek word meaning "water of life," is here an arbitrary alteration of the name of the famous mystic, *Manṣūr Hallāj*, whom 'Attār introduces in the prologue as the revealer of divine mysteries, and to whose inspiration

the poem is by him ascribed. Thus we read, pp. 599 and 600

مرا شد منکشف اسرار حلاج
مردم نام او در عشق هسلج
حواصم داد من منصور حلاج
مرا نامست در آفاق هلاج

See "*Hellaj Nameh*," Stewart's *Catalogue*, p. 60

III. Foll. 4—234, in the margins, and foll. 234 *b*—240, in the body of the page

مختار نامه

A collection of *Rubā'īs* (see p. 576 *b*), with a prose-preface, foll. 2—15

In the preface, which wants a few lines at the beginning, the author enumerates his previous works, apparently in the order of composition, viz. *Khusrau Nāmāh*, *Asrār Nāmāh*, *Mantik ut-Tair*, *Musibat Nāmāh*, and a *Divān*. They are designated as follows.

حس سلطنت خسروانه در عالم طاهر کشت و اسرار
اسرار نامه مبشر شد و بران مرغان مقامات طيور
ناطقه ارواح را تحمل کشف رسد و مصمت مصیبت
نامه از حد و عادت در گذشت و ددوان ددوان ساحن
نعمان داشه شد که شرح القلب هر دو منظوم درددار
سر سودای نا منظوم ماند که جری و علی بدان هر دو
راه نامست

He adds that the *Divān* had not yet been properly arranged, and that the six thousand *Rubā'īs* which it comprised had been reduced by him to five thousand, out of which he made, at the request of some friends, the present selection. The preface concludes with a table of the fifty sections (*Bab*) into which the work is divided. See Sprenger, *Oude Catalogue*, p. 353

Add. 7735.

Foll. 208, 9½ in. by 6½; 11 lines, 3 in. long; written in fair Nestalīk on gold-sprinkled paper, with 'Unvān and gold-ruled margins, probably in the 16th century

[Cl. J. Rich.]

Mantik uṭ-Tair (see p. 576 a, i.).

The volume contains nine whole-page miniatures in Persian style.

According to a note written on the first page, and dated A.H. 1117, this MS. had been the property of Allah Verdi Khān, the late Beglerbegi of Shīrvān.

Or. 1227.

Foll. 165; 6 in. by $4\frac{1}{2}$; 15 lines, $2\frac{1}{2}$ in long; written in fair Nestalik, apparently in the 16th century. [ALEXANDRE JABA.]

The same poem.

Seven leaves at the beginning and five at the end have been supplied by later hands.

Some additional verses at the end give the date of composition, A.H. 573, as follows:

روز سه شبه فوت اسوا
بیسم روی بد ار ماه خدا
پانصد و هفتاد و سه گذشده سال
هم ز تاریخ رسول ذو الجلال

Add. 16,788.

Foll. 149; 9 in. by $5\frac{1}{2}$; 14 lines, $3\frac{1}{2}$ in long; written in Nestalik; dated Muharram, A.H. 1051 (A.D. 1641). [WM. YULE.]

The same work.

The date of composition at the end is A.H. 570.

پانصد و هفتاد و دو اس دم ز سال
هم ز تاریخ رسول دالجلال

Harleian 3285.

Foll. 178; 9 in. by 6; 15 lines, $2\frac{3}{4}$ in long; written in Indian Nestalik, apparently in the 18th century.

The same poem.

Add. 7089.

Foll. 148, $8\frac{1}{2}$ in. by 5; 12 lines, 2 in.

long, in a page, with 26 half-lines round the margins, in continuation of each page; written in Indian Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century.

Ilāhī Nāmāh (see p. 576 a, ii.).

The usual beginning is preceded by four couplets, the first of which is:

نام آنکه ملکش بی زوالست
دو صفی عمل صاحب نطق لالست

At the end are found twenty additional distichs beginning thus:

شی یحیی معاد ان مرد مردان

Or. 332.

Foll. 185; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 25 lines, $4\frac{1}{2}$ in long; written in small Nestalik, in four columns, with three 'Unvāns and gold-ruled margins; dated Balkh, A.H. 1000—1004 (A.D. 1592—1596).

[GEO. WM. HAMILTON.]

Three Maṣnavī poems by 'Attār, as follows.—

I. Fol. 2 b. Ilāhī-Nāmāh (see p. 576 a, ii.).

II. Fol. 67 b. Muṣibat-Nāmāh (see p. 576 b, iv.).

III. Fol. 150 b. Asrār-Nāmāh (see p. 576 a, iii.)

Add. 7736.

Foll. 172; $8\frac{1}{2}$ in. by 6; 15 lines, $3\frac{1}{2}$ in long; written in Naskhī, in two columns; dated Sha'bān, A.H. 968 (A.D. 1532).

[CL. J. RICH.]

Two Maṣnavī poems by 'Attār, as follows:—

I. Fol. 2 b.

اشتر نامه

Ushtur-Nāmāh, or the Book of the Camel.

Beg. اسندا بر دام حی لا درال
صانع اشیااء ادعاج حلال

The poem has in the present copy the heading *کتاب حردنامه شیخ عطار*, but its real title occurs in the following line, fol. 21 a :

درکدر از ننگ و دام عامه را
کوش کن نو رمز اشتر نامه را

It treats of mystic love, and its name is derived from a comparison of the yearning soul with the pilgrim's camel represented as longing for the Ka'bah. In the introduction 'Attār mentions some of his previous works, namely *Mantik ut-Tair*, *Musibat Nūmah*, *Khusrau u Gul*, and *Ilāhi-Nāmah*, adding that, although these had been circulated, the present work was to be kept secret. See the *Oude Catalogue*, p. 352, and the *Leyden Catalogue*, vol. ii. p. 114.

II. Fol. 130 a.

وصلت نامه

"*Vaslat-Nāmah*, or the Book of Union," a Sufi poem.

Beg. اسندا کردم بنام کردگار
حالی هفت و شش و پنج و چهار

The title of the poem is found in the following line, fol. 132 b :

کوش کن نو رمز وصلت نامه را

See the *Oude Catalogue*, p. 355.

Add. 6621.

Foll. 74; 12½ in. by 7½; 25 lines, 4½ in. long, in a page; written in four columns in small and fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [J. F. HULL.]

مظهر العجائب

"The theatre of marvels," a Sufi poem by Attār.

Beg. آفرین حان آفرین در حان حان
راشکه هست او آشکارا و نهان

The title of the work, which is given in the following line of the prologue, fol. 3 a,

این کدام از عراب آمدهست
مظهر سر عجائب آمدهست

alludes to 'Alī, the true "theatre of marvels," to whom the poem is dedicated :

مظهر کل عجائب حدر است
در میان سالکان او منر است
حکم کردم این کتب در دام او
راشکه دارم مسیبه را بر جام او

In the same passage the author refers the reader to several of his previous works, namely *Jauhar uz-Zāt*, *Ushtur-Nāmah*, *Mantik ut-Tair*, *Asrār Nāmah*, *Musibat-Nāmah*, *Khusrau u Gul*, *Ilāhi-Nāmah*, *Pand-Nāmah*, and *Tazkirat ul-Auliya*. See the *Oude Catalogue*, p. 353.

This MS. has been evidently detached from a larger volume. It is folioed with Arabic figures from 77 to 149, and at the end is a separate leaf numbered 558, containing the concluding part of a poem probably due to the same author. It treats of the feelings of a true devotee, and the last section begins thus :

بعداداران اس است و هیبت ای فخر
سالکان و طالبانرا دسکسر

The first page bears the Persian seal of Archibald Swinton, with the date 1174.

Sloane 3588.

Foll. 94; 8 in. by 5½, 19 lines, 2½ in. long; written in a cursive Turkish character, dater Zulhijjah, A H. 1083 (A.D. 1673).

I. Foll. 1—24. پند نامه عطار

The "book of advice," or moral precepts in Maṣnavī rhyme, by Farid ud-Dīn 'Attār.

Beg. حمد بی حد آن خدای پاک را
اسکه ایمان داد مشفی حال را

This is the most popular of the poems of 'Attār. It has been repeatedly printed in Calcutta, Lahore, Bulak, and Constantinople. It has been edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann.

II. Foll. 25—94. A Turkish commentary on the above work by Shamī. See Haj. Khal., vol. ii. p. 68.

Sloane 3264.

Foll. 221; 12 in. by 7; 12 lines, 4 in. long; written on one side of the paper, in large Naskh, about the beginning of the 18th century.

The Pand-Nāmāh of 'Attār, with a Latin translation by Salomon Negri. See the Arabic Catalogue, p. 335.

Add. 7734.

Foll. 52, 7½ in. by 5½; 9 lines, 3½ in. long; written in Turkish Naskh; dated Shavvāl, A.H. 1193 (A.D. 1779).

[Cl. J. Rich.]

The same work, with Turkish glosses.

Harleian 5447.

Foll. 60; 6½ in. by 4½; 15 and 17 lines, 3 in. long; written in a Turkish hand, apparently in the 17th century.

I. Foll. 1 b—29 b. The Pand-Nāmāh of 'Attār (see p. 579 b).

II. Foll. 31 a—60 b.

A translation of the above in Turkish verse.

Beg. ابتدا کردم بنام ان کرم
مبدع کونین و سلطان فدم

The translator, whose name does not appear, states in the introduction, fol. 32 b, that he had written this version in obedience to the behest of his benefactor, the Padishāh Bāyazīd B. Sulaimān Khān.

On the fly-leaf is a short notice of the Pand Nāmāh written in Latin by Salomon Negri.

Add. 6960.

Foll. 133; 10½ in. by 8; 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1802.

I. Foll. 5—34 The Turkish version of the Pand-Nāmāh [transcribed from the preceding MS.]

II. Foll. 35—44. Collation of three copies of the Persian Pand-Nāmāh, namely Harleian 5447, Harleian 5464, and Sloane 3264.

III. Foll. 45—109. The Pand-Nāmāh, [transcribed from Sloane 3264], with English glosses.

IV. Foll. 110—133 Glossary to the Turkish version, and alphabetical list of words occurring in the Persian text.

Prefixed to the volume, foll. 1—4, are Sylvestre de Sacy's notices on the Pand-Nāmāh and the Bulbul-Nāmāh, translated into English.

Or. 473.

Foll. 361; 8½ in. by 6; 17 lines, 3½ in. long; written in fair Nestalīk, with 'Unvān and gold-ruled margins; dated Rabi' II., A.H. 1007 (A.D. 1598).

[Geo. Wm. Hamilton.]

دیوان کمال اصفهانی

The Divān of Kamāl Iṣfahānī.

Beg. ای حلال نو سانهارا زبان انداخته
عزت ذات بقین را در کمان انداخته

Kamāl ud-Din Ismā'il, surnamed, on account of the fertility of his fancy, *Khallāk ul-Ma'āni*, or "the great inventor of conceits," was the son of a poet of note, Jamāl ud-Din Muḥammad B. 'Abd ur-Razzāk Iṣfahānī, who died, according to Taqī Kāshānī, A.H. 588. He was, like his father, a panegyrist of the noble Šā'id family, especially of Rukn ud-Din Šā'id B. Mas'ūd, the Šadr of Iṣfahān. He perished, according to Daulatshāh, in a general slaughter of the inhabitants of Iṣfahān by the Moghul army under Oktāi Kā'an, A.H. 635. His death is placed, however, by the *Mirāt ul-'Alam*, fol. 691, in A.H. 639, and by the *Khulāsat ul-Afkār*, fol. 229, in A.H. 628. Other notices will be found in the *Guzidah*, fol. 242, *Baharistān*, fol. 67, *Ḥabib us-Siyar*, vol. ii., Juz 4, p. 190, *Haft Iklim*, fol. 356, *Riyāz ush-Shu'arā*, fol. 356, and *Atashkadah*, fol. 80. See also Hammer, *Redekunste*, p. 156, and Sprenger, *Oude Catalogue*, p. 454.

This *Divān*, which is not alphabetically arranged, contains *Kasīdahs* and *Kiṭāhs*, fol. 2 *b*, *Ghazals*, fol. 300 *a*, and *Rubā'is*, fol. 344 *b*.

Some *Kasīdahs* in the early part of the *Divān* are addressed to the following sovereigns: Sultan 'Alā ud-Din Tukush, who reigned in Irak from A.H. 590 to 596, and his grandsons Jalāl ud-Din (A.H. 621—628) and Ghīyāsh ud-Din, the Atābak Sa'd B. Zingī (A.H. 599—623), and his successor Abū Bakr B. Sa'd (A.H. 623—658), lastly the Ispahbad Ḥasan of Māzandarān. Most of the laudatory poems are in praise of the above mentioned Šadr, Rukn ud-Din Šā'id.

Add. 18,414.

Foll. 443; 8½ in. by 4¾; 15 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramazān, A.H. 1029 (A.D. 1620). [WM. YULE.]

The same *Divān*.

Add. 7092.

Foll. 312; 9¼ in. by 5¼; 19 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1036 (A.D. 1627).

The same *Divān*.

This copy contains only fourteen *Rubā'is*.

Copyist: طام الدين منوحى

Add. 7748.

Foll. 365; 9¾ in. by 5¾; 19 lines, 3¼ in. long, written in Nestalik, probably in the 17th century. [CL. J. RICH.]

The same *Divān*, wanting the first page.

This copy contains a more copious text than any of the preceding. It is furnished through the first half with headings.

The last page of the MS. contains records of the birth of the owner's children, the earliest of which is dated A.H. 1043.

Or. 287.

Foll. 174; 9¼ in. by 6; 15 lines, 3¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, dated Muḥarram, A.H. 1007 (A.D. 1598). [Geo. Wm. Hamilton.]

دیوان سیف اسفرنگی

Divān of Saif ud-Din Isfarangi.

Beg. اشك را زار ابراهیم در کعبه مدرن حوش
نابندد آمد بوقت امتحان معارص

The poet's native place Isfarang, or Isfarah, is, according to Amin Rāzī, a hilly tract nine farsangs to the south-west of Marghinān. As to the period in which he lived there is a wide divergence in the statements of biographers. Daulatshāh says that he flourished in the reign of Ilarslān B. Atsız Khwārazm Shāh (A.H. 551—567). He is followed by the *Haft Iklim*, fol. 599, and

also by the authors of the *Ri'yāz ush-Shu'arā*, fol. 206, and the *Khulāsat ul-Afkār*, fol. 206, who place Saif ud-Din's death in A.H. 573 and 583. On the other hand, Takī Kāshī, *Oude Catalogue*, p. 17, states that he was born A.H. 581 and died A.H. 666. We read in the *Atashkadah*, fol. 147, in agreement with the last writer, that Saif ud-Din of Isfarang, surnamed al-A'raj, or the lame, grew up in Khwārazm, attended in his youth the court of Sultan Muhammad B Tukush (A II 596—617), and died A II 666, at the age of eighty-five years. See also Hammer, *Redekunste*, p. 123, and Sprenger, *Oude Catalogue*, p. 561.

The evidence of the *Divān* is altogether in favour of the later date; for it contains poems addressed to 'Alā ud-Din Muhammad Khwārazm Shāh, and designating him by the title of Sanjar, a surname which the Sultan assumed in consequence of his victory over the Karā Khitāis, A II 606 (D'Ohsson, *Histoire des Mongols*, vol. i. p. 182). There are also *Kasīdahs* in praise of Nizām ul-Mulk Muhammad B. Šālih, who was Vazir to the same Sultan during the latter part of his reign, A H. 606—613 (see *Habib us-Siyar*, vol. ii, *Juz 4*, p. 183), and of Kutb ud-Din Mir 'Amid Habash, who was at the head of the government of Māvarā un-Nahr under Chaghatai Khān and his successors, Kairā Ilulāgū and Bisū-Mungū, A II. 617—619 (see *Jahānkushāi*, fol. 81, and *Habib us-Siyar*, vol iii., *Juz 1*, p. 46).

The *Divān* contains *Kasīdahs* and some *Tarjī*-bands arranged according to subjects, and a few *Rubā'is* at the end. Copies are mentioned in the *St Petersburg Catalogue*, p. 330, and in the *Bibliotheca Sprenger*, No. 1514.

Add. 7790.

Foll. 283; 9½ in. by 5½; 17 lines, 3 in. long; written in Nestalik, apparently in the 16th century. [Cl. J. Rich.]

Another collection of the poems of Saif Isfarangi, richer than the preceding, endorsed
زبدة الفوائد سيف الدين اسفرنگی

Beg. شمس حور دردار حجاب ارهوج اسرار من
حقنه کبر صبح را چشم و دل سدار من

Contents: *Kasīdahs*, fol 1 b. *Mukatta'āt*, fol. 207 a. *Ghazals*, fol. 247 a. *Rubā'is*, fol 269 a.

Add. 7766.

Foll. 109; 10 in. by 6¾; 21 lines, 5½ in. long, written in four columns in small Persian Naskhi; dated Zulka'dah, A.H. 863 (A.D. 1459). [Cl. J. Rich.]

کتاب کلیله و دمنه

A poetical version of the book of *Kalilah* and *Dimnah*, in the epic metre, the author of which is called in the heading and in the subscription, Ahmad B. Mahmūd ut-Tūsī, known as Kānī, المحمد بن محمود الطوسي المشهور بكانی

Beg. حدادان بوی زنده حادان
فرارنده اسن سپهر روان

The work was composed for a king called Kā'ūs, to whom a few laudatory verses are addressed at the end of each section. He is designated as the sovereign of Rūm, and the worthy successor of Kaikhusrau and Kaikubād.

'Izz ud-Din Kaikā'ūs, who is here meant, succeeded as the eldest son to his father Kaikhusrau, at the time of the Moghul invasion of Asia Minor, A. H. 642, and carried on for about twenty years a fitful rule under the control of the Moghul sovereigns, and in a state of constant struggle with his brother Rukn ud-Din Kiliç Arslān, with whom he had to divide the kingdom. Ousted at last by the latter he repaired to Constantinople, and was shortly after, A.H. 662, confined by the emperor Michael Paleoc-

logus in the castle of Enos. He was subsequently released by the Moghul Berekāi Khān, and obtained from him a principality in the Crimea, where he died A.H. 678. See Abulfaraj, *Historia Dynastiarum*, pp. 319—332, Abulfeda, vol. v. p. 11, D'Ohsso, *Histoire des Mongols*, vol. iii. pp. 92, 479, and Hammer, *Geschichte der Goldenen Horde*, pp. 174—181.

The author gives in the prologue, fol. 8 b, a brief account of his career. He lived, he says, in Khorasan in joy and comfort, a matchless poet sought after by all,

من آن روزها در حرامان دم
زاسام شاد و تن آسان دم
سخن گوی مانند من کس نبود
ندکس که چونده من نبود

when the Moghuls overran the country, shedding blood by torrents, and drove the Khwārazm Shāh in wild flight to the sea of Māzandarān (A.H. 617). Having escaped to India, he took ship to 'Adan, and, after visiting Medina and the holy shrines of Mecca, and passing through Baghdad, he repaired to Rūm, where "in his distress his heart was rejoiced by the sight of the sovereign of the world, Kaikubād" (A.H. 616—634):

دران سی نوای دم کشت شاد
بدبدار شاه جهان کیفیاد

He became his panegyrist, lived, thanks to his bounty, in great opulence, and composed a poetical record of the dynasty, entitled *Saljūk Nāmah*, the bulk of which was not much less than a camel's load. He enjoyed also the favour of Kaikubād's glorious successor, Kaikhusrau (A.H. 634—641).

The poet says in two other passages, fol. 95 a, 108 a, that he had, during forty years, celebrated the praises of three sovereigns of the house of Saljūk (Kaikubād, Kaikhusrau, and Kaika'ūs), that his poems filled thirty volumes, and amounted to about three hundred thousand distichs:

که چون تیغ بران کشادم زبان
چهل سال در مدح این دودمان
چان مدح سه شاه کسقم بهر
که تحسین کد برولک ماه و مهر
همانا بود سی محمد سخن
سعد سلاطین کفصدار من

همانا چهل سال نداشت تمام
که مداح سلجوقیان ام مدام
بمن رده شد نام شاهان داد
جباردار کجسرو و کسفمداد
بود می محمد سخن بیشتر
که آبر نداشت پوشش بر
که ماند رکفصدار من دادگار
بود قرب آن سمت سبصد حرار

If, therefore, the arrival of Kānī'i at the court of Kaikubād took place, as appears probable, in A.H. 618, the composition of the present work must be placed about A.H. 658.

The author's name is preceded in the heading by the pompous titles *المع الشعرا* and in the subscription he is called *ملك الشعرا و ائمه القصا*. He was still living in Kūnyah A.H. 672; for he is mentioned by Aflākī, the author of *Manākib ul-'Arifin*, Add. 25,025, fol. 142, who calls him Amir Bahā ud-Dīn Kānī'i Malik ush-Shu'arā, as one of those who paid a last tribute to the saint Maulānā Jalāl ud-Dīn Rūmī, deceased in that year. He may be identical with a Kānī'i called like him Bahā ud-Dīn Ahmad, and also entitled Malik ush-Shu'arā, who is mentioned in the *Gotha Catalogue*, p. 68, as the author of a *Kābūs Nāmah*. The latter, however, is designated as Kāzarūnī, or native of Kāzarūn, while our author came from Khorasan.

The prologue of Kānī'i treats at considerable length of the virtues and accomplishments which befit a king, of each of which the author shows his royal master to be the true

paragon. An easy transition to Nūshirvān, the traditional pattern of a just and wise ruler, introduces, fol. 9 *b*, the main subject of the work. At his court appears an Indian envoy bringing the tribute of his country. Questioned by Nūshirvān about a wonderful herb said to grow in India and to give eternal life to those who eat it, he explains its true nature. The herb is but an emblem of the book of wisdom which the kings of India keep as a sacred heirloom in their treasury.* He entreats the king, however, not to betray to his master that he has disclosed his secret. Here follows, fol. 10 *b*, a detailed account of Barzūyah's mission to India, and of the means by which he succeeded in obtaining a copy of the precious book.

The work proper begins on fol. 13 *a* with the rubric اعراض كتاب كليله و داسان درونه طيب. The first section contains the life of Barzūyah, the physician, as told by himself, and drawn up by Buzurjmihr. The nature and arrangement of the remainder of the contents will appear from the following headings. The ox and the lion, fol. 17 *a*. Damnah and the lion, fol. 20 *a*. The lion repents killing the ox, fol. 40 *a*. The merchant's wife, the parrot, the slave, and the men of Balkh, fol. 49 *a*. The pigeon with a collar, fol. 50 *b*. The worldly friends, دوسان ادبي زمان (the crows and the owls), fol. 61 *b*. The ape and the tortoise, ركي و سنك پشت, fol. 74 *a*. The hermit and the weasel, راهد و راسو, fol. 78 *b*. The mouse and the cat, fol. 80 *a*. The king and the bird Kabrah, ملك و موره, fol. 83 *b*. The lion and the jackal, fol. 87 *a*. The lion, the jackal, and the huntsman, fol. 93 *a*. The hermit and the traveller, fol. 97 *a*. The dream of the king of India, fol. 97 *a*. The snake, the ape, the leopard, and the well,

fol. 102 *a*. The king's son and his companions, fol. 103 *a*.

The arrangement is very similar to that of the Persian version of Naṣr Ullah. But the author does not give any information as to the original which he had followed. He merely says that he was turning prose into verse:

من ابرا کدون حواهم آعار کرد
برآرم نظم ار سر نثر کرد

Add. 27,263.

Foll. 417; 13½ in. by 9; 17 lines, 5½ in. long; written in fair Nestalīk, in four gold-ruled columns, with rich 'Unvāns and gilt headings, apparently in the 16th century. Bound in stamped leather.

[SIR JOHN MALCOLM.]

مشنوي مولانا جلال الدين رومي

The Maṣnavi of Jalāl ud-Dīn Rūmī.

Beg. شنواری حون کلايت ميکند
ور حدائشها شکايت ميکند

Maulānā Jalāl ud-Dīn Muḥammad Rūmī, the founder of the order of Darvishes called after him Maulavis, is by general consent the greatest of the Sufi poets of Persia. His life forms the main subject of Manākīb ul-ʿArifīn (see p. 344 *b*), from which the following particulars are extracted. He was born in Balkh on the sixth of Rabi' I, A.H. 604, and died in Kūniyah on the fifth of Jumāda II, A.H. 672. His father, Muḥammad B. ul-Ḥusain ul-Khaṭībī ul-Bakrī (a descendant of the Khalīf Abu Bakr), commonly called Bahā ud-Dīn Valad, son of a daughter of Sultan 'Alā ud-Dīn B. Khwārazm Shāh, had acquired by his learning and his religious character so much influence in Balkh as to rouse the jealousy of the Sultan, and was obliged in consequence to leave his native city. He proceeded with

* A similar answer is recorded in the preface of Naṣr Ullah's Persian version, where it is put in the mouth of a Brahman in India. See Notices et Extraits, vol. x. p. 107

his son Jalāl ud-Dīn, who was then five years old, by way of Baghdad to Mecca, from thence to Malatīyah, where he stayed four years, and to Lārindāh, where he sojourned seven years. Subsequently, yielding to the instances of the Sultan of Rūm, 'Alā ud-Dīn Kaikubād, he settled in the royal residence, Kūniyah, where he died on the 18th of Rabi' II., A H. 628.

After Bahā ud-Dīn's death Jalāl ud-Dīn received his spiritual instruction from Sayyid Burhān ud-Dīn Tirmīzī, a disciple of his father, who joined him in Kūniyah in A H. 629, and, afterwards, from a wandering Sufi, Shams ud-Dīn Tabrizī, who from A H. 642 to his death in A H. 645, was Jalāl ud-Dīn's constant companion, and whose name the poet adopted, as a Takhallus, in his Ghazals. In the latter part of his life Maulana was worshipped as a saint by a crowd of devoted disciples, and was treated with the utmost regard by the Moghul governor, Mu'īn ud-Dīn Parvanah, who was at that time the virtual ruler of the Saljūki empire. The only son who survived him was Bahā ud-Dīn, better known as Sultān Valad, born A H. 623, who became, ten years after his father's death, the head of the Maulavis, and died A H. 712.

Other notices will be found in *Nafahāt ul-Uns*, p. 530 (translated in *Mines de l'Orient*, vol. vi. p. 429), *Daulatshāh*, fol. 96, *Ilābiḥ us-Siyar*, vol. iii., Juz 1, p. 66, *Majālis ul-Mūminīn*, fol. 330, *Haft Iklim*, fol. 235, *Rīyāz ush-Shu'arā'*, fol. 400, and *Atashkadāh*, fol. 142. See also *Onsley, Notices*, p. 112, *Hammer, Redekunste*, p. 163, *Sprenger, Oude Catalogue*, p. 489, and *George Rosen's Mesnewi*, preface, pp. 13—26.

The *Maṣnavī*, or, as it is often called مثنوی معنوی, the "Spiritual *Maṣnavī*," is the favourite text book of the Sufis. It is a vast, and somewhat rambling, collection of moral precepts and religious reflexions, with comments on texts from the *Coran*, and sayings

of the Prophet, illustrated by numerous anecdotes.

Chalabi Husām ud-Dīn, whom the author addresses by name in several passages of the *Maṣnavī*, was his favourite disciple. His proper name was Ḥasan B. Muḥammad B. Akhi Turk. He had been appointed Khalīfah after the death of Salāh ud-Dīn Zarkūb in A.H. 657, and remained for ten years, from the decease of Maulānā to his own death, which took place A.H. 383, the acknowledged head of the order. Husām ud-Dīn had no small share in the production of the poem. It was he who, having noticed with how much delight the disciples read the *Maṣnavīs* of Sanā'ī and Farid ud-Dīn 'Attār, suggested to his master the composition of a poem similar to the *Ilāhī Nāmāh* of Sanā'ī (*sic*), but in the measure of the *Manṭiq ut-Tair* of 'Attār, and who, when Maulānā carried out that idea, wrote down the poem from his master's dictation, reading it aloud to him after each sitting, and correcting the text. The work was interrupted during two years, in consequence of the death of Husām ud-Dīn's wife, but it was resumed, as stated at the beginning of *Daftar II.*, in A H. 662, and continued to the end. See *Manākib ul-'Arīfin*, fol. 176.

The poem, which is divided into six books called *Daftars*, has been the text of many commentaries enumerated by Haj. Khal., vol. v. p. 375. It has been repeatedly printed in the East, viz. in Bombay, A H. 1262, 1266, 1273, 1280, and 1294, in Lucknow, A H. 1282, in Tabriz, A H. 1264, in Bulak, with a Turkish translation, A H. 1268, and in Constantinople, A H. 1289. The contents have been stated by Hammer, *Jahrbücher*, vol. 65, *Anz. Blatt*, pp. 7—26. Portions have been translated into German verse by M. V. Hussard, *Mines de l'Orient*, vol. ii. p. 162, etc., and by George Rosen, Leipzig, 1849. A version in English verse, by J. W. Redhouse, Esq., is being prepared for publication.

In the present copy the six Daftars begin respectively on foll. 2 *b*, 69 *b*, 131 *b*, 212 *b*, 275 *b*, and 347 *b*. A rich border enclosing the beginning of the poem contains the following lines in its praise.

با قیامت کرپی صورت روی
با قیامت نبی معنی نشدوی
جان حارودان اگر خواهی بخوان
مثنوی معنوی مولوی

The volume contains nineteen whole-page miniatures, in fair Persian style.

Add. 26,151.

Foll. 471, 9½ in. by 5½; 21 lines, 2¼ in. long, and 20 lines in the margin; written in Nestalik, in two gold-ruled columns, with 'Unvāns, apparently in the 16th century.

[WM. ERSKINE.]

The same poem.

This copy contains short prose prefaces to the several Daftars. Those of the first, third, and fourth are in Arabic, the others in Persian. They are to be found on foll. 2 *b*, 73 *b*, 138 *b*, 235 *b*, 304 *b*, and 383 *b*.

At the end of Daftar IV. is a subscription stating that the MS. had been written near the shrine of the holy Shāh of Ghaznī در دیک شریف شاه عربی قدس سره, by Sayyid Kabīr B. Sayyid Rūjā B. Husaini.

On the first page are the Persian seal and the signature of Edward Galley.

Or. 1211.

Foll. 506, 10½ in. by 6; 27 lines, 4¾ in. long; written in a large and cursive Persian character, in two columns, probably early in the 15th century. [ALEX. JABA.]

The Maṣnavi, with the prose prefaces. The six Daftars begin respectively on foll. 1 *b*, 80 *b*, 154 *a*, 248 *b*, 324 *b*, and 409 *b*.

Foll. 1—5, and 502—506, have been supplied by a later hand.

Or. 1364.

Foll. 313; 12½ in. by 8; 23 lines, 4¾ in. long; written in small and neat Nestalik, in four gold-ruled columns, with six 'Unvāns; dated Rajab, A.H. 982 (A.D. 1574). Bound in stamped leather covers.

[SIR CHAS. ALEX. MURRAY.]

The Maṣnavi, with the prefaces, beginning respectively on foll. 3 *b*, 50 *b*, 94 *b*, 150 *b*, 197 *b*, and 254 *b*.

Add. 26,153.

Foll. 205; 11¼ in. by 6½; 17 lines, 2½ in. long, with 32 lines in the margins; written in Nestalik, A.H. 1043 (A.D. 1633).

[WM. ERSKINE.]

Daftars I.—III. of the Maṣnavi.

The MS. was written, according to the subscription, by Ilahyār for Minuchihir Beg.

Add. 16,767.

Foll. 318; 12½ in. by 8½; 23 lines, 4¾ in. long; written in Nestalik, in four gold-ruled columns, with six 'Unvāns; dated A.H. 1049 (A.D. 1639); bound in stamped and gilt leather.

[WM. YULE.]

The same work, with three prefaces, viz. those of Daftar II., fol. 52 *b*, Daftar V., fol. 205 *b*, and Daftar VI., fol. 258 *b*.

Egerton 1107.

Foll. 362; 14¼ in. by 9½; 21 lines, 5¼ in. long; written in cursive Indian Nestalik, in four columns; dated Jumāda II., A.H. 1077 (A.D. 1666).

[ADAM CLARKE.]

The Maṣnavi, with the same prefaces as in the preceding copy.

The copyist, Muḥammad Shafī, describes himself as tutor to the son of Faridūn Beg, Vāqī'ah-Navis to Amir Khān, Šubahdār of Kabul.

Add. 7740.

Foll. 241; 14½ in. by 7½; 31 lines, 4½ in. long; written in Nestalik, in four columns; dated Shāhjahānābād, Zulkā'dah, A.H. 1077 (A.D. 1667). [CL J. RICH.]

The Maṣnavī, with all the prefaces but that of Daftār I.

محمد صادق ولد نعمت الله مهووی, states in the subscription that he had written this copy for Mir Muhammad Vazīh, son of Irādat Khān.

At the end of Daftār IV. it is stated that the text had been corrected, A.H. 1083, on the copy of Shāh 'Abd ul-Fattāh Gujrātī, who had collated a large number of MSS.

Add. 5605.

Foll. 324; 11½ in. by 7, 22 lines, 4½ in. long; written in Nestalik, in four columns; dated Rabi' I, A.H. 1082, the 13th year of [Aurangzib's] reign (A.D. 1671)

[N. BRASSEY HALHED.]

The Maṣnavī. The prefaces of Daftārs II.—VI. have been added by another hand.

Add. 5606.

Foll. 434; 10½ in. by 6½; 19 lines, 2½ in. long, in a page, with 32 half-lines in the margin, in continuation of each page; written in two columns, in common Indian Nestalik; dated Rabi' I, A.H. 1185 (A.D. 1771).

The same poem. [N. BRASSEY HALHED.]

Add. 26,152.

Foll. 583; 10 in. by 6½; 21 lines, 5 in. long; written in Nestalik, in four gold-ruled columns; dated the 24th year of Aurangzib (A.H. 1091-2, A.D. 1680-1).

[WM. ERSKINE.]

The Maṣnavī, with the prefaces of Daftārs IV. and VI., and copious notes written partly in the margins, partly on inserted slips.

Add. 16,769.

Foll. 229; 9 in. by 5½; 17 lines, 2½ in. long, with 30 lines in the margins; written in small Nestalik, in two columns; dated Ujjain, Mālvah, Rabi' II., A.H. 1093 (A.D. 1682.) [WM. YULE.]

Daftārs III.—V. of the Maṣnavī, with the first five folios of Daftār VI. Daftār III. wants sixteen folios at the beginning.

Add. 25,802.

Foll. 275; 11½ in. by 6½; 25 lines, 4½ in. long; written in Naskhī, in four gold-ruled columns, with 'Unvāns, probably in the 17th century [WM. CURETON.]

The Maṣnavī, with all the prefaces but that of Daftār V.

Add. 16,768.

Foll. 255; 13 in. by 7½; 27 lines, 4½ in. long; written in cursive Indian Nestalik, in four columns; apparently in the 18th century. [WM. YULE.]

The Maṣnavī, with the prefaces, and marginal additions.

According to a Persian note on fol 1, this MS. was bought in Jainagar, A.H. 1203.

Or. 1214.

Foll. 24; 9 in. by 7; 21 lines, 4½ in. long, written on four columns in small Nestalik, probably in the 18th century.

[ALEXANDRE JABA.]

The seventh Daftār of the Maṣnavī, with a prose preface.

ای صبا الحق حسام الدین سعد
دولت پابنده معرفت بر مرد

This seventh Daftar, which has been printed at the end of the Bulak edition, was first brought to light, A.H. 1035, by a commentator of the Masnavi, Ismā'il Dadah (Rusukh ud-Din Ismā'il B. Ahmad ul-Ank-ravi), who gave out that he had found it in a copy dated A.H. 814, and who stood out for its genuineness, which, however, was generally disbelieved. See Haj. Khal vol. v. p. 377, Hammer Redekunste, p. 167, and Flügel, Vienna Catalogue, vol. 1 p. 518.

Copyist محمد شرف بن داملا محمد سليم
مرحوم بخاری

Add. 14,051.

Foll 508; 11 in by 6½; 21 lines, 4½ in long; written in cursive Nestalik; dated Muharram, A.H. 1081 (A.D. 1670).

جواهر الاسرار وزواهر الانوار

The first volume of a commentary on the Masnavi, by Husain B. Hasan, 48 lines.

Beg. حمد یحیی و عات و فدائی سعد و بهانت

The author, whose full name is Kamāl ud-Din Husain B. Hasan Khwārazmī, has been already mentioned, p. 141 b. He states in the preface that he had, from his youth upwards, eagerly studied the Masnavi, and that he was constantly consulted by the learned as to its meaning. He had already written on that subject a work entitled کوز

کوز الحقایق فی رموز الحقایق, and was at length induced by his friends' prayers, as well as by the desire of the ruler of Khwārazm, to write a fuller commentary, the present work. He frequently mentions, as still living, his spiritual guide Khwājah Abul-Vafa (a celebrated Sūfi, who died A.H. 835, see Nafahāt ul-Uns, p. 499, and Habib us-Siyar, vol. iii., Juz 3, p. 144). The work is mentioned by Haj Khal vol. v pp 375, 376, and Sprenger, Oude Catalogue, p. 493

Contents: Preface, fol. 1 b. Ten pre-

liminary discourses, as follows:—1. On the great Sūfis from 'Alī to Jalāl ud-Din, fol. 8 a. 2. On Sūfi terms, fol. 36 b. 3. On the degrees of spiritual knowledge, fol. 41 a. 4. On the essence of the Divinity, fol. 43 b. 5. God's names and qualities, fol. 48 a. 6. On the worlds, fol. 49 b. 7. On creation, fol. 51 a. 8. On the great spirit, fol. 52 b. 9. On the soul's return to the spirit, fol. 55 a. 10. On the essence of love, fol. 64 a. Commentary on Daftar I., fol. 71 b; on Daftar II., fol. 203 b; on Daftar III., including the Arabic preface, fol. 314 b.

On the first page is written, "Geo. Jervis, Ahmudabad, 1814."

Add. 25,804.

Foll. 497, 12½ in. by 8½; 22 lines, 6 in. long; written in large Naskhi, with ruled margins, apparently in the 17th century.

[WM. CURETON.]

کشف اسرار معنوی در شرح ابیات مثنوی

A full commentary on the first two Daftars of the Masnavi, with the text.

Author 'Abd ul-Hamid B. Mu'in ud-Din Muhammad B. Muhammad Hashim ul-Husami ul-Kattali ur-Rifa'i ut-Tabrizi, عبد الحمید بن معین الدین محمد بن محمد هاشم الحسینی القطّالی الرفاعی البربري

Beg. حمد یحیی و فدائی سعد داب احدت سباب

The commentary is preceded by a short preamble and nine preliminary chapters (Muḥaddimah), foll. 5—17, treating of the principles of theosophy and the definition of its technical terms. The entire text is inserted by paragraphs. Each of these is followed by short verbal explanations of rare words and by extensive comments. The most recent authors quoted appear to be Khwājah Abul-Vafa, who died A.H. 835 (see the preceding no.), fol. 139a, and 'Abd ul-

Karim ul-Jili, author of *al-Insān ul-Kāmil*, who was born A.H. 767 (Haj. Khal, vol. i. p. 459), fol. 143 b. At the end of Daftar I, fol. 265, is found a transcript of the subscription of the author's original draft.

The first part of the same commentary is described by Dr Sprenger, *Oude Catalogue*, p. 493.

On the first page is a seal of Muhammad Mahdi dated A.H. 1141, and the Persian seal of Archibald Swinton

Or. 1213.

Foll 222; 12 in. by $8\frac{1}{2}$; 31 lines, $5\frac{1}{4}$ in long; written in a small Turkish hand, probably in the 17th century.

[ALEXANDRE JABA]

A Turkish commentary upon the fourth Daftar of the *Maṣnavi*, by Sham'ī شامی, with the text

Beg مدهای موافقه صدق آسرو شکرهای متکاثره

The author states, in the preamble, that he had undertaken the work by order of Sultan Murād Khān B. Salīm, and, at the end, that he had completed the present portion on the 15th of Jumādā II., A.H. 999 See Haj. Khal., vol. v. p. 375

Or. 1210.

Foll. 461, 11½ in. by $6\frac{1}{2}$; 19 lines, $3\frac{3}{8}$ in. long; written in Nestalik, in four columns, with 'Unvāns and gold-ruled margins, apparently in the 17th century

[ALEXANDRE JABA.]

نسخه ناسخه مثنویات سقیمه

A revised edition of the *Maṣnavi*, by 'Abd ul-Latīf B. 'Abd Ullah ul-'Abbāsī, عند اللطف بن عبد الله العباسی, with marginal notes

Mullā 'Abd ul-Latīf, a native of Gujrat, was a dependent of Lashkar Khān Mashhadi,

Divān of Kābul under Jahāngīr, and afterwards Subahdār of the same province under Shāhjahān. He passed into the imperial service in the fifth year of the latter reign as Divān 1 Tan, with the title of 'Akīdāt Khān, and was some time employed as court-chronicler. He died in old age in the 12th year of the reign (A.H. 1048—9) See 'Amal Saḥīh, fol. 708, where his commentary on the *Maṣnavi* is mentioned with praise, and *Tazkirat ul-Umar.*, fol. 70.

In a preface entitled مرآة المبتدئ, and dated by the chronogram دساحه لطیف انصرام, A.H. 1032, foll. 10—19, the editor gives an account of the labour he had bestowed upon the text. He collated it with an authenticated copy in Kābul, A.H. 1024, and with several MSS in Yūlam Gūzar, near Pashāwar, A.H. 1025, subjected it to a critical examination, with the help of a friend, while on a journey to the Deccan in A.H. 1030, and collated it again with four copies in Burhānpur, A.H. 1031. He also verified the passages of the *Coran* and the *Hadīs* referred to by the poet, and gave their original text with interpretation in the margin, corrected the Arabic prefaces which he found sadly corrupt, and explained all the rare words and difficult verses. He adds that his comments had been compiled in a detached shape, and formed two separate works, entitled *Latā'if ul-Ma'ānī* and *Latā'if ul-Lughāt*.

Tables of contents, drawn up by the editor, are prefixed to the several Daftars. The preface is repeated in a condensed form at the beginning of Daftars II.—VI.

It is stated, at the end of Daftars III. and IV., that the MS had been collated in Burhānpūr, A.H. 1100

Add. 25,803.

Foll 312; $12\frac{1}{4}$ in. by 8, 25 lines, $4\frac{1}{2}$ in. long; written in Nestalik, in four columns;

dated Katak (Bengal), A.H. 1113 (A.D. 1701). [WM. CURETON.]

The same revised text, with the editor's preface and marginal notes.

Add. 16,766.

Foll. 240; 15½ in. by 9½; from 25 to 27 lines, 5 in. long, with as many lines in the margin; written in fair Nestalik, in four gold-ruled columns, with 'Unvāns, probably in the 17th century; bound in stamped and gilt leather [WM. YULE.]

The Maṣnavi, with copious marginal notes extracted from the Latā'if ul-Ma'navi (see p. 589 b).

This MS. contains the following prefaces: Persian preface to Daftār II, fol 38 a. Arabic prefaces to Daftār III. and IV with Persian paraphrase, foll. 70 a, and 112 b

The preface of 'Abd ul-Latif to his recension of the Maṣnavi is prefixed to Daftār V, fol. 148 b, and again to Daftār VI. fol 192 b. It is followed in each place by his statement of the contents of the respective Daftārs.

Add. 16,770.

Foll. 206; 10½ in. by 6½; 19 lines, 4½ in. long, in a page; written in plain Nestalik; dated Jumāda II, A.H. 1080 (A.D. 1669).

لطائف المعنوي من حقائق المثنوي

A Commentary on the Maṣnavi, by 'Abd ul-Latif B. 'Abd ullah ul-'Abbāsī (see p. 589 b), slightly imperfect at the end.

Beg. شرح بعض اسباب مشكله فارسي

The commentator states that he had brought together in this work, with some additions, the explanations of difficult verses and Arabic texts, written in the first instance on the margins of his revised copy of the Maṣnavi.

An edition lithographed in Cawnpore, 1876, contains a dedication to Shāhjahān,

which is not found in the present copy. See also Stewart's Catalogue, p. 59.

Royal 16 B. xix.

Foll. 324; 7½ in. by 5½; 14 and 15 lines, 3½ in. long; written in cursive Indian Nestalik; dated Sūrat, Sha'bān, A.H. 1081 (A.D. 1670). [THOMAS HYDE.]

لطاف اللغات

A Glossary to the Maṣnavi, by the same 'Abd ul-Latif.

Beg. این فرهنگست مشتمل بر حل لغات عربيه

The author, who calls himself 'Abd ul-Latif B. 'Abd ullah Kabiriyyah كبرىه, enumerates in the preface some well known Arabic and Persian dictionaries, and the Sufi glossaries of Ibn 'Aṭṭār, and 'Abd ur-Razzāk Kāshī, which he had used, and states that the present work was the result of twelve years of study, and had been compiled in view of his revised edition of the text (see p. 589 b). It comprises all the words found in the Maṣnavi, with the exception of those which belong to common speech, and is alphabetically arranged according to the initial and final letters. 'Abd ul-Latif adds that he had been assisted in the compilation by his friend Maulānā Ibrāhīm Dīhlavi, who had attended his lectures.

This glossary, known as Farhang-i Maṣnavi, has been lithographed in Lucknow, 1877. See also Stewart's Catalogue, p. 132, and Ouseley's Collection, No. 384.

Add. 6612.

Foll. 162; 14 in. by 10½; 25 and 23 lines, 6 in. long; written in Nestalik; dated Rabi' I, the first year of Jahāndār Shāh, A.H. 1124 (A.D. 1712). [J. F. HULL.]

I. Foll. 1—94. The first two Daftārs of the Maṣnavi, with marginal notes.

II. Foll. 95—162. The glossary described under the preceding number.

Or. 369.

Foll. 175; 9 in. by $5\frac{1}{4}$; 23 lines, 3 in long; written in small and close Nestalīk; dated Ramazān, A.H. 1100 (A.D. 1689).

[GEO. WM. HAMILTON.]

An extensive commentary, entitled *Mughnī*,
مغنی, upon the third *Daftar* of the *Maṣnavī*,
by Muhammad 'Abid.

الدفتري الثالث من المثنوى للمولوى افاض الله

The author's name and the title are found in this endorsement, دفتر سیوم از مثنوی حضرت مولوی قدس الله سره حامل المن از شرح محمد عابد رحمة الله علیه مسمی بمعنی

In a Persian note on the same page it is stated that this MS. is the author's first draught *واین مسوده مصف مذکور است* and that he began to write the commentary on Daftar I in A.H. 1100. Many mistakes, however, corrected in the margins, show this copy to be the work of a scribe. Extensive marginal additions in a more cursive character may have been written by the author.

The commentary of Shaikh 'Abd ul-Latif (p. 590 *a*), is frequently quoted. Reference is also made to the *Muntakhab ul-Lughat*, which was written A.H. 1046 (see p. 510 *a*).

Or. 370.

Foll. 141; 8½ in. by 4¾; 21 lines, 3 in. long, written in Nestalik; dated Muharram, the 36th year of the reign (of Aurangzib, *i.e.* A.H. 1104, A.D. 1692).

[GEO. WM. HAMILTON.]

A Commentary on the Maṣnavī, by Mu-
ḥammad Na'im, محمد نعیم

This commentary, which is confined to the

explanation of some difficult verses, is slightly imperfect at the beginning; the first line quoted is the ninth of the poem :

آتش است این بانك ناي و بيست باد
هر كه اسى آتش ندارد بيست ناد
يعنى اس بانك بى آتش عشق و سوز خدا نمىست
نه امساده و ناد پيمائى

Daftars II.—VI. begin respectively on fol. 34 *a*, fol. 56 *b*, fol. 83 *a*, fol. 104 *b* and fol. 133 *b*. The last line commented upon is *دلخواهي* (Bulak edition, vol. vi. p. 171).

The author's name appears in the subscription:

تمام شد مسوده چند انسات مشوی مولوی ار دست
امیدوار کرم کرم فقیر فقیر محمد نعم

Transcriber: عبد الله بن شيخ لطف الله لاهوری

A leaf prefixed to the MS by a later hand contains the beginning of the preface of 'Abd ul-Latif to his revised text of the *Magnavi* (see p. 589 *a*).

This MS. bears the seals of the kings of Oude.

Or. 367.

Foll 230, 12 in. by $8\frac{1}{4}$; 23 lines, 6 in. long; written in Nestalīk; dated Ramazān, the 50th year of Aurangzib (A H. 1117, A.D. 1705). [GEO WM HAMILTON]

A full commentary upon the Maṣnawī, with the text. On the first page is found the following title: فوہات المبدی تصیف مولانا, and the name of the author, Maulānā 'Abd ul-'Alī Sāhib, has been written by the same hand at the end of Daftar I, fol. 137 b.

It begins with the first verse of the poem, followed by a poetical paraphrase, the first line of which is:—

یعنی، اندر فصهای مثنوی

میہماں شرح حال معبدو

The commentator quotes frequently Jāmi's *Nafahāt ul-Uns*, and occasionally the com-

mentary of his predecessor, Shaikh 'Abd ul-Latîf (p. 590 a)

The present volume contains the first two Daftars.

Or. 368.

Foll. 125; 12½ in. by 8½; 26 and 23 lines, from 5 to 7 in long, written by two different hands, in cursive Nestalik; dated A.H. 1103 (A.D. 1692). [GEO. WM. HAMILTON]

The same author's commentary upon Daftar VI., endorsed شرح مرعند العلى بر محمد ششم مثنوى معدوى

This volume contains only short portions of the text, preceded by the word فوله.

Add. 16,771.

Foll. 328; 8¼ in. by 5¼; 17 lines, 3½ in. long; written in cursive Nestalik, dated Zulka'dah, A.H. 1143, the 15th year of Muhammad Shāh (A.D. 1731). [WM. YULE.]

I. Foll. 1—176. A Commentary on the Maṣnavi, by Muhammad Nūr Ullah Ahrāri, محمد نور الله احرارى

الحمد لله العلى الاعلى الوهاب الذى اوتى على
عده الكتاب

The author, who is called in the subscription Mir Nūr Ullah Akbarābādī, states in the preface that, having applied himself from his youth upwards to the study of the Maṣnavi, he had been in the habit of putting down on the margins of his copy any new meaning that occurred to him, until, yielding to the solicitations of his friends, he wrote out those notes in a connected form.

The commentary deals only with detached passages. The author frequently quotes his predecessor 'Abd ul-Latîf (p. 590 a), mostly in order to correct him.

See Sprenger, Oude Catalogue, p. 495,

where the author, who is called Shāh Mīr Muhammad Nūr Ullah Ahrāri, is said to have resided in Arcot.

II. Foll. 177—328 حل مثنوى

Another commentary on the same poem, by Afzal, of Ilāhābād, افضل الهابادى

A summary of the contents of Daftar I. is followed by a prologue in verse beginning thus:

مرحدا را شكر كر لطف دوى
داد نوميستم بجل مثنوى

The author says that he wrote this work as a supplement to the commentaries of his predecessors, 'Abd ul-Latîf 'Abbāsī (p. 590 a), and Mir Nūr Ullah Ahrāri

The present copy contains only the commentary on the first Daftar, including the Arabic Preface

Or. 1212.

Foll. 144; 8¼ in. by 5½; 15 lines, 3½ in. long; written in Nestalik, in two columns, dated Ramazān, A.H. 923 (A.D. 1517)

[ALEXANDRE JABA]

انتخاب مثنوى

Select verses of the Maṣnavi, beginning with the first verse of Daftar I., and ending with the last of Daftar VI.

Copyist: عليخان درهاني

Add. 9999.

Foll. 112; 8¼ in. by 5¼; 17 lines, 3¼ in. long, in a page; written in cursive Nestalik, apparently in the 17th century.

كلشن توحيد

The "Rose Garden of Unity," a selection from the Maṣnavi

Author: Shāhidi Maulavi, مولوى شاهدي (see p. 513 b).

Beg. حمد لا يحمي ثابي بسى نياس
بى نهايت مدت وى حد سپاس

The author had extracted, as he states in the prologue, some detached lines, six hundred in number, from the *Maṣnavi*. At the request of a friend he connected them by means of additional verses, inserting five distichs of his own between each two of the original. The date of composition, A.H. 937, is conveyed by the following chronogram, fol. 2 b.

دلى كو كلش نوحدهو

See *Haj. Khal.*, vol. v p. 232, where A.H. 927 is given as the date of composition, *Orientalia*, vol. i., p. 319, the *Vienna Catalogue*, vol. iii. p. 429, and the *Leyden Catalogue*, vol. ii p. 112.

Add. 7738.

Fol. 365, 13 in. by 7; 19 lines, 3½ in. long, with 36 lines in the margins; written in *Nestālik*, apparently in the 16th century.

[Cl. J. Rich.]

ديوان جلال الدين رومى

The *Divān* of Jalāl ud-Dīn Rūmī, often called "*Divān i Shams i Tabriz*," because the poet takes in it the name of his spiritual guide, Shams ud-Dīn Tabrizi (see p. 585 a), as his *takhalluṣ*.

The contents of the present copy, which is slightly imperfect at beginning and end, are—Ghazals in alphabetical order, fol. 1 a. *Tarji*'-bands, fol. 346 b. *Rubā'is*, foll. 352 b—359 b.

Fol. 360—365 contain a portion of the editor's preface. It is extremely wordy, confused, and, moreover, very incorrectly written. The editor, whose name does not appear, describes himself as a devoted admirer of Jalāl ud-Dīn, whom, however, he had never seen. He says that he had spent a

year or two in collecting the scattered poems written by scribes from Maulāna's dictation, revising them, and arranging them in alphabetical order, adding that the collection comprised thirty thousand distichs.

Copies of the *Divān* are described by Hammer, *Redekunste*, p. 172, by Flugel, *Vienna Catalogue*, vol. i. p. 522, by Sprenger, *Oude Catalogue*, p. 497, and Bibl. Sprenger, No 1458. For extracts, see Krafft, p. 65, *Leyden Catalogue*, vol. ii. p. 113, *Gotha Catalogue*, p. 69, *Munich Catalogue*, p. 16, and *St. Petersburg Catalogue*, p. 214. Select poems have been edited, with a translation in German verse, by V. von Rosenzweig, *Vienna*, 1838.

Or. 289.

Foll. 255, leaves 17 lines, 4½ in. long, written in *Persian Naskhī*, dated *Zulka'dah*, A.H. 824 (A.D. 1421).

[Geo. Wm. Hamilton.]

ديوان شمس تبريز

The latter part of the same *Divān*, with the heading, *حد دوم ديوان حضرت شمس تبريز*.

Beg. چشم بو نا چشم من هر دم بسى ميل وصال

It contains the Ghazals from l to ى, some *Tarji*'-bands, fol. 246 a, and a few *Rubā'is*, fol. 253 a.

عاش الدن بس حواجه شرف الدن
الرسوى

Add. 7749.

Fol. 193, 5½ in. by 3½; 15 lines, 2 in. long; written in a small and neat *Shukastah-Amūz*; dated *Baghdād*, *Zulka'dah*, A.H. 1208 (A.D. 1794).

[Cl. J. Rich.]

The following works of Fakhr ud-Dīn *مغیر الدین عراقی*,

Fakhr ud-Dīn Ibrāhīm B. Shahriyār 'Irāqī

left at the age of eighteen his native city Hamadān, went in the guise of a wandering kalandar to India, and attached himself in Multān to Shaikh Bahā ud-Din Zakariyyā, with whom he stayed twenty-five years. After his master's death, which took place A.H. 666 or 661, he performed the pilgrimage, and proceeded from Mecca to Kūniyah, where he found another spiritual guide in the well-known mystic, Sadr ud-Din Kūniyavi, who died A.H. 672 (Arabic Catalogue, p. 779 b). It was there, and while attending Šadr ud-Din's lectures on the *Fuṣūṣ ut-Ḥikam*, that he composed his Šufi tract, *Lama'āt*, which was approved by his Shaikh. He left Rūm after the death of his patron Mu'in ud-Din Parvānah (A.H. 677, see *Geschichte der Ilchane*, vol. i., p. 299), and spent his latter years in wanderings through Egypt and Syria. He died in Damascus, A.H. 686, according to the *Guzidāh*, fol. 241, or A.H. 688, as stated in the *Nafahāt ul-Uns*, p. 700, *Majālis ul-'Ushshāh*, fol. 91, *Firūstah*, vol. ii. p. 760, *Haft Iklim*, fol. 413, and *Riyāz ush-Shu'arā*, fol. 291. *Daulatshāh*, however, followed by *Takī Kāshī*, *Oude Catalogue*, p. 17, places his death in A.H. 709. See *Hammer*, *Redekunste*, p. 226, and *Sprenger*, *Oude Catalogue*, p. 440.

I. Fol. 1 b. A Divān, containing—1. *Kaṣīdahs* and some *Tarjī'*-bands, without alphabetical arrangement 2. *Ghazals* in alphabetical order, fol. 46 b. 3. *Rubā'is*, fol. 125 b

ای حالات فرش عرب جاودان انداحه
صغوی در میدان نصدت کامران انداحه

Some of the *Kaṣīdahs* are in praise of the poet's Shaikh, Bahā ud-Din Zakariyyā

II. Fol. 138 b. عشاق نامه, the "Book of Lovers," a poem in *Masnavi* verse, varied by *Ghazals*, treating in ten sections (*Faṣl*) of mystic love.

هر که جان دار در روان دارد
واجبست آنکه درد جان دارد

The prologue contains a eulogy on the celebrated Vazir, Shams ud-Din Muḥammad Šāhib Divān.

III. Fol. 176 b. لمعات, "*Lama'āt*," a tract in prose and verse on mystic love (see the preceding column, and *Haj. Khal.*, vol. v. p. 333.

Beg. الحمد لله الذي نور وجهه حسب نجمليات الجبال

Add. 16,822.

Foll. 84, 6½ in. by 3¾; 17 lines, 2¼ in. long, written in small and neat *Nestalik*, with 'Unvān and gold-ruled margins, probably in the 16th century. [Wm. Yule.]

اشعة اللمعات

A commentary on the preceding work, "*Lama'āt*," by Nūr ud-Din 'Abd ur-Raḥmān Jāmī (see p. 17 a).

Beg. لولا لمعات برق نور القدم
من نحو حوى الجود وحى الكرم

The commentator says in his preface that he had been, like many others, prejudiced against the soundness of the *Lama'āt*, until, requested by his friend, Amir 'Alishir, to revise the text, he had found in it a rich storehouse of spiritual truths, which he undertook to elucidate in the present work. The date of composition, A.H. 886, is expressed in a versified chronogram at the end by the word *انهمه* فد ناديا فال دارح اتمامه : انهمه

This work is generally called شرح اللمعات. See *Haj. Khal.*, vol. v. p. 335, and *Dorn*, *St. Petersburg Catalogue*, p. 371.

Copyist: حسرو

Add. 24,944.

Foll. 357; 14½ in. by 9½; 9 lines, 3¼ in. long, with 22 lines in the margin; written in elegant *Nestalik*, with rich 'Unvāns, ornamental headings, and illuminated borders on every page; dated A.H. 974 (A.D. 1566); bound in gilt and stamped leather.

[G. LIBRI.]

کلیات سعدی

The Kulliyāt, or complete works of Sa'di

Sa'di, the most popular of Persian poets, took his name from the Atābak of Fārs, Sa'd B. Zīngī, who died A.H. 623 after a reign of twenty-three years, and to whose service his father was attached. He is generally called Muṣliḥ ud-Dīn; but there is reason to believe that his original name was Muṣḥarrif ud-Dīn, and that Muṣliḥ ud-Dīn was the name of his father. In a copy of the Kulliyāt, dated A.H. 905, lately belonging to Col. C. S. Guthrie, there is a subscription to the Būstān, purporting to have been transcribed from the author's autograph, in which he calls himself مشرف بن مصاح السعدی. In an early collection of his works, Add. 18,411, in Or. 5601, and in the present copy, his name is written مشرف الدین بن مصاح, and in Bisutūn's preface مشرف البله والخی والدین مصاح الاسلام والسلبین. In the Guzidah the names are inverted مشرف بن مصاح, while in the Na-fahāt ul-Uns they are combined, with a trifling alteration, to مشرف الدین مصاح.

Sa'di refers frequently to Shirāz as his native place. The date of his birth is not accurately known. In the Būstān, which he wrote A.H. 655, he addresses himself as septuagenarian,

دینا ای که عرب بهقدار رنت

مکر حمه بودی که در داد رنت

from which it may be inferred that he was born about A.H. 585. But if the Shaikh *Shams ud-Dīn* Abul-Faraj B. Jauzi, whom he mentions in the Gulistān, Bāb ii, 20, as the preceptor of his youth, is really identical, as has been asserted, with the celebrated doctor *Jamāl ud-Dīn* Abul-Faraj Ibn ul-Jauzi, who died in Baghdād A.H. 597, a still earlier date must be adopted.

After completing his studies in Baghdād, Sa'di entered upon a long course of distant travels, which took him through the length

and breadth of the world known to the Muslims, from Tartary to Abyssinia, and from India to Barbary. He visited Kāshghar, as he states in the Gulistān, Bāb v, 15, in the year in which Sultan Muḥammad Khwārazm Shāh had made peace with the Khitāis. This must have been shortly after the great victory which the Sultan won over the Karā Khitāis A.H. 606 (see the Kāmil, vol. xii. p. 177), and the anecdote shows that even at that early period the fame of the young poet of Shirāz had spread to that remote region.

Sa'di returned to his native city shortly before A.H. 655, and composed in that year and the next his two most popular works, the Būstān and the Gulistān, in both of which he immortalized the name of the reigning Atābak, Abu Bakr B. Sa'd B. Zīngī (A.H. 623—658), whose wise rule had restored peace and prosperity to Fārs. There he spent in peace and seclusion the latter part of his long life, treated with respect by the Moghul governors who had superseded the Atābaks and receiving frequent marks of the regard and liberality of the great Vazīr, Shams ud-Dīn Shāhib Dīvān, who from the reign of Hulāgū to the accession of Arghūn, A.H. 683, was at the head of the civil administration of the Moghul empire.

Ziyā'i Barāni states that Muḥammad Sultān, son of Sultan Ghīyās ud-Dīn Balaban, who in the seat of his government at Multān (A.H. 670—683) surrounded himself with poets, twice sent messengers to Shirāz for the purpose of inducing Sa'di to settle in Multān, but that the poet, excusing himself on the plea of old age, sent to the prince some autograph verses. See Tārīkh Firūzshāhi, p. 68.

Sa'di died on the seventeenth of Zulhijjah, A.H. 690. This is the date given by Ḥamd Ullah Musta'fi in his Guzidah written forty years later. Daulatshāh and Jāmi give A.H. 691, and the former adds that the poet had reached at his death the age of one hundred and two lunar years. Amin Rāzi states that

he was then one hundred and ten years old, an estimate which, according to what has been above stated respecting the probable date of his birth, must be nearer the truth.

The principal notices on Sa'di are those of Daulatshāh (translated into English by J. H. Harington, Works of Sadce, pp. ii—x., and into German by K. H. Graf, Rosengarten, pp. 229—234), of Jāmi, Nafahāt ul-Uns, p. 699, Ḥabib us-Siyar, vol. ii, Juz 4, p. 130, Majlis ul-Mūminin, fol. 332, Haft Iklim, fol. 92, and Riyāz ush-Shu'arā, fol. 198. See also Hammer, Redekunst, p. 204, Ouseley's Notices, p. 5, Sprenger, Oude Catalogue, p. 545, Defremery, Nouvelle Biographie Générale, vol. xli., p. 1002, and, above all, Dr. W. Bacher, who in his introduction to "Sa'di's Aphorismen und Sinngedichte, Strassburg, 1879," has ingeniously combined all the information which was to be extracted from a careful perusal of the poet's works.

The Kulliyāt have been edited by J. H. Harington, Calcutta, 1791—1795. Many other editions have since appeared in the East, as in Bombay, A.H. 1267 and 1280, Delhi, 1269, Cawnpore, 1280, Lucknow, 1287, Tabriz, 1257, and Teheran, 1268. The contents have been stated in the Vienna Jahrbucher, vol. 64, Anz. Blatt., p. 5, Vienna Catalogue, vol. i. p. 527, Oude Catalogue, p. 516, and, with great fullness and accuracy, by Dr. W. Bacher, in his Sa'di-Studien, Zeitschrift der D. Morgenlandischen Gesellschaft, vol. xxx. pp. 81—106.

Contents Preface of 'Alī B. Aḥmad B. Abū Naṣr [in other copies Abū Bakr] B. Bisutūn, fol. 3 b.

شکر و سیاست معبودی را حلت قدره Beg.

The writer states that in A.H. 726 he had arranged the Ghazals of Sa'di alphabetically according to the initial letters, and had subsequently, A.H. 734, compiled an alpha-

betical index to the same, based on the letters of the rhyme. It is added at the end that the Majlis i Hazl, or mock-homily, had been transferred to the section inscribed Khabisāt. An English translation of the preface will be found in the Introduction of Harington's edition, pp. 24—26.

I. Fol. 8 b, رساله اول در بقره دساحه, Sa'di's preface. See Bacher, Sa'di-Studien, p. 84.

Beg. سیاست بی عادت و سناش بی نهايت

II. Fol. 17 b, رساله ثانی در مجلس حارکانه [read پنجگاه], "the five sittings or homilies"

Beg. الحمد لله الذى خلق الوجود من العدم

The fifth Majlis has been translated by James Ross, Bombay Transactions, vol. i. pp. 146—158.

III. Fol. 58 b, رساله صاحب دیوان, "The questions of the Lord of the Divān," i.e. the Vazīr Shams ud-Dīn Muḥammad Juvāni, to Sa'di, with the answers of the latter

Beg. حواصی صاحب دیوان بیکو مسرت

This tract, which was not drawn up by Sa'di, has been translated by Harington, Introduction, pp. 14—17, and by Graf, Lustgarten, vol. ii. pp. 136—142.

IV. Fol. 62 a, رساله چهارم در عقل و عشق, a Ṣūfi tract on reason and love, in answer to a question of Maulānā Sa'd ud-Dīn.

Beg. سالک راه خدا پادشاه ملک سخن

V. Fol. 67 a, رساله پنجم در نصیحت ملوک, "Advice to kings."

Beg. الحمد لله تعالى وهو اولى من حمده

This tract was written, as Sa'di states in the beginning, at the request of a friend, نکى, whom he addresses further on as "son," فرزند. According to Dr. Bacher, "Sa'di-Studien," pp. 93—102, and "Aphorismen und Sinngedichte," Vorwort, it was addressed to the Ṣāhib Divān, together with the collec-

* Shī'ah scribes frequently substitute Abū Naṣr for the hateful name of Abū Bakr

tion of ethical poems known as *Šāhibiyyah* (see art. xviii.). It is, however, highly improbable that Sa'di should have familiarly referred to the all-powerful Vazīr as "one of his friends," or that he should have presented him with a work avowedly composed for another person. In an early recension of the *Kulhiyāt*, Add. 18,411, the *Risālah i Šāhib Divān* (art. iii.) is found to precede immediately the *Kitāb i Šāhibiyyah*.

VI Fol. 88 *b*. Three short pieces, as follows: 1 *رساله سلطان انا*, Sa'di's interview with Sultan Abakā, drawn up from the poet's oral relation by an anonymous writer. It has been translated by Harington, Introduction, pp. 17—19, and by Graf, Lustgarten, vol. ii. pp. 142—146. 2 *رساله دوم*, addressed to Ankiyānū, who was Moghul governor of Fārs, A II 667—670. See the *Shirāz-Nāmāh*, fol. 75, and *Hāfiz Abrū*, fol. 98. 3 *حکایت ملک شمس الدس*. An anecdote relating to Malik Shams ud-Din, and the remonstrances made to him by Sa'di, told by an anonymous writer, translated by Harington, pp. 19—21, and by Graf, Lustgarten, vol. ii. pp. 146—148.

Malik Shams ud-Din B Malik was placed, A.H. 676, at the head of the revenue collection *صاحب معاطه* in Fārs. See the *Shirāz Nāmāh*, fol. 76, and *Hāfiz Abrū*, fol. 98.

VII. Foll. 98 *b*—284 *a* *گلستان*, the Gulistān.

Beg. *میت حدادرا عرو جل که طاعش*

This is the most popular Persian work in the East, and the best known in Europe. Two of the latest and most correct of its innumerable editions have been published by Dr. Sprenger, Calcutta, 1851, and by Mr. John Platts, London, 1874. It has been translated into Latin by Gentius, 1651, into English by Fr. Gladwin, 1806, by Dumoulin,

1807, by Eastwick, 1852, and by Platts, 1873, into German by Graf, 1846, into French by A. du Ryer, 1634, D'Alégre, 1704, Gaudin, 1789, and C. Deflémery, 1858.

The following articles, viii.—xvii., are written in the margins.

VIII. Fol. 4 *b*. *نوسان*, the *Büstān*, a moral poem, scarcely less known than the preceding work.

Beg. *بدم حداروند حال آفرس*

The *Büstān* has been printed in Calcutta, 1810 and 1828, in Lahore, 1863, Cawnpore, 1868, and Tabriz, A.H. 1285. It has been edited, with the Turkish commentary of Surūri, by Graf, Vienna, 1850, translated into German by the same scholar, Jena, 1850, and by Schlechta Vszard, Vienna, 1852, and into English by H. W. Clarke, London, 1879.

IX. Fol. 108 *a*. *مصادد عربی*, the Arabic *Kasidahs*.

X Fol. 116 *b* *مصادد فارسی*, the Persian *Kasidahs*, in alphabetical order.

XI. Fol. 147 *a* *مراثی*, elegies, or funeral poems. Some pieces of this and the preceding section have been translated by Graf, *Zeitschrift der D. Morg. Gesellschaft*, voll ix, xii. and xv.

XII. Fol. 151 *b*. *ملعبات*, *Kasidahs* in alternating Persian and Arabic verses.

XIII. Fol. 157 *a*. *درجعات*, poems with refrains.

XIV. Fol. 164 *a*. *طیبات*, Ghazals called *Tayyibāt*, or "pleasant," in alphabetical order. Some of these have been translated by Graf, *Zeitschrift*, voll xiii. and xv.

XV. Fol. 262 *b*. *بدائع*, Ghazals composed in the ornate or artificial style, also alphabetically arranged.

XVI. Fol. 306 *a*. *خوانم*, Ghazals called Khavâtīm, or signets, in alphabetical order.

XVII. Fol. 322 *b*. *عزليات قدم*, the early Ghazals, alphabetically arranged.

XVIII. Fol. 284 *b*. *کتاب صاحب*, short moral and epigrammatic poems, in the form of Mukatta'ât, called *Şāhibiyyah*, from their dedication to the *Şāhib Divān* (see above, art v.) They have been edited, with a translation in German verse, by Dr. W. Bacher, under the title of "Sa'di's Aphorismen und Sinngedichte," Strassburg, 1879.

الحمد لله على نعمة زائدة المسندة من كرمه Beg.

In the present copy, contrary to what is found in most MSS, the Mukatta'ât of the *Kitāb Şāhibiyyah* are arranged in alphabetical order. They are followed by some pieces in *Maşnavī*, foll 322—335.

XIX *مقطعات*, Mukatta'ât. This section, which in most copies, and in the printed editions, follows the *Şāhibiyyah*, and comprises a few pieces in alphabetical order, does not appear as a separate section in the present copy; but its contents are found distributed according to their rhymes in the alphabetical series of the preceding book.

XX Facetious and licentious pieces in verse and in prose, viz. 1. *مطالبات*, jocular poems, generally called *حشوات*, or "wicked," foll. 339 *b*—340 *a*, margins. 2. *مضحكات*, comic pieces in prose, consisting of three mock homilies, called *محاليس هرل*, and some facetiæ *لطائف*, foll. 335 *b*—355 *a*.

XXI. Fol. 340 *b*, margins. *رباعيات*, Ruba'is, or quatrains.

XXII Foll. 350 *a*—355 *a*, margins. *فردات*, detached distichs.

Copyist: *محمد القوام الكاتب الشيرازي*

This MS. contains two whole-page miniatures at the beginning, two at the end, and sixty-seven of smaller size in the body of the volume. They are in the Persian style and of the highest degree of finish. The first two pages contain a table of contents, disposed in two ornamental circular designs. The last two pages, also richly illuminated, contain versified chronograms giving A.H. 974 as the date of transcription, and A.H. 976 as the year in which the ornamentation was completed.

On the last page is a note of purchase dated Dehli, A.H. 1149.

Add. 7741.

Foll. 337; 11½ in. by 6½; 19 lines, 2½ in. long, with 12 lines in the margin; written in neat Nestalik, with gold-ruled margins; dated Jumāda II., A.H. 901 (A D. 1496).

[Cl J. Rich.]

The Kulliyāt of Sa'di, with the preface of Ibn Bisūtūn.

This copy contains the Mukatta'ât alphabetically arranged, foll. 320 *b*, 322 *a*; but it wants the sixth of the prose works (see above, art. vi.), and has two lacunes, viz. one of about thirty-four leaves after fol. 213, extending from the latter part of the *Tarjīband* to the *Tayyibāt* in *د*, Calcutta edition, vol. ii. pp. 259—300, and another of about fifteen leaves after fol. 229, extending from *ع* to *ن* of the same section. A portion of the Ruba'is and Fardiyyāt is also wanting. The first thirty-one leaves are in a later hand, and want the rubrics.

Copyist: *مدغم الدين الكاوحدي*

Or. 1365.

Foll. 459; 15 in. by 9½; 12 lines, 3¾ in. long, with 24 lines in the margin; written in fair Nestalik, with rich 'Unvāns, and mar-

ginal ornaments on every page, apparently in the 16th century; bound in stamped leather. [SIR CHARLES ALEX. MURRAY]

The *Kulliyāt* of Sa'di.

Contents. Preface of Ibn Bisutūn, fol. 3 *b*.

The five prose works, fol. 7 *b*. *Gulistān*, fol. 82 *b*. *Būstān*, fol. 3 *b*, margins Arabic and Persian *Kasīdahs*, and *Elegies*, fol. 238 *b*—245 *a*, margins. *Mulamma'āt*, wrongly headed *عزليات قدیم*, fol. 238 *b*. *Tarjī'āt*, fol. 244 *b*. *Tayyibāt*, fol. 251 *b*. *Badā'i'*, fol. 347 *b*. *Khavātim*, fol. 383 *b*. *Ghazaliyyāt* i *Kadīm*, without heading, fol. 399 *a*. *Šāhibiyyah*, with the heading *کتاب مقطعات*, alphabetically arranged as in the first copy, fol. 407 *a*. *Mukatta'a't*, fol. 429 *b*. *Muzhikāt*, or facetiae in verse and in prose, fol. 431 *b*. *Rubā'iyyāt*, fol. 440 *b*—455 *a*, margins. *Fardiyyāt*, fol. 453 *b*—458 *a*.

Copyist: *عديت الله الكاتب الشيرازي*

The MS. contains a richly illuminated table of contents, and two whole-page miniatures in Persian style at beginning and end. In a note written on the fly-leaf by Sir C. A. Murray, it is stated to have belonged "to Zulfekar Khan, the commander-in-chief of the army in the reign of Fath Ali Shah." In the margin of fol. 9 is found an entry relating to the birth of a grandson of that officer in A.H. 1236. At the end is found the seal of Babā Khan (afterwards Fath 'Alī Shah, see Malcolm, vol. ii. p. 184).

Add. 16,764.

Fol. 377, 9½ in. by 5½; 12 lines, 2½ in. long, with 24 lines in the margins, written in Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins; dated (fol. 99 *a*) *Zulka'dah*, A.H. 984 (A.D. 1577).

[WM. YULE.]

The *Kulliyāt* of Sa'di, wanting the Arabic *Kasīdahs*. The *Šāhibiyyah*, foll. 338 *b*—353 *a*, and the following sections, are not, as

in the preceding copies, alphabetically arranged. Fol. 134 has a whole-page miniature in the Persian style

Add. 5601.

Fol. 349; 15½ in. by 10½; 9 lines, 3 in. long, with 20 lines in the margins, written in neat Nestalik, with fifteen rich 'Unvāns, and ornamental borders on every page, apparently in the 16th century, bound in stamped and gilt leather.

The *Kulliyāt* of Sa'di.

This copy contains the *Mukatta'a't*, fol. 312 *b*—316 *a*, but wants the *Šāhibiyyah*. It has four whole-page miniatures at beginning and end, and twenty-one of lesser size in the body of the volume. They are finely executed in the Indian style. Foll. 2 *b* and 3 *a* contain the first words of Bisutūn's preface, and a table of contents written within richly illuminated borders with the heading *مهرست کلیات شیخ مشرف الدین بن مصطفی الدین السعدی*

On the first page is an 'Arzdidah dated Lucknow, the first year of Shāhjahān II. (A.H. 1173).

Add. 17,961.

Fol. 426; 12½ in. by 8½; 11 lines, 3 in. long, with 24 lines in the margins, written in Nestalik, with 'Unvān and ruled margins, about the close of the 16th century.

The *Kulliyāt* of Sa'di, wanting the *Fardiyyāt*. At the beginning is the first half of a table of contents, richly illuminated. On the first page is a partly obliterated note, in which the name of Ibrāhīm 'Adīshāh (A.H. 988—1037), and lower down the date A.H. 1014, are still legible.

Add. 7742.

Fol. 376, 12 in. by 7½; 18 lines, 3 in. long, with 14 lines in the margin; written in fair

Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 17th century.

[CL. J. RICH.]

The Kulliyāt of Sa'di, wanting the Rubā'is It has a whole-page miniature in Persian style at the beginning.

Add. 7743.

Foll. 399, 9¾ in. by 5½; 18 lines, 2½ in. long, with 12 lines in the margin; written in Nestalik, with 'Unvāns, illuminated headings, and gold-ruled margins, apparently in the 17th century.

[CL. J. RICH.]

The Kulliyāt of Sa'di, wanting the Arabic Kasidahs, the Mukatta'āt, and the comical pieces in prose.

Add. 18,412.

Foll. 233; 10 in. by 6; 21 lines, 2¾ in. long, with 18 lines in the margin; written in Nestalik, with gold-ruled margins, dated Zulka'dah, A.H. 1076 (A.D. 1666).

[WM. YULE.]

A portion of the Kulliyāt, containing—the Būstān, fol. 1 *b*. The Persian Kasidahs, without alphabetical arrangement, fol. 62 *b*. The Tarjī'band, fol. 82 *b*. The Ṭayyibāt, fol. 87 *b*. The preface of Ibn Bisūtūn and the six prose tracts, fol. 152 *b*. The Gulistān, fol. 179 *b*.

Add. 18,411.

Foll. 197; 11¼ in. by 6; 20 lines, 2½ in. long; with 44 lines in the margin, written in minute Nestalik, with illuminated headings and gold-ruled margins, probably in the 17th century.

[WM. YULE.]

An earlier collection of the works of Sa'di, differing from the preceding in the number and order of the works included, and in the entire absence of alphabetical arrangement in the poetical sections.

The editor, whose name does not appear,

states in a short preface beginning حمدی نهات و ثنائی بی عایت حاتق را that, after an unremitting study of the works of the most eminent writers in prose and verse, he had found none brighter or more delightful than the writings of the late (مرحوم) Mu-sharrif ud-Din Sa'di, whom he styles "king of the Imāms and divine sages, Sultan of the poets and philosophers," ملك الائمة والعارسمين سلطان الشعراء والحققین; and, as they were scattered piecemeal in people's hands, he had deemed it a stringent duty to bring them together, and had spared no trouble till he had collected them in the present volume.

Contents: The five sittings (Majlis, see p. 596 *b*, art. 11), fol. 1 *b*. The Būstān, fol. 8 *b*. The Gulistān, fol. 54 *b*. The Ṭayyibāt, beg. اول دفتر نام اسرد دانا. Badā'i', fol. 128 *b*. Khavātim, beg. دارب از ماچه فلاح. 128 *b*. Persian Kasidahs, beg. اكر تحفه حسان هراس حان آری. 128 *b*. Khavātim, beg. دارب از ماچه فلاح. 128 *b*. Persian Kasidahs, beg. شكر و سياس و مست. 142 *b*. Mulamma'āt, beg. اى هو العن بعدل العال. 156 *a*. Tarjī'āt, fol. 158 *a*. The tract on reason and love (p. 596 *b*, art. 14.), fol. 160 *b*. Nasihat ul-Mulūk (art. v.), fol. 161 *b*—166 *a*. The tract of Ankiyanū, (art. vi. 2), fol. 178 *b*. Questions of the late Sāhib Divān, سوال صاحب ديوان ماضى (art. iii), fol. 179 *b*. Sāhbiyyah (art. xviii), beg. بعضى تذكر تو آراسنى مراد آست. 180 *a*. Muṭā'ibat in verse (art. xx. 1), fol. 188 *b*. Mukatta'āt (art. xix), fol. 193 *a*. Rubā'iyāt, fol. 193 *b*. Mufradāt, fol. 195 *b*.

Foll. 166 *a*—178 *b* contain a work which is not Sa'di's. It is a wordy contest between Baghdād and Isfahan, مناظراب بغداد و اصفهان, written in ornate prose, alternating with Arabic and Persian verses.

الحمد لله على نعمائه والصلاة والسلام على محمد حرايه

The author, 'Abd us-Salām B. Abil-Majīd,

surnamed Kamāl ul-Isfahānī, عبد السلام بن ابي الباحد البلقب نكالي الاصفهانى, is not to be confounded with the well-known poet Kamāl Isfahānī (p. 580 *b*), whose proper name was Isma'il. He belongs to a later period (probably to the eighth century of the Hijrah); for he mentions Auhad ud-Din Kirmānī, who died A.H. 697, as one of the holy men that lay buried in Baghdād.

He had long been, he says in the preamble, wandering from place to place in pursuit of knowledge, and having found Baghdād and Isfahan fairer than all other cities, was at a loss to which he should give the preference, when a friend helped him out of his perplexity by communicating to him the debate which follows. It is a dialogue in which each of the contending cities boasts in turn, its glories, privileges, and attractions. Eventually Baghdād yields the palm to its rival as being the abode of the illustrious Vazīr, Shihāb ul-Hakk vad-Din Mubārakshāh, صاحب العظم الدسندر البكم . . . شهاب الدين

والدين نظام الاسلام و عون المسلمين . . . مخدوم مباركشاه, who is styled the master of Iran, and described as a wise and powerful ruler, and a munificent patron of letters.

In conclusion the author resolves to return to his native city, hoping to introduce himself by means of that "contest" to the notice of the noble Vazīr, to whom he sent at the same time a laudatory poem rhyming in the letter ك

Subscription. بم دنوان افضل الشعر والفضل
فدوة المحققين مشرب الدين مصلح السعدى قدس الله
روحه العزير على يد العبد الضعيف پياده بن شيخ حمال
ساكن فوج

On the first page are two 'Arzdidahs of the reign of 'Ālamgir, dated respectively the second and forty-sixth year (A.D. 1069 and 1118).

Add. 25,812.

Foll. 217; 9½ in. by 5½; 17 lines, 3¾ in.

VOL. II.

long; written in fair Nestalik, with 'Unvān, gilt headings, and gold-ruled margins, dated Herat, Shavvāl, A.H. 995 (A.D. 1587)

[W.M. CURETON.]

The Divān of Sa'di.

Contents: I. Foll. 2 *b*—12 *a*. The Persian *Kasidahs* arranged in alphabetical order. The contents correspond with the first portion only of the same section in the Calcutta edition, vol. ii pp. 214—220, the latter part of the alphabet being only represented by the nos. 31 and 34 of the same edition

II. Foll. 12 *a*—152 *b* *Ghazals* alphabetically arranged, not, however, as usual, by the rhyme-letters, but by the first letter of each piece. This is precisely the arrangement which was adopted by Ibn Bisutūn A.H. 734 (see p. 596 *a*), but which is not followed in the copies of the *Kulhyāt*. The contents are principally derived from the *Kitāb i Tayyibāt*; but the first part of the series includes some *Kasidahs*, and such strophes of the *Tarjī-band* as begin with the letter ى

III. Foll. 152 *b*—208 *a*. Another series of *Ghazals*, alphabetically arranged by the rhyme-letters, and, under each of these, by the initial letter of each piece. Most of the *Ghazals* included belong to the *Kitāb i Badā'i'*

IV. Foll. 208 *a*—217 *a*. *Rubā'is* arranged according to the rhyme-letters.

Copyist: محمد الكاتب زره

The MS. is endorsed شيخ سعدى. On the same page are several 'Arzdidahs of the reign of Shāhjahān, the earliest of which is dated of the 17th year (A.H. 1053—4)

Add. 17,330.

Foll. 13; 8¼ in. by 5¼, 17 lines, 3¾ in. long; written in neat Nestalik, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Rajab, A.H. 871 (A.D. 1467).

Z

The Būstān, foll. 2—124, and the Gulistān, foll. 127—213; see p. 597.

The following inscription written at the beginning of each work, within illuminated borders, states that the MS. was written for Sultan Muhammad II. (A.H. 855—886).

درسم حراة السلطان الاعظم مالك رفات الامم حلقه
الله في العالم السلطان محمد خان بن سلطان مراد خان
حد الله تعالى ملكه وسلطانه

Copyist: بالی سلطانی الکاتب

Add. 16,811.

Foll. 202; 9½ in. by 7; 10 lines, 2½ in. long, with 24 lines in the margins; written in fair Nestalik, with 'Unvān, gold headings, and gold-ruled margins, probably in the 15th century. [WM. YULE]

The Gulistān, written in the centre of the page, and the Būstān, written in the margins from fol. 1 b to fol. 185 b.

Sloane 2951.

Foll. 172; 11½ in. by 7½; 11 lines, 2½ in. long, with 24 lines in the margins; written in fair Nestalik, with a rich 'Unvān, and with illuminated headings and borders throughout, probably in the 16th century; bound in stamped and painted covers.

The Gulistān written in the centre of the page, and the Būstān written in the margins from fol. 6 b to 172 a. There are two whole-page miniatures at the beginning, and six of smaller size in the body of the volume, all in Persian style.

Copyist: فرام بن محمد مشدرازی

Prefixed is a leaf detached from another MS. It contains on the first side the second half of an 'Unvān of fine execution, and a fragment of preface beginning as follows:—

از انوار حسن و جمال او سخنان من همسر فی دانه سواه

On the fly-leaf is written: "Daniel Walde his booke. April the 9th, 1704. Bought att Suratt in the East Indies."

Add. 7744.

Foll. 163; 7½ in. by 4½; 11 lines, 1¾ in. long, with 24 lines in the margins; written in Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins, apparently in the 17th century. [Cl. J. RICH.]

The Gulistān, with the Būstān in the margins.

At the beginning are two whole-page miniatures, with illuminated borders, in Persian style.

Or. 1416.

Foll. 147, 11½ in. by 6½; 12 lines, 3¼ in. long, and 26 lines in the margins; written in Nestalik, as stated, in Kashmir, apparently about the middle of the 19th century.

The Gulistān, with the Būstān in the margins.

Or. 1219.

Foll. 142; 8½ in. by 4¾; 15 lines, 2¾ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [ALEXANDRE JABA.]

The Būstān

Add. 26,158.

Foll. 129; 7½ in. by 4¾; 17 lines, 2½ in. long; written in Turkish Naskhi; dated Sha'bān, A.H. 1038 (A.D. 1629).

[WM. ERSKINE.]

The Būstān, with marginal notes, partly Turkish.

Add. 27,262.

Foll. 175; 15 in. by 10½; 12 lines, 5¾ in long; written in a large and elegant Nestalik, with 'Unvān, gold headings, interlinear gilding and gold designs on the margins throughout; dated Agrah, Rabi' I., A.H. 1039 (A.D. 1629), bound in painted and glazed covers. [SIR JOHN MALCOLM.]

The Būstān of Sa'di.

This fine copy, ornamented with ten miniatures in Indian style, and of exquisite finish, is due to the penmanship of a well-known physician and poet, who signs Ḥakim Rukn ud-Din Mas'ūd, commonly called Ḥakim Ruknā, حکیم رکن الدین مسعود شهر بیکم رکا

Rukn ud-Din Kāshī, who adopted the takhallus of Masih, was the son of Ḥakim Nizām ud-Din 'Alī, of Kāshān, and began his poetical career at the court of 'Abbās I. He repaired to India in the reign of Akbar, and became one of the favourite poets of Shahjahān, whose court he left, at an advanced age (according to Riyāz ush-Shu'arā, fol. 424, one hundred and five lunar years), to return to his native country, where he died. The Mirāt ul-'Ālam, fol. 482, gives A.H. 1057 Sirāj, Oude Catalogue, p. 151, Ātashkadāh, fol. 111, and Khulāsat ul-Afkār, fol. 283, A.H. 1066, as the date of his death. See also Pādīshah Nāmāh, vol. i p. 349.

On the first page is written: "This book was purchased at Kermanshah in 1810 by Sir John Malcolm from a prince of the Zund family, whose eyes had been put out, and who wandered as a mendicant over the country his ancestors and relations had so long governed."

Fol. 168 b has been reproduced by photography in the Oriental Series of the Palæo-graphical Society, No. 50.

Add. 26,157.

Foll. 158; 9 in. by 5; 14 lines, 3 in. long; written in Indian Nestalik; dated Rabi' I, A.H. 1098 (A.D. 1687). [WM. ERSKINE.]
The Būstān.

Add. 14,346.

Foll. 120; 8 in. by 4½; 15 lines, 2½ in long; written in Nestalik, probably in the 17th century. [J. CRAWFORD]

The Būstān, imperfect at the end. A leaf appended to the MS. by a later hand, to make it appear complete, is dated A H 1185

Add. 16,765.

Foll. 108; 8½ in. by 5½; about 20 lines, 4 in. long; written in a rude Indian character, dated Mednīpūr, Orissa, Jumāda II., 17th year of Muḥammad Shāh (A.H. 1147, A D 1734). [WM. YULE.]

The Būstān.

Add. 9696.

Foll. 169; 8¾ in. by 6½; 13 lines, 3¾ in long; written in cursive Indian Nestalik, in the 18th century.

The Būstān.

Add. 5631.

Foll. 193; 7½ in. by 5½, 11 lines, 3 in. long; written in cursive Nestalik; dated Rajab, A.H. 1180 (A D. 1766).

[N. BRASSEY HALLID]

The Būstān.

Add. 25,813.

Foll. 141; 9 in. by 5½; 15 lines, 3½ in long; written in cursive Nestalik, apparently in India, in the 18th century.

[WM. CURETON.]

The Būstān

Add. 6630.

Foll. 202, 9 in. by 6; 11 lines, $3\frac{1}{2}$ in. long; written in Nestalik on European paper water-marked 1799. [J. F. HULL.]

The Būstān.

Add. 25,814.

Foll. 56; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{1}{2}$ in. long; written in Nestalik, probably in the 18th century. [WM. CURETON.]

A commentary on the Būstān, by 'Abd ur-Rasūl B. Shihāb ud-Din, etc., al-Kurashī,
 عبد الرسول ابن شهاب الدس ابن عبد الله بن طاهر
 بن حسن القرشي

حمد ليعد حالي را كه نغضات مطرب وارثنا Beg.

This short commentary, in which the Farhang i Jahāngiri is frequently quoted, deals chiefly with the explanation of proper names, rare words, and a few detached passages.

The author states in the preface that he wrote it in A.H. 1073, at the request of his elder brother, Shaikh 'Abd Ullah, and that he submitted it to the inspection of his master, Mir Nūr Ullah.

'Abd ur-Rasūl has also written a commentary upon the Gulistān. See the Oude Catalogue, pp. 550, 552.

Add. 6627.

Foll. 179; $5\frac{1}{2}$ in. by $3\frac{3}{4}$; 11 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, apparently in the 16th century. [J. F. HULL.]

The Gulistān, with some marginal notes in Arabic. Some lacunes of the original MS have been supplied by later hands.

Sloane 2953.

Foll. 107; 8 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in Indian Nestalik, apparently in the 17th century.

گلستان

The Gulistān; see p. 597 a.

At the end is a seal bearing the name of Ni'mat Ullah with the date A.H. 1082

From an endorsement in the handwriting of Humphrey Wanley, dated A.D. 1724-5, this MS. appears to have once belonged to the Harleian Collection.

Add. 26,155.

Foll. 77; $9\frac{1}{4}$ in. by 5; 19 lines, $2\frac{7}{8}$ in. long; written in Indian Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [WM. ERSKINE.]

The Gulistān, with some marginal notes. It wants the Khatimah.

Add. 26,154.

Foll. 116; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 14 lines, 3 in. long, in a page; written in a coarse Indian character, about the close of the 17th century. [WM. ERSKINE.]

The Gulistān, with copious marginal notes.

The notes have been written by Ibrāhīm B. Kāzī Husain, who also transcribed the last six leaves, which supply a defect of the original MS, and are dated Aurangābād, Zulka'dah, A.H. 1160 (A.D. 1747).

Add. 6658.

Foll. 97; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; 14 lines, $3\frac{1}{2}$ in. long; written in large Indian Nestalik; dated Sūrat, Jumāda II., A.H. 1193 (A.D. 1779).

The Gulistān.

Copyist. تلمحام ولد جکچونداس

Add. 19,274.

Foll. 122; 10 in. by 7; 11 lines, $3\frac{7}{8}$ in.

ong; written in Nestalik, with gold-ruled margins; dated Šafar, A.H. 1197 (A.D. 1783).

The Gulistān, wanting the Khātimah.

On the first page is written, "John Dawson, 1798."

Add. 14,345.

Foll. 215; 12½ in. by 8½; 9 lines, 4¾ in. long; written in fair Nestalik; dated Muharram, the 25th year of 'Ālam Shāh (probably for Shāh 'Ālam, *i. e.* A.H. 1198, A.D. 1783).

[JOHN CRAWFORD]

The Gulistān.

Copyist: اعا مرا

Or. 349.

Foll. 144; 9 in. by 5½; 13 lines, 3½ in. long; written in large and fair Nestalik, with 'Unwān and gold-ruled margins, probably in the 18th century.

[GEO. WM. HAMILTON.]

The Gulistān, with seven miniatures in fair Indian style.

The following subscription, purporting to have been transcribed from the author's autograph, states that the MS. was completed in the last decade of Muharram, A.H. 662, on the day in which Shirāz was taken (by Hulāgū's army), and the kingdom passed from the house of Salghur to other masters:

تم الكتاب بحمد الله عز وجل وحى نسخته الاولى
بخط المصنف عفا الله تعالى عنه يوم السبت
فى العشر الاخير من محرم سنة اثنى وستين و ستاية
يوم فتح شيراز وانتقال الملك من ال سلغرى غيرهم

Add. 6626.

Foll. 112; 9½ in. by 5¾; 14 lines, 3½ in. long; written in Indian Nestalik, probably in the 18th century.

[J. F. HULL.]

The Gulistān.

Add. 16,812.

Foll. 85; 8 in. by 5½; 15 lines, 3½ in. long, written in fair Indian Nestalik, probably in the 18th century.

[WM. YULE.]

The Gulistān, wanting a few lines at the beginning.

Add. 17,962.

Foll. 110; 8½ in. by 6, 13 lines, 4 in. long; written in Indian Nestalik, apparently in the 18th century.

The Gulistān, transcribed, as stated in a Persian note at the beginning, for Lieut O'Shea.

Add. 6967.

Foll. 21; 7¾ in. by 6½; 15 lines in a page; written by John Haddon Hindley, on paper water-marked 1806.

A few extracts from the Gulistān, with English translation.

Add. 5973.

Foll. 82, 8 in. by 5½; 17 lines, 2½ in. long; written in a small Turkish Naskhi; dated Rabi I, A.H. 360 (probably for 960, A.D. 1553).

A Turkish commentary upon the preface of the Gulistān, with the text.

Author: Mahmūd B. 'Uṣmān B 'Alī ul-Lāmi'i, محمود بن عثمان بن علي اللامي.

Beg. با من تعالى عن ثناء الحلائل حناب دمسك

The author, a Turkish poet, who was born in Brusa, and died A.H. 938 (Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 20), states at the end that he completed this work in A.H. 910. See Haj. Khal., vol. v. p. 231, the Vienna Catalogue, vol. i. p. 541, and the Gotha Catalogue, p. 94, No. 65.

Or. 1366.

Foll. 150; 6½ in. by 4½; 21 lines, 2½ in. long; written in small Naskhi, apparently in the 16th century.

[Sir CHAS. ALEX. MURRAY.]

An Arabic Commentary upon the Gulistān, with the text.

Author: Ya'kūb B. Sayyid 'Alī, معقوب بن سعد على

Beg. الحمد لله على ما اولانا من النعم ورفقا

It is stated by Haj. Khal., vol. v. p. 230, that, according to some, the real author of this commentary was Muniri (Osmanische Dichtkunst, vol. i. p. 304), and that Sayyid-'Alī-Zādah had appropriated it by putting his name in the preface. But a later commentator, Surūrī, frequently refers to the present work as Ibn Sayyid 'Alī's commentary, in order to correct its mistakes.

At the beginning of the present copy is an Arabic note stating that the author, Ya'kūb B. Sayyid 'Alī, died on his return from a pilgrimage to Mecca, A.H. 931. The same date is given by Haj. Khal. l c., and vol. iv. p. 102, where the same writer is said to have dedicated a commentary on the فرائص السجادي to Sultan Sulaimān.

See Uri, p. 96, the Leyden Catalogue, vol. i. p. 355, the Upsala Catalogue, p. 60, Fleischer, Dresden Catalogue, Nos. 33, 242, and the Oude Catalogue, p. 549.

Harleian 5451.

Foll. 208; 7 in by 4½, 19 lines, 2½ in. long, in a page; written in small Nestahk; dated A.H. 982 (A.D. 1574).

An Arabic commentary upon the Gulistān, with the text.

Author: Surūrī, سروري

Beg. الحمد لله الذي جعلني من علماء البياض

Muṣliḥ ud-Din Muṣṭafā B. Sha'bān, poetically surnamed Surūrī, was the son of a Gal-

lipoli merchant. After teaching at several Medresehs in Constantinople he was appointed tutor to Prince Muṣṭafā, son of Sultan Sulaimān, over whom he acquired unbounded influence. His royal pupil having been put to death by his father (A.H. 960, see Hammer's Geschichte, vol. iii. p. 315), Surūrī spent the rest of his life in retirement, and died A.H. 969, at the age of seventy-two years. He had made a special study of Persian poetry, and left, besides the present work, commentaries on the Maṣnavi, the Būstān, the Divān of Ḥāfiẓ and the Shabistan i Khayāl. See Zail ush-Shakā'ik, Add. 18,519, fol. 10 a.

The author says in his preface that he wrote the present work for the use of his pupil, Sultan (i.e. prince) Muṣṭafā, son of Sultan Sulaimān, because the Gulistān required a commentary, and he wished to supply the deficiencies of a former one written by some Maulā (in the margin, "known as Ibn Sayyid 'Alī"), who was unacquainted with Persian idioms, and had frequently mistaken the sense. He says in conclusion that he had completed the work in Amasia, at the end of Rabi' II., A.H. 957.

See Fleischer, Dresden Catalogue, No 242, the Vienna Catalogue, vol. i. p. 539, the Upsala Catalogue, p. 59, the St. Petersburg Catalogue, p. 343, and the Oude Catalogue, p. 549.

Add. 7745.

Foll. 203; 8½ in. by 6; 20 lines, 4½ in. long; written in Turkish Naskhi; dated A.H. 1116 (A.D. 1704). [Cl. J. RICH.]

The same commentary.

Sloane 2651.

Foll. 188; 8 in. by 5½; 21 lines, 3½ in. long, in a page; written in small Naskhi, apparently in the 18th century.

A Turkish commentary upon the Gulistān, with the text.

Author Sham'ī, شامی

Beg. سپاس بی پایان اول صانع بی نظیر

Maulānā Sham'ī, whose original name was Mustafā Darvish, has commented several other Persian poems, as the Maṣnavī (p. 589 *a*), Makhzan ul-Asrār, Maṭṭik uṭ-ṭair, Pand-Nāmā, Būstān, the Divān of Ḥāfiẓ, etc. He died, according to Haj. Khal., some time after A.H. 1000. His commentary on the Subḥat of Jāmi is stated, vol iii. p. 575, to have been written in A.H. 1009. See also Dorn, St. Petersburg Catalogue, p. 333.

The author states in the preface that he had written this commentary at the request of his pupil in Persian, the intendant of the Imperial Gardens, Muḥammad Chalabī, and had completed it within five months. It was written, as stated in a transcript of the author's autograph, described in Krafft's Catalogue, p. 48, in A.H. 977, or, according to the Vienna Catalogue, vol. i. p. 540, A.H. 979. Compare the Gotha Catalogue, p. 93.

Add. 7746.

Foll. 202; 8 in. by 5½; 21 lines, 3¼ in. long; written in Naskhi; dated Rabi' I., A.H. 1224 (A.D. 1809). [Cl. J. Rich.]

The same commentary.

Add. 19,509.

Foll. 254; 7½ in. by 5½; 19 lines, 3¼ in. long; written in Naskhi; dated Rabi' I., A.H. 1058 (A.D. 1648).

The same commentary.

Harleian 5485.

Foll. 239; 8¼ in. by 4½; 21 lines, 2¼ in. long; written in small Nestalik, with ruled margins; dated Constantinople, A.H. 1000 (A.D. 1591).

The same commentary.

The margins of foll. 3—23 contain the beginning of the same author's commentary upon the Būstān.

Beg. حمد بی حد وثناء بی عد اول صانع

See the Upsala Catalogue, p. 99, the Leyden Catalogue, p. 114, and the Gotha Catalogue, p. 69

Add. 26,156.

Foll. 120; 9 in. by 6¼; 15 lines, 3¾ in. long; written in Indian Shikastah-amiz, apparently in the 18th century.

[WM. ERSKINE]

شکرسدان

A commentary on the Gulistān.

The beginning of the preface is wanting, and the author's name does not appear. The remaining portion contains the above title, and the work concludes with some verses, stating that it was written in A.H. 1095.

The margins contain copious notes, in the same handwriting as the text. The fly-leaf has the title "Kilid e Gulistān" in the handwriting of Mr. Erskine.

The marginal notes of a copy of the Gulistān, Add. 26,154 (p. 604 *b*), include several extracts from the present commentary

Or. 366.

Foll. 284; 11 in. by 7; 17 lines, 4¾ in. long; written in Indian Shikastah-amiz, apparently in the 18th century.

[GEO. WM. HAMILTON.]

بهار عمر

A commentary on the Gulistān.

Beg. عجمه گلستان کنت کبراً که از گلستانک

The author does not state his name, but gives to understand, in the conclusion, that it is connected with the words *عجل* and *عادل*, it may be *عادل العجل*.

It is stated in the preface that the work was written in the town of Palval (Thorn-ton's Pulwul, 41 miles south of Dehli), where the author lived in retirement.

The date of composition, A.H. 1119, is conveyed in a versified chronogram at the end of the words کسانم بهار عمر. The work concludes, foll. 279—283, with a summary of the moral bearings and logical connection of all the tales of the Gulistān.

The margins contain copious notes in the same handwriting as the text. From those of the last page it appears that the author had previously written commentaries on the Gulistān and the Maṣnavi, respectively entitled موحه معبوی and کلس اعدال.

Sloane 3587.

Foll. 55; 8½ in. by 6; 13 lines, 3½ in. long; written in Indian Nestalīk; dated Rajab, A.H. 1118 (A.D. 1706)

زاد المسافرين

"Store of the wayfarers," rules of religious life, illustrated by anecdotes and fables.

Author: Amir Ḥusaini, امیر حسینی

Beg. ای برتر از آنکه حلی کنند
آنکه پند و نا بهمند

Mir Ḥusaini Sādāt, a native of Ghūr, became in Multān a disciple of Rukn ud-Dīn Abul-Fath, grandson and successor of the famous Shaikh, Bahā ud-Dīn Zakariyyā (Rukn ud-Dīn died, according to Akhbār ul-Akhyār, fol. 57, shortly after A.H. 725). He afterwards settled in Herat, where he died, as stated by Jāmi, Nafahāt, p. 705, on the 16th of Shavvāl, A.H. 718. He left many Sufi works in prose and verse; the following are especially mentioned: Kanz ur-Rumūz, Zād ul-Musāfirin, Nuzhat ul-Arvāh, Rūh ul-Arvāh, Shirāt Mustakim, Si Nāmāh, and Tarab ul-Mahasin. See above, p. 40 a, Ḥabīb us-Siyar, vol. iii., Juz 2, p. 74,

Firishtah, vol. ii. p. 762, Riyāz ush-Shu'arā, fol. 116, and Ātashkadāh, fol. 60.

The work is divided into eight Makālāhs, which, however, are not distinguished in the present copy. The date of composition, A.H. 729, which Dr. Sprenger gives from his MS., Oude Catalogue, p. 430, is not found in any of the Museum copies.

See Haj. Khal. vol. iii. p. 528, the Leyden Catalogue, vol. ii. p. 116, the St. Petersburg Catalogue, pp. 356, 438, and the Gotha Catalogue, p. 10.

Add. 7750.

Foll. 51; 7 in. by 4½; 11 lines, 2½ in. long, written in Nestalīk, with 'Uvān and gold-ruled margins; dated Muharram, A.H. 788 (A.D. 1473). [CL. J. RICH.]

کلس راز

"The rose-bed of mystery," a Sufi poem.

Author: Maḥmūd, محمود.

Maḥmūd B. 'Abd ul-Karīm B. Yaḥyā ash-Shabistari (or, as in the subscription of the present copy, Chapistari), from Shabistar, a village at eight farsangs from Tabriz, wrote, beside the present work, three Sufi tracts entitled Hakk ul-Yakin (Add. 16,832, i., and Mélanges Asiatiques, vol. v. p. 229), Risālah i Shāhid, and Sa'adat Nāmāh (Add. 27,261, xxiv). He died A.H. 720. See Majālis ul-'Ushshāk, fol. 97, Haft Iklim, fol. 508, Riyāz ush-Shu'arā, fol. 405, and Ātashkadāh, fol. 17.

Beg. بنام آنکه جان را مکت آموخت

The author states in the prologue that he had written this work in answer to some questions in verse, received by messenger, in A.H. 717, from some eminent personage of Khorasan, whose name is not given. (It was, according to Jāmi, Nafahāt, p. 705, Amir Ḥusaini, mentioned under the preceding No.). Although he had composed numerous works in prose, he had never

attempted poetry. Yielding, however, to the instances of his friends, he wrote the answers in the same form as the questions, *i.e.* in *Maṣnavi* rhyme, and completed them in the space of a few hours. The questions, which relate to the meaning of some Sufi terms, are given in their original form, and each is followed by the answer.

The work has been edited, with a German version, by Hammer, "*Rosenflur des Geheimnisses*," Pesth, 1838. It is noticed in the *Jahrbücher*, vol. 66, *Anzeige-Blatt*, p. 26, the Vienna Catalogue, vol. iii. p. 425, Krafft, p. 66, and the St. Petersburg Catalogue, pp. 212, 349.

Add. 8992.

Foll. 48; 6 in. by 4; 11 lines, 2½ in. long; written in small *Shikastah-āmiz*; dated A H 1220 (A.D. 1805).

The same work.

Add 21,104.

Foll. 892; 9½ in. by 6½; 19 lines, 3 in. long, with 34 lines in the margins; written in small *Nestalik*, with 'Unvān, illuminated headings, and gold-ruled margins; dated Rabi' I., A.H. 923 (A.D. 1517).

[H. STEINCHUSS.]

کلیات امیر خسرو

The complete poetical works of Amir Khusrau, who died A.H. 725; see p. 240 *b*.

The works of Amir Khusrau are mentioned by Sir Gore Ouseley, in his *Notices*, pp. 148—163, by Dr. Sprenger, *Oude Catalogue*, pp. 467—470, and by Dr. Dorn, *St. Petersburg Catalogue*, pp. 350. In the last work they are stated to have been collected by the poet Saifi, whose preface is preserved in one of the

MSS. there described. An account of their contents by Raushan 'Alī (Ziyā ud-Din Khān) is preserved in Or. 1869, foll. 3—16, and a detailed analysis, with translated extracts, by Sir Henry Elliot, of such of Khusrau's poems as are of historical interest, will be found in the *History of India*, vol. iii pp. 524—566.

The contents are as follows:

I. Fol. 5 *b*. محفظة الصغر, Poems of adolescence, with a prose preface by the author.

Beg. حمدی که اراول رادن زاد و خود برد

Khusrau speaks in the preface of his precocious taste for poetry, and quotes a *Rubā'i* extemporized by him in his childhood in the presence of Khwājah 'Izz ud-Din, from whom he received the poetical surname of Sultānī, adopted in his early compositions. Much against his will, he states further on, some poems composed by him from his fifteenth to his nineteenth year had been collected by his brother Taj ud-Din Zāhir, who, moreover, forged a chain ("*Silsilah*") for the fastening of that ship (or anthology, "*Safinah*").

The links of that chain are distichs prefixed to each of the separate poems. All have the same measure and rhyme, so as to form one connected poem, binding together the loose contents of the *Divān*. A similar *Silsilah* is found in each of the next-following four collections.

The *Tuhfat us-Sighar* consists of *Kasidahs* and *Tarjī'*-bands. They are in praise of Sultan Ghiyāsh ud-Din Balban (A.H. 664—686), of his son Sultan-Muhammad Kā'an, commonly called Khān i Shahid, of some great personages of Balban's court, and finally of the poet's spiritual guide, Shaikh Nizām ud-Din Auliya.

In this, as well as in the four following *Divāns*, every piece has prefixed to it the name and scansion of its metre.

II. Fol. 51 *b*. وسط الحيرة, Poems of middle life, with a prose preface.

Beg. حمدي كه از ميان حان دران و ثانی

The pieces here collected were composed by Khusrāu, as stated in the preface, Add. 25,807, from his twentieth to his thirty-fourth year (in other copies "from his twenty-fourth to his thirty-second year"). They are *Qasīdahs* and *Tarjī'*-bands, in praise of Nizām Auliya, of Nuṣrat ud-Dīn Sulṭān Muḥammad, the eldest son of Balban, and the poet's special patron, whose death in battle in the month of Zuhḥijjah, A.H. 683, is here recorded. Others are addressed to Mu'izz ud-Dīn Kaikubād, who reigned A.H. 686—689, to Ikhtiyār ud-Daulah B. Kishli Khān, and other Amirs of that period.

III. Fol. 130 *b*. عرة الكمال, Poems of maturity, with preface.

Beg. غرود کمال انسانی از دیباجه حمد

In the preface the author discourses at great length on the excellence of poetry in general, on the superiority of Persian to Arabic poetry, on the different kinds of poetical talent, and on his own rank among Persian poets. He names, as his great models, Sanāi and Khaḡānī in contemplative poetry, Rāzī and Kamāl in invention, Nizāmī and Sa'dī in Maṣnavī and Ghazals. He then goes on to state that he had been urged to collect the present Divān by his brother, the eminent penman, 'Alā ud-Dīn 'Alishāh, and expatiates on the great variety of poetical figures or ornaments *صنعه* which he had originated, concluding with a sketch of his life. The poems included in the present collection, he states, had been written from his thirty-fourth to his forty-third year, or from A.H. 685 to to the end of A.H. 693.

This Divān, which exceeds the others in bulk, consists of *Qasīdahs*, fol. 190 *b*, *Tarjī'*-bands, fol. 286 *b*, and *Kiṭ'āhs*, fol. 297 *b*.

The poems are in praise of Nizām ud-Dīn

Auliya, of the Sultans Mu'izz ud-Dīn Kaikubād (A.H. 686—689) and Jalāl ud-Dīn Firūz Shāh (A.H. 689—695), of the latter's successor, Rukn ud-Dīn Ibrāhīm (A.H. 695), of 'Alā ud-Dīn Muḥammad Shāh (A.H. 695—715), lastly of the Amirs Ikhtiyār ud-Dīn 'Alī B. Aibak, Saif ud-Daulah Bārbak, Taj ud-Dīn Alp Khān Ghāzī, Taj ud-Daulah Malik Chhājū, and some others.

IV. Fol. 317 *b*. نقیمه نقیمه, Select remnants, or poems of old age, with preface.

Beg. حمدي كه نقیمه نقیمه حیات در بحر آن

The author treats in the preface of the different kinds of Ghazals, and illustrates by copious and fanciful images the distinctive characters of each of his four Divāns. The date of compilation is not given, but from the fact of an elegy on the death of Sultan 'Alā ud-Dīn, A.H. 715, being included, it may be inferred that the Divān was completed but a few years before the poet's death.

The collection consists of *Kasīdahs*, fol. 331 *a*, *Tarjī'*-bands, fol. 377 *b*, and *Mukatta'āt*, fol. 386 *a*. Most of the poems are addressed to Muḥammad Shāh ('Alā ud-Dīn), others to his sons, Kutb ud-Dīn Mubārak Shāh and Khizr Khān, and to various Amirs of his court.

The preceding four Divāns have been printed with the title of *Kulliyāt i Amir Khusrāu* in the press of Naval Kishor, Lucknow.

V. Fol. 393 *b*. دیوان امیر خسرو, A collection of Ghazals and Rubā'īs.

Beg. ای زخیال ما درون درو خیال کی رسد

The contents originally formed part of the preceding four Divāns. With the exception of the first twelve pieces, which are in praise of God and the prophet, the Ghazals are arranged in alphabetical order according to the rhyme-letters, and, under each letter, those which have the same measure are grouped together, the name and scansion of the metre being prefixed to each class. At the end,

fol. 861 *b*—871 *a*, are Rubā'is without alphabetical arrangement

VI. Fol. 871 *b*. مفتاح الفوز, "The key of victories," a poetical account in Maṣnavi rhyme of the campaigns of Jalāl ud-Dīn Firūz-Shāh during the first year of his reign, i.e. from his accession, A.H. 689, to his return to Dehli in Jumāda II., A.H. 690, the time at which, as stated in the conclusion, the poem was written.

Beg. سخن دردم شاهی کردم آغاز

This Maṣnavi was originally included in the Ghurraṭ ul-Kamāl. An abstract of its contents is given by Sir II. Elliot, History of India, vol. iii. pp. 536—544.

The following works are written in the margins:—

VII. Fol. 5 *b*. مطلع الانوار, A moral and religious poem, written in imitation of the Makḥzan ul-Asrar of Nizāmī, and in the same measure.

Beg. بسم الله الرحمن الرحيم
خطبه ندس است بملك مدبرم

The poem is dedicated to Sultan 'Alā ud-Dīn Muhammad Shāh. The author states in the concluding lines, fol. 105 *b*, that it contains 3310 distichs, and was written in two weeks, A.H. 698.

VIII. Fol. 106 *b*. شیرین و خسرو, Shirin u Khusrāu, an imitation of Nizāmī's Khusrāu u Shirin.

Beg. خداوند دلم را چشم نکشای
بمعراج بقینم راه بنمای

It is also dedicated to 'Alā ud-Dīn, and contains a chapter of advice to the author's son, Mas'ūd, then in his tenth year. It is stated, towards the end, fol. 232 *b*, that this was the second poem written in imitation of Nizāmī's Khamsah, and that it was completed at the beginning of Rajab, A.H. 698. It is added that the poem consists of 4124 distichs

IX. Fol. 233 *b*. محبون لبلی, Majnūn Lailā, in imitation of Nizāmī's Lailā u Majnūn.

Beg. ای داده بدل حرنه راز
عقل از نوشده حرنه پردار

This poem, which is also dedicated to Sultan 'Alā ud-Dīn, is stated to contain 2660 distichs, and was written, like the two preceding, in A.H. 698; see fol. 312 *b*. The text has been lithographed in Calcutta, A.H. 1244, and in Lucknow, A.H. 1286

X. Fol. 313 *b*. آئینه سکدری, The mirror of Alexander, a counterpart to the Iskandar Namah of Nizāmī.

Beg. جهان پادشاه حدائی تراست
ارل نا اند پادشاهی تراست

This poem is also dedicated to 'Alā ud-Dīn. It is stated at the end, fol. 445 *a*, to have been written in A.H. 699, and to contain 4450 distichs.

In some copies, as Add. 24,983, 22,699, etc., the beginning is

حدادنا جهان پادشاهی تراست
زما خدمت آرد حدائی تراست

XI. Fol. 447 *b*. هشت بهشت, The eight paradises, a poem on the loves of Bahram, written in imitation of Nizāmī's Haft Paikar

Beg. ای کشاندهء حزان جود
نقش پیوند کارگاه وجود

The author states at the end, fol. 540 *b*, that this poem was completed A.H. 701, and that it contains 3352 distichs. He adds in an appendix, بدل, that the whole Khamsah (the five preceding poems, artt. vii—xi.) had been completed in the space of three years, and that it had been revised and corrected by Kāzī Shihāb ud-Dīn, whom he describes as the most accomplished scholar of the age.

XII. Fol. 544 *b*. مران السعدین, The conjunction of the two lucky planets, a poetical account of the meeting of Sultan Mu'izz ud-

Din Kaikubād and his father Nāṣir ud-Din Bughrā Khān), Sultan of Bengal, which took place in Dehli, A.H. 688.

Beg. حمد خداوند سرانجام نخست
ناشود این نامه بنامش درست

It is stated towards the end, fol. 647 b, that the poem was written in three months, and completed in Ramazān, A.H. 688, the author being then in his 36th year.

See the analysis of the poem by Sir H. Elliot, History of India, vol. iii. pp. 524—534, and the extracts by Prof. Cowell, Journal of the Asiatic Society of Bengal, vol. xxix. pp. 225—239.

The Kirān us-Sa'dain has been lithographed in Lucknow, A.H. 1259, and edited, with a commentary, by Maulavi Qudrat Ahmad, Lucknow, A.H. 1261.

XIII. Fol. 600 b. نه سپهر, The nine spheres, a poetical description of the court of Kutb ud-Din Mubirak Shāh, with an account of the principal events of his reign.

Beg. حدارا کدم در سر نامه داد
که بر ننده درهای معنی کشاد

In the prologue, which contains a dedication to Kutb ud-Din, Khusrāu says that his age was then over sixty, and he names the three Sultans who had successively been his patrons, and the objects of his panegyrics, namely, Mu'izz ud-Din Kaikubād, Firuz Shāh, and 'Alā ud-Din.

See the analysis of this poem by Sir H. Elliot, History of India, vol. iii. p. 557. The poem is there stated to have been completed on the 30th of Jumāda II., A.H. 718, when the poet was sixty-five years of age. Compare Stewart's Catalogue, p. 63.

XIV. Fol. 790 b. دولرانی خضر حان, "Duval-rāni Khizr Khān," a poem on the love adventures of Khizr Khān, son of Sultan 'Alā ud-Din, with Deval Rāni, the daughter of Rai Karn of Gujrat.

Beg. سرنامه نام آن خداوند
که دلدارا بخود داد بود

This poem, which is dedicated to Sultan 'Alā ud-Din, was written at the request of prince Khizr Khān, from a narrative penned by himself. But it was not finished until after the death of 'Alā ud-Din and Khizr Khān. It is often called حمصر حانی, and sometimes عشقه or عشقیه; but the above is the title given to it by the author in the introduction, fol. 809 a.

خطاب ابن کذاب عاشقی بهر
دولرانی خضر حان مباد در دهر

Khusrāu states in the same passage that the heroine's name, which was originally دیولدی, had been changed by him, for convenience's sake, to دولرانی, pronouncing the first part like the plural of Daulat—

دول حون جمع دولتها ست در رسم
درس نامه است دولتها بسی جمع

The text breaks off at the end of the end of the section in which is recorded the tragic end of Khizr Khān and Deval Rāni. In the conclusion, as found in other copies (Add. 7776, fol. 119 a, Or. 335, fol. 154 b), the poet states that he wrote this poem in the space of four months and a few days, and that he completed it on the 6th of Zul-ka'dah, A.H. 715. He adds that it consisted originally of 4200 verses; but that 319 lines added after the death of Khizr Khān, brought up the total to 4519.

An abstract of the poem is given by Sir H. Elliot, History of India, vol. iii. pp. 544—557. See also E. Thomas, Pathan Kings, p. 176, and Aumer, Munich Catalogue, p. 22.

The MS. contains two whole-page miniatures at the beginning, and fifteen of smaller size in the body of the volume, all in Persian style. On the first page is an illuminated shield enclosing a table of contents.

Add. 25,807.

Foll. 521; 11½ in. by 7; 17 lines, 3 in. long, with 24 lines in the margin; written in fair Nestalik, with three 'Unvāns and gold-ruled margins, apparently in the 16th century. [WM. CURETON.]

ديوان امير خسرو

The five Divāns of Amir Khusrāu in their original shape, that is to say, including the Ghazals and Maṣnavis. The MS. has some lacunes and transpositions, and the text is far from correct.

The contents are:—

I. Fol. 2 *b*. وسط الحيدوة, the second Divān (p. 610, art. ii.), first half.

The preface, which agrees with that of the preceding copy, is preceded by two lines in Arabic beginning

بفضل الله قد سطرت هذه الصفحات

Contents: Kaṣīdahs, fol. 7 *b*. Tarjī'-band, fol. 42 *a*.

This second section breaks off in the beginning of the last Tarjī'-band (Add. 21,104, fol. 132 *b*).

II. Fol. 52 *b*. نقيه نقيه, the fourth Divān (p. 610, art. iv.), wanting the preface, and some lines at beginning and end. It begins with the following verse of the Silsilah:—

بقية است نقيه زيفى طبع من ابن

Contents: Kaṣīdahs, fol. 52 *b*. Tarjī's, fol. 77 *b*. Maṣnavis, fol. 82 *a*. Kīṭāhs (most of which are not found in the preceding copy), fol. 85 *a*. Ghazals, fol. 99 *a*. Rubā'īs, fol. 130 *a*.

The Ghazals, in this and the following Divāns, are not in alphabetical order.

III. Fol. 141 *a*. تحفة الصغر, the first Divān (p. 609, art. i.) wanting the preface and about three pages at the beginning.

Contents: Kaṣīdahs, fol. 141 *a*, Tarjī's,

fol. 163 *a*. Kīṭāhs, fol. 167 *b*. Ghazals, fol. 169 *a*. Maṣnavis, fol. 184 *a*. Rubā'īs, fol. 187 *a*.

The Kīṭāhs and Maṣnavis are not found in the preceding copy.

IV. Fol. 193 *a*. A series of Ghazals, probably from the Ghurrat ul-Kamāl (p. 610, art. iii.), imperfect at beginning and end.

Beg. بازان بلا عاشقان انك بصعرا مى رود

V. Fol. 223 *a*. The latter half of the second Divān, وسط الحيدوة, beginning with the last Tarjī'-band, and containing Kīṭāhs, fol. 223 *a*, Maṣnavis, fol. 227 *a*, Ghazals, fol. 236 *a*, and Rubā'īs, fol. 307 *b*.

VI. Fol. 327 *b*. غرب الكمال, the third Divān, with the preface, to which is prefixed the following line in Arabic:

الله اطاع اهله العربى هذه عزة الكمال

Contents: Kaṣīdahs, fol. 359 *a*. Tarjī's, fol. 417 *b*. Ghazals, 423 *a*. Rubā'īs, fol. 425 *a*.

There is a gap, apparently of considerable extent, after fol. 422; the latter part of the Tarjī's, the whole of the Kīṭāhs and Maṣnavis, and the greater part of the Ghazals are wanting.

VII. Fol. 442 *b*. نهايت الكمال, the fifth of the author's Divāns, comprising the poems of the last years of his life, with a preface.

Beg. بسم الله الواهب الذى وهب الشعر المتبحر

The preface, which is confined to the praises of God, the prophet, and the author's spiritual guide, Nizām ud-Dīn, gives no clue to the date of the compilation. But the Divān includes an elegy on the death of Sultan Kūṭb ud-Dīn Mubārak Shāh, A.H. 720, fol. 464 *b*, several poems addressed to Ghiyāṣ ud-Dīn Tughluḳ (A.H. 720—725), and to his son and presumptive heir Fakhr ud-Dīn Ulugh Khān, foll. 465, 466, and even a poem on the festive entrance of the latter into

Dehli after his accession as Muhammad Shāh, A.H. 725, fol. 467 *a*, an event which took place a few months before the death of the poet.

Contents: Preface, fol. 442 *b*. *Kasidahs*, fol. 444 *a*. *Tarjī's*, fol. 464 *b*. *Masnavis*, fol. 469 *a*. *Kit'ahs*, fol. 473 *b*. *Ghazals*, fol. 475 *b*. *Rubā'is*, fol. 519 *a*.

The *Nihāyat ul-Kamāl* is mentioned in the *Mir'āt Aftābnumā*, fol. 111, as the last of the five *Divāns* of Khusrau.

Add. 23,549.

Foll. 290; 9½ in. by 5½; 19 lines, 3¾ in. long; written in Nestalik, apparently in the 17th century. [ROBERT TAYLOR.]

غرة الكمال

The third *Divān* of Amir Khusrau (p. 610, art. iii.), with some lacunes.

Contents: Preface, fol. 2 *b* (wanting about seven leaves after fol. 33, corresponding to Add. 21,104, foll. 165 *b*—171 *a*). *Kasidahs*, fol. 59 *b*. *Tarjī's*, fol. 150 *b*. *Ghazals*, fol. 161 *b* (Add. 25,807, foll. 205 *a*—208 *b*). *Kit'ahs*, fol. 170 *a*. *Masnavis* (imperfect at the end), fol. 190 *a*. *Ghazals*, foll. 228 *a*—253 *b* (imperfect at beginning and end, corresponding to Add. 25,807, foll. 196 *b*—205 *a*, 208 *b*—218 *a*). *Rubā'is*, foll. 254 *a*—291 *b*, (also imperfect at beginning and end, corresponding to Add. 25,807, foll. 427 *a*—438 *a*).

The *Masnavis* include *Miftāh ul-Futūh* (p. 611, art. vi.), a narrative of the poet's journey to Oude with the Sultan's army (A.H. 687), addressed to his brother Zuhid (see Elliot, vol. iii p. 535), and a few shorter poems.

Add. 22,700.

Foll. 475; 8 in. by 4½; 14 lines, 2½ in. long; written in neat Nestalik, with 'Unvān, ornamented headings, and gold-ruled mar-

gins, dated Ramaẓān, A.H. 890 (A.D. 1485). [SIR JOHN CAMPBELL.]

ديوان امير خسرو

A collection of *Ghazals* from all four *Divāns* of Amir Khusrau, arranged in one alphabetical series.

Beg حمد رانم در زبان لله رب العالمين
انك جان بحشيد درقران هدى للبتقين

The arrangement differs from a similar collection described p. 610, art. v., and the number of poems is much smaller. After the *Ghazals* are found some *Mukatta'āt*, fol. 453 *a*, not in alphabetical order, and some *Rubā'is* alphabetically arranged, fol. 465 *a*.

Copyist: حلال الدين محمد

Or. 1215.

Foll. 326; 10 in. by 6; 12 lines, 2¾ in. long; written in an elegant Nestalik, with a rich 'Unvān, gold-ruled margins, and ornamental headings throughout; dated Sha'bān, A.H. 895 (A.D. 1490); bound in stamped and painted covers.

Another copy of the *Divān* of Amir Khusrau, substantially agreeing, in both contents and arrangement, with the preceding MS. It contains also some *Mukatta'āt*, fol. 313 *b*, and *Rubā'is* in alphabetical order, fol. 319 *a*.

Copyist: نعم الدين بن حاجي صدر الدين
الدهدي

Add. 7757.

Foll. 452; 9 in. by 5; 15 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [CL. J. RICH.]

The *Divān* of Amir Khusrau, containing *Ghazals* in alphabetical order, and, at the end, *Mukatta'āt*, fol. 434 *a*, and *Rubā'is*, fol. 440 *b*, both without alphabetical arrangement.

The contents differ considerably from those of the two preceding copies.

Add. 7756.

Foll. 174; 8½ in. by 5½; 14 lines, 3¼ in. long; written in Nestalik, with gold-ruled margins, apparently in the 16th century.

[Cl. J. Rich.]

The Divān of the same poet, containing Ghazals in alphabetical order, a 'Tarji', fol. 163 a, some Kit'ahs, fol. 164 a, and Rubā'is, fol. 166 b, the last two sections without alphabetical arrangement. All the Ghazals in 1, but the last seventeen, are wanting, and the MS. is also imperfect at the end. The number of Ghazals is considerably less than in the preceding copies.

Or. 474.

Foll. 267; 7¾ in. by 4½; 13 lines, 2¾ in. long; written in Nestalik, apparently in the 16th century.

[Geo. Wm. Hamilton.]

Ghazals selected from the four Divāns of Amir Khusrau (p. 609, artt. i.—iv.), and alphabetically arranged.

ددم بسی زمانه مرد ارمای را
سازنده نیست هیچ امیر و کدای را

Each Ghazal has a heading showing from which of the four Divāns it was taken.

The collection is much smaller than Add. 21,104, v., and differently arranged.

The first two leaves, and the last two, which contain sixteen Rubā'is in alphabetical order, are by a later hand.

Foll. 260—267 contain Jami's preface to his *Haft Aurang*, fol. 260 b, and the beginning of the *Silsulat uz-Zahab*.

Add. 24,983.

Foll. 136; 10½ in. by 7¼; 22 lines, 3½ in. long, with 48 lines in the margin; written in four gold-ruled columns, in a minute Nes-

talik, with rich 'Unvāns and marginal ornaments; dated Herat, A.H. 917 (A.D. 1511); bound in stamped and gilt leather.

خمسه امیر خسرو

The Khamsah, or five poems of Amir Khusrau (p. 611, artt. vii —xi.), viz.: *Matla' ul-Anvār*, fol. 2 b. *Shirin u Khusrau*, fol. 28 b. *Majnūn u Lailā*, fol. 60 b. *A'inah i Sikandari*, fol. 80 b. *Hasht Bihisht*, fol. 113 b.

An illuminated shield on the first page contains the following inscription: *کتاب حسنه امر خسرو دهلوی علیه الرحمہ رسم حرابه السلطان الاعظم الحاکمان الاعدل الاکرم ابو العاری سلطان حسین بهادر خان حلد ملکه*

"The five Poems of Amir Khusrau of Delhi, mercy be upon him; for the library of the great Sultan, the just and noble Khā-kān, Abu-l-Ghāzī Sultān Husain Bahādur Khān, may his reign last for ever."

Abul-Ghāzī Sultān Husain died in A H 911. It is strange to find him designated as the reigning sovereign in a MS. written six years after his death, and at a time when Herat and all Khorasan had passed into the possession of Shāh Ismā'il Šafavī.

At the end of the *Matla' ul-Anvār* is found the following subscription: *تمت الکتاب بید دراب اذام الفقرا محمد علی بن دروش علی بسده البراب حفظه الله عن الادات و البلیاب فی شهر جمادی الاخر سنه سبع عشر و تسعاه*

Similar colophons, bearing the same date, are appended to the fourth and fifth poems.

On the first page is impressed the seal of Kābil Khān, servant of 'Ālamgīr Pādishah, with the date 1097. Kābil Khān was appointed imperial librarian about the middle of 'Ālamgīr's reign. See *Tazkirat ul-Umarā*, fol. 82.

Add. 22,699.

Foll. 209; 13½ in. by 8¾; 22 lines, 5¼ in. long; written in Nestalik, in four columns,

with five rich 'Unvāns, gold headings and gold-ruled margins; dated A.H. 978 (A.D. 1571). [Sir JOHN CAMPBELL.]

The same Khamsah.

Two whole-page miniatures, in fair Persian style, are prefixed to each of the five poems

Copyist: محسن بن لطف الله معاد الحسيني

Add. 7752.

Foll. 188; 9 in. by $6\frac{1}{4}$; 25 lines, 4 in. long; written in small Nestalik, in four columns, with five 'Unvāns; dated Rabi' II., A.H. 981 (A.D. 1573). [Cl. J. RICH.]

The same Khamsah.

Copyist: عبد الحسين بن جشيد

Add. 7751.

Foll. 245; $9\frac{1}{2}$ in. by $6\frac{3}{4}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik, in four gold-ruled columns, with five 'Unvāns; dated A.H. 982, (A.D. 1574); bound in painted covers. [Cl. J. RICH.]

The same Khamsah.

The volume contains eleven whole-page miniatures, in the Persian style of the 18th century. A note on the first page states that it was given by Muhammad Kazim B. Jalāl ud-Din Muhammad Māzandarāni to his son Muhammad Hāshim. The former's seal bears the date 1100.

Add. 26,159.

Foll. 232; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 20 lines, $4\frac{1}{2}$ in. long; written in Nestalik, in four gold-ruled columns, with five 'Unvāns; apparently early in the 17th century. [WM. ERSKINE.]

The same Khamsah

Add. 21,976.

Foll. 92; 2 in. by $4\frac{1}{2}$; 19 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, in two gold-

ruled columns, with 'Unvān; dated Rāndijah, district of Ahmādābād, Gujrat, Zulhijjah A.H. 995 (A.D. 1587).

Matla' ul-Anvār (see p. 611, art. vii.).

Copyist: مظفر قلی ابن شاه قلی ارلاب

Add. 24,054.

Foll. 150; 10 in. by $6\frac{1}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in fair Nestalik, with gold headings; dated Sha'ban, A.H. 885 (A.D. 1480).

A'inah i Sikandari (see p. 611, art. x.).

Add. 16,785.

Foll. 99; $5\frac{1}{4}$ in. by $3\frac{3}{4}$; 13 lines, $1\frac{1}{4}$ in. long, with 8 lines in the margin; written in small Nestalik, apparently about the close of the 15th century. [WM. YULE.]

Hasht Bihisht (see p. 611, art. xi.).

Foll. 83, 84, and 97—99, have been supplied by a later hand.

A note on the first page states that the MS. was purchased for the library of the Qadiriyyah in A.H. 1050.

Add. 16,784.

Foll. 110; $8\frac{1}{2}$ in. by 4; 15 lines, $2\frac{3}{4}$ in. long; written in Nestalik; dated Fathābād, Rabi' I., the 9th year of Muhammad Shāh (A.H. 1139, A.D. 1726). [WM. YULE.]

The same poem.

Copyist: محمد نجم الدين حسيني

Add. 7753.

Foll. 145; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 14 lines, 3 in. long; written in fair Nestalik, in two gold-ruled columns, on gold-sprinkled paper, with a rich 'Unvān, and illuminated headings throughout; dated Herat, Rajab, A.H. 921 (A.D. 1515). [Cl. J. RICH.]

Kirān us-Sa'dain; see p. 611, art. xii.

The MS. is endorsed زنده التمثيل حسرو دهلری

It contains four whole-page miniatures in Persian style

The transcriber, سلطان محمد خندان, Sultān Muḥammad Khandān, is mentioned in the Ḥabīb us-Siyar, vol III., Juz 3, p 350, as a skilled penman then (A.H. 930) still living in Herat.

Add. 26,160.

Foll. 119; 8½ in by 5; 17 lines, 2½ in long; written in fair Nestalik, dated Safar, A H 1000 (A.D. 1591). [WM. ERSKINE.]

The same poem.

Copyist طب الدین محمود الحسنی

Add. 18,413.

Foll. 104; 9 in by 5, 15 lines, 3½ in. long, written in Nestalik; dated Shāhjahānābad, in the reign of Muhammad Shah (A.D. 1719—1748). [WM. YULE.]

The same poem

Copyist مد محمد علی سدالکوثی

Add. 16,786.

Foll. 161; 9½ in. by 5; 12 lines, 3½ in long; written in Nestalik, apparently in the 18th century. [WM. YULE.]

The same work.

The first page bears the stamp of General Claud Martin.

Egerton 1033.

Foll. 144, 10 in. by 6½; 15 lines, 4 in long; written in a rude Indian hand, at Rāmāgar, apparently in the 18th century

The same work.

Copyist: علام حسن رضا ولد شیع محمد حباب انصاری

Or. 364.

Foll 65; 9 in by 5½; 20 lines, 3½ in

VOL. II

long, written in small Nestalik, dated Safar, A.H. 1136 (A.D. 1723)

[GEO. WM. HAMILTON.]

A commentary on the Kūrān us-Sa'dām
Author Nūr Muḥammad, called kāzī Nūr ul-Hakk Dihlavi, نور محمد المدعو نورالحق دهلوی

Beg خطبه کربا وحلال مردادشاهی را

The work is dedicated to Majd ud-Din Maulānī Shaikh 'Abd ul-Hakk, the author's father and instructor. Both have been already mentioned. See pp 14 a and 221 b

The date of composition, A.H. 1014, is ingeniously indicated in the following chironogram —

چشم عم ارمیاں در دارد
می شود شرح قرآن السعدی

It is obtained by deducting from the total produced by the title شرح قرآن السعدی, namely 1084, the "eye" of the word عیب "fault," that is to say, the value of the letter ع, viz 70.

See Sprenger, Oude Catalogue, p 471

Or. 335.

Foll 158; 9 in by 5½; 14 lines, 2½ in long, written in fair Nestalik, with 'Unvān and gold-ruled margins, dated A H 982 (A.D. 1574) [GEO. WM. HAMILTON.]

Duvalrānī Khizr Khān (see p 612, xiv). with three whole-page miniatures in the Persian style.

Add. 7754.

Foll. 153, 9½ in by 6; 12 lines, 2½ in long; written in fair Nestalik on gold-sprinkled paper, with a rich 'Unvān, and illuminated borders, probably early in the 16th century [Cl. J. Rieu.]

The same poem, with six whole-page miniatures in fair Persian style

Copyist شاه محمد الکاتب

B B

Harleian 414.

Foll. 120; $9\frac{1}{2}$ in by $5\frac{1}{4}$; 19 lines, $3\frac{1}{2}$ in. long; written in cursive Nestahik, in Sultānpūr, apparently in the 17th century

The same poem, called in the subscription
کتاب عشقه

Copyist محمد لطف بن محمد شرف اس
دانشاه بردی لدی

Add. 24,952.

Foll. 260, $7\frac{1}{2}$ in by $4\frac{1}{4}$, 14 lines, 2 in long; written in neat Nestahik, with 'Unvān and gold-ruled margins, dated A.H. 922 (A.D. 1526).

ديوان حسن دهلوي

The Divān of Mir Ḥasan, of Dehli.

Beg ای حاکم جهان و جهان داور حکم
محدث همه بدائع و نو بدیع و دیم

Khwājah Ḥasan, or Amir Ḥasan, surnamed Najm ud-Din, son of 'Alā'ī Sanjārī, was a native of Dehli, and an intimate friend of Amir Khusrāu, with whom he stayed five years in Multan, A.H. 678—683, at the court of Muḥammad Sultān, the eldest son of Ghiyās ud-Din Balban. Like Khusrāu, he was one of the court-poets of Sultan 'Alā ud-Din Khiljī (A.H. 695—715) to whom most of his laudatory poems are addressed. At the age of fifty-three he joined, through Amir Khusrāu's influence, the circle of disciples which surrounded Nizam ud-Din Auliya, and soon became one of the favourite Murids of the holy Shaikh, whose teaching he attended from A.H. 707 to 722, and whose utterances he wrote down from day to day under the title of Favā'id ul-Fu'ad (Or 1806, 2001). When Sultan Muhammad B Tughluk, in A.H. 727 (see Bada'oni, vol. 1 p. 226), laid Dehli waste, and forcibly removed its inhabitants to his new capital Deogir, or Daulatabād, Amir Ḥasan went with them,

and died, according to the same author, p. 201, in the same year. Takī Kāshī, however, gives A.H. 745, and the Khulāṣat ul-Afkar, fol. 65, A.H. 738, as the date of Mir Ḥasan's death.

The historian Ziyā Baranī, who was the constant associate of Mir Ḥasan, and of Amir Khusrāu, speaks with enthusiasm of the former's gifts and moral character, and says that he was called the Sa'di of Hindustān. See Tārīkh i Firūzshāhi, pp. 67, 359. Other notices will be found in Nafahāt ul-Uns, p. 711, Akhbār ul-Akhyār, fol. 87, Firishtah, vol. 1 p. 214, vol. II. p. 737, Haft Iklim, fol. 153, and Daulatshah, fol. 168. See also Hammer, Redekunste, p. 232, and Sprenger, Oude Catalogue, p. 418.

Contents. Kasidahs, not alphabetically arranged, fol. 2 b. Ghazals in alphabetical order, fol. 35 b. Kit'ahs, fol. 244 a. A Masnavi, in praise of Sultan 'Alā ud-Din, fol. 246 b. Rubais, fol. 248 a.

The Kasidahs are nearly all in praise of Sultan 'Alā ud-Din Khiljī (A.H. 695—715). Two are addressed respectively to Ulugh Khān (afterwards Sultan Muhammad), and Khizr Khān, the sons of Sultan Ghiyās ud-Din Tughluk (A.H. 720—725).

A note on the first page states that the MS. belonged to Kātib Zādah Muḥammad Rafī, the first court physician, *حاضی* *سر* *اطدای* *حاصه*.

Copies of the Divān are mentioned in the St. Petersburg Catalogue, p. 356, Ouseley's Collection, No. 178, the Gotha Catalogue, p. 73, and the Munich Catalogue, p. 22.

Add. 7747.

Foll. 304; $7\frac{1}{2}$ in. by $4\frac{1}{2}$, 16 lines, $2\frac{1}{2}$ in. long, written in neat Nestahik, in two gold-ruled columns, probably in the 16th century.

[Cl. J. Rich.]

ديوان اوحدي

The Divān of Awhadi.

Rukn ud-Din Auhadi, sometimes called Marāghī, from Marāghah, which appears to have been his birthplace, and sometimes Isfahānī, from his habitual residence, Isfahan, took his poetical surname Auhadi from his spiritual guide, Shaikh Auhad ud-Din Hamid Kirmānī, who died A.H. 697 (see Oude Catalogue, p 48, and Nafahāt, p 684). He left, besides his *Dīvān*, a poem called *Jām i Jam*, composed A.H. 733, and another entitled *Dah Nāmah*, dedicated to a grandson of Nasir ud-Din Tūsī (*Majalis ul-Mūminin*, fol. 334, and *Haj Khal*, vol. in p 239). Auhadi died in Marāghah, near Tabriz, and the date of his death, A.H. 738, was engraved upon his tomb. See *Nafahat ul-Uns*, p 706, *Lubb ut-Tavūrikh*, Add. 23,512, fol. 107, and *Riyāz ush-Shu'ara*, fol 20.

Daulatshāh, who with his usual inaccuracy confounded Auhadi with his master Auhad ud-Din, makes him die A.H. 697. He has been followed by Takī Kashī, *Oude Catalogue*, p 17, and the *Haft Iklim*, fol 362. Compare Sprenger, *Oude Catalogue*, p 360.

Contents: *Kasidahs* and *Tarjīi-bands*, fol. 1 a. This section, which contains religious and *Shūfi* poems, without alphabetical arrangement, is imperfect at the beginning. The first complete piece begins thus:—

هوس کعبه وان منبر وانماست مرا

Ghazals in alphabetical order, fol. 48 a, also imperfect at the beginning. The first complete Ghazal begins thus —

ای عم عشق دو نار عارما

Rubā'is, without alphabetical arrangement, fol 297 a.

In a poem included in the first section, fol. 16 b, Auhadi addresses Khwājah Salman (p 624 b), a contemporary poet, whose pride and ambition he severely reproves.

The *Dīvān* of Auhadi is mentioned by Haj Khal. vol. iii. p. 264, and an extract from it is noticed in the *Gotha Catalogue*, p 72.

Add. 7090.

Fol 156, 9 in by 5, 15 lines, 2½ in long, written in Nestalik, dated Sirhind, Zul-ka'dah, A.H. 1038 (A.D. 1629).

حام حم

"The Cup of Jamshid," a poem in the style of the *Hadikah* of Sanā'ī (p 549 a), and in the same measure, by Auhadi.

بغ هو الله لامرؤ مد مال
من له الحمد دائما موال

The prologue contains eulogies upon the reigning Sultan Abu Sa'īd, (A.H. 716—736), and his Vazir Ghiyās ud-Din Muhammad B. Rashid (A.H. 728—736), to the latter of whom the poem is dedicated. It is divided into three sections, called دور, or "circles." It was composed, as stated in the conclusion, fol 155 a, in the space of one year, and completed in A.H. 733 —

حو سارنج در کرمم مال
هقصد رنمه بود می وسمه سال

Copyist. عدد العدوس.

See Haj Khal, vol. ii. p 498, Sprenger, *Oude Catalogue*, p 362, and the *Vienna Catalogue*, vol. i p 543.

Or. 333.

Fol. 114, 8 in by 4½, 17 lines, 2½ in long, written in cursive Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

The same poem, wanting the last four lines.

In this copy the date of composition is A.H. 732, fol 113 b.

هقصدی رنمه بود می و دو سال

The last four distichs are wanting.

On the first page are the stamps of the kings of Oude, and some earlier seals, dated A.H. 1111—1117.

Add. 18,113.

Fol 93; 12 $\frac{3}{4}$ in by 9 $\frac{1}{4}$, 25 lines, 5 in. long, written in a small and elegant Nestalik, in four gold-ruled columns, with three rich 'Unvāns, and gold headings; dated Baghdad, Jumāda I, A H 798 (A.D 1396).

Three poems by Khwājū Kirmānī, وحاوی کرمانی

Kamāl ud-Din Abul-'Alā Mahmūd B 'Alī, poetically surnamed Khwājū, was a native of Kirmān. He states in the epilogue of Gul u Naurūz (a passage not found in the Museum copy, but quoted by Erdmann in his "Chudschu Germani," *Zeitschrift der Deutschen Morg. Gesellschaft*, vol. ii. pp. 205—215) that he was born on the fifth of Shavval, A H 679. According to the *Tārikh i Ja'fari*, quoted in the *Lubb u-Tavārikh*, Add. 23,512, fol 118, he began his poetical career as a panegyrist of the Muzaffaris, but having left them, in consequence of some slight, he repaired to the court of Amīr Shaikh Abu Ishak (who ruled in Shirāz from A H 742 to 754), in whose praise he composed many poems, and died there A H. 753. The date assigned to his death by Taki Kāshī, *Oude Catalogue*, p. 18, A H 745, is too early, for it will be seen further on, p 621 b, that the poet was still alive in A H 746.

It is said that Khwājū had followed for some years the teaching of the great Sūfi, 'Alā ud-Daulah of Sinnān, who died A H 736. He has left a *Divān*, and a *Khamsah* written in imitation of the five poems of Nizāmī, and beginning with the *Rauzat ul-Anvār*. The *Khamsah* was completed A.H. 744, as stated in *Iḥāḥib us-Siyar*, vol. iii., Juz 2, p. 24. See also Haj. Khal., vol. iii. p. 175. That date is indeed found at the end of *Kamāl-Nāmāh*, which must have been the last poem of the *Khamsah*. Notwithstanding that undoubted fact, *Daulatshāh* gives A.H. 742 as the date of the poet's death, an error which has been blindly copied by the *Riyāz*

ush-Shu'arā, fol 172, and the *Ātashkadāh*, fol. 62. Other notices are to be found in *Majālis ul-Mūminin*, fol. 543, and *Haft Iklim*, fol. 119. See also Hammer, *Redekunste*, p. 248, Sprenger, *Oude Catalogue*, p. 471, and Dorn, *St. Petersburg Catalogue*, p. 357.

I. Fol 1 b همای همامون, the love adventures of Shahzādah Humāi, prince of Zamin Khāvar, and Humāyūn, a daughter of the Faghfūr, or emperor of China; a *Maṣnavi* in the same metre as the *Iskandar Nāmāh* of Nizāmī.

Beg. بنام خداوند دلا و پست
که ار همنش هست شد هر چه هست

In the prologue, after duly praising the reigning sovereign Abu Sa'īd Bahadur Khān, and his Vazīr Ghīyās ud-Din Muhammad (son of the historian Rashid ud-Din), the author says that he had been induced to compose this poem by the illustrious Ṣadr, Abul-Fath Majd ud-Din Mahmūd, who had supplied him with a genuine Persian theme, and had urged him to "sing to the Muslims a Magian spell," فسون معان بر مسلمان بخوان

From the epilogue we learn that the poem was composed in Baghdad, where Khwājū was pining for his native Kirmān, and that it was completed in A.H. 732, a date expressed by the chronogram دل in the following lines:—

کنم بدل زهر که دارد هوس
که نازع این دامن دلست وس

The contents have been stated by Erdmann, l.c., p. 213, and, from a Turkish imitation, by Kraft, *Handschriften der Orientalischen Akademie*, p. 71. See also Haj. Khal., vol. vi. p. 504, and the *Vienna Catalogue*, vol. i. p. 544.

II. Fol. 50 b. کمال نامه, the "Book of Perfection," an ethnic and religious poem, in the metre of *Haft Paikar*.

Beg. نسم من لا اله الا هو
صنع لفظي ورز معده

The greater part of the prologue is taken up by an invocation to Shaikh Abu Ishāk Ibrāhīm B. Shahriyār Kazarūnī, the patron saint of Kazarūn (who died A.H. 426, see above, p. 205 *a*, Nafahāt ul-Uns, p. 286, and B. de Maynard, *Diet. Geographique*, p. 472). The poet states that he was staying as a devout worshipper at the Shaikh's holy shrine. In the epilogue he addresses a panegyric to the sovereign of Fārs, Amir Shaikh Abu Ishāk (A.H. 742—754), and some advice to his own son, Mujir ud-Din Abu Sa'īd 'Alī. He adds that he had read the poem to his spiritual guide (Murshid), then just arrived in the land, who being pleased with it, had conferred upon him the holy investiture (Klurkah), and upon his work the title of Kamāl Namah. The date of composition, A.H. 744, is stated in the following lines—

شد تفرغ هفصد و چل و چار
گار ان نقش آدری دو نیکار

The same verse is quoted in the *Ḥabīb ut-Siyar* as giving the date of the completion of the *Khamsah*.

The poem is divided into sections (Bab), which in another copy, Add. 7758, are numbered from 1 to 12. The present MS. has lost a leaf after fol. 50.

III. Fol. 71 *b*. روضه الانوار, the "Garden of Lights," a Sufi poem in twenty sections (Makālahs).

Beg. رست الروصه في الاول
نسم الي صمد مفضل

It is dedicated to Shams ud-Din Maḥmūd B. Šā'in, to whom the poet had been recommended, as he states in the epilogue, by his patron, Taj ud-Din Aḥmad 'Irākī.

Shams ud-Din Maḥmūd B. Šā'in was first

attached to the Chūpānī princes Amir Pīr Husain and Malik Ashraf, by whom he was put in possession of the fortress of Sirjamī. He surrendered it, A.H. 744, to Amir Muḥammad Muzaffar. Sent by the latter to Shīrāz on a mission to Amir Shaikh Abu Ishāk, he deserted his patron to enter the service of his rival, by whom he was appointed Vazīr. He died in an encounter with the Muzaffaris on the 4th of Safar, A.H. 746, a date recorded by Khwajū in verses quoted by Ḥafīz Abrū, see Or. 1577, and *Ḥabīb us-Siyar*, vol. III, Juz 2, p. 18.

Tāj ud-Din 'Irākī, a wealthy inhabitant of Kirmān, was one of the first who came out of that city, then besieged by Amir Muḥammad Muzaffar, to submit to the conqueror (A.H. 741). Raised by him to the Vazīrate, he incurred his anger some years later, and was put to death. See *Dastūr ul-Vuzara*, fol. 121.

In the prologue the poet introduces his beloved, who suggests to him that, his *Gul u Naurūz* being finished, he should now turn to his admired Nizāmī, and try to surpass the *Makhzan ul-Asiār*.

Khwajū says in the epilogue that the poem had been written at the shrine of Shaikh Abu Ishāk Ibrāhīm Kazarūnī, and completed A.H. 743.—

حیم زد ادب شده بر ميم ودال
وامده حون عن مدعل هلال

A leaf is wanting after fol. 79.

The *Rauzat ul-Anvār* is considered as the first poem of the *Khamsah*. See Haj Khal. vol. III in pp. 175, 498, and *Zeitschrift der D. M. G.*, vol. xvi p. 234.

This fine MS. is due to the pen of a celebrated calligrapher, Mir 'Alī Tabrizī, who signs میر علی بن الناس تبریزی البورچی

In some lines quoted in the *Majālis ul-Muminin*, fol. 486, Sultān 'Alī Mashhādī, a penman of great repute (see p. 573 *a*), calls Mir 'Alī

Tabrizi the inventor of the Naskh-Ta'lik, and says that he was a contemporary of Kamāl Khujandī (who died A.H. 803). See also *Mir'āt ul-'Ālam*, fol. 458, and Blochmann, *Am Akbari*, p. 101, where he is said to have lived under Timūr

At the beginning of the *Rauzat ul-Anvār*, which appears to have held originally the first place in the volume, is an illuminated shield with an inscription showing that the MS had been written for the library of a royal personage called Abul-Fath Bahrām: ترسم

کتابخانه شهرنار ابو الفتح بهرام حم انداز

The MS. contains nine whole-page miniatures in a highly finished Persian style

Add. 7758.

Fol. 178; 8½ in by 6; 21 lines, 4 in long; written in Nestalik, in four gold-ruled columns, with four 'Unvāns; dated Rabi' I, A H 934 (A D. 1527). [CL J. RICU]

Five poems by the same author, as follows:—

I Fol 1 b Humāi and Humāyūn; see the preceding MS., Art. I.

This copy contains an epilogue, fol. 51 b—56 a, which is a later addition. The Sultan, we are told, having succumbed to fate, and the Vazīr having soon followed, the poet had lost the expected reward (Abu Sa'īd died on the 13th of Rabi' II., A H 736, and Ghiyās ud-Din was put to death in Ramazān of the same year.) Subsequently, however, his patron, Tāj ud-Din Ahmad 'Irāki (see p. 621 b), having proceeded from Kirman to the royal camp to kiss the threshold of the Khikān, obtained for Khwājū and his work the favourable notice of the Vazīr, Shams ud-Din Mahmūd B. Šā'īn (see p. 621 a), who recompensed him beyond his hopes.

II. Fol. 57 b. یل و نوروز, the love-story of Naurūz, son of the king of Khorasan, and

Gul, daughter of the emperor of Rūm, a Mašnāvī in the metre of Khusrāu u Shirin

بنام بنفسد حلوب حاک
عدار امروزه رودان ايلات

It is dedicated to the same Vazīr, Tāj ud-Din 'Irāki, whose generous reward is thankfully recorded in the epilogue. The date of composition, A H 742, is stated in the following lines:—

سرور حتم وارمه دال رسمه
رهبر دا و مسم و دال رسمه
دوش درقصدوسی کنده امرو
سانان امد اس نظم همدسون

An abstract of the poem has been given by Erdmann, i.e., p. 212. See Haj Khal, vol. v. p. 234

III. Fol. 118 b. Kamāl-Namah, see the preceding MS., Art. II.

IV. Fol. 142 b. کبیر نامه, the "Book of Jewels," a Mašnāvī in praise of the Vazīr Bahā ud-Din Mahmūd and his ancestors.

Beg بنام نام بخش دامداران
کدای درکه او شهرداران

The prologue contains eulogies on the reigning prince of Kirmān, Amīr Muhammad Muzaffar, and on his Vazīr, the above-named Bahā ud-Din Mahmūd. The entire poem is devoted to the glorification of the latter, who was a lineal descendant in the sixth generation of the celebrated Vazīr of the Saljūk empire, Nizām ul-Mulk (see p. 444 a), and of his forefathers. Each of these becomes in turn the theme of hyperbolic laudations of the most tedious sameness, from which little is to be learned as to their real history. Their filiation is, from father to son, as follows:—

The great Nizām ul-Mulk. Hamīd ul-Mulk Mahmūd, who died in Tabriz, and was buried in Jarand. b. Kivām ul-Mulk Nur ud-Din Mas'ūd, Vazīr of Kizil Arslān, also buried

in Jarandāb. Fakhr ud-Din Aḥmad, who died in Sīvās. Zakī ud-Din Mahmūd, who became Vazīr of the Khākān of Turkīstān, and was called Atā Mahmūd. He died in Āzarbāijān. 'Izz ud-Din Yūsuf, who served Yūsuf Shāh and Amir Muzaffar, and died in Rūm. Bahā ud-Din Mahmūd, for whom the poem was written.

Kasīdahs in praise of the same personages, and in the same order, are mentioned by Erdmann, i.e., p. 215, as forming part of the Divān of Khwājū.

The present copy wants the conclusion, in which occurs, according to Dr. Sprenger, Oude Catalogue, p. 473, the following line, giving A.H. 746 as the date of composition

رسرور [810] مه لك ندم رسد
رهجرت دال و واو و مم رسد

V Fol 155 a Rauzat ul-Anvār (see the preceding MS., III), wanting two leaves at the beginning

Copyist علی بن حسین بن عباد الدین الحسینی

Or. 28.

Foll 86, 7 in by 5½, 13 lines, 3 in long; written in cursive Naskhī, dated Rajab, A H 881 (A D 1476)

[G C RENOARD]

مونس ارواح

حیدر، The Divān of Haidar
ای رهسپی علیی در ملت جان انداحه
عکس نور دات خود ترانس و جان انداحه

The poet, no record of whom has been found, uses Haidar as his takhalluṣ, and is called in the heading and subscription Haidar ush-Shirāzī. The Divān shows that he lived in Shirāz, his birthplace, and occasionally in Yazd, about the middle of the eighth century of the Hijrah. It contains, fol. 35, an elegy on the death of Sultan Abū Sa'īd, which took place A H 736, and, fol. 78, two

satires against a contemporary poet, Khajū Kirmānī (see p. 620 a), whom the author charges with disparaging Sa'īd, while plundering his Divān, and declares unable to compete in poetry with himself —

میر در نیش شاعر نام حواجر
که او درد رسب اردوان سعدی
چو بوند که نام شعر کوید
چرا کوید می در شان سعدی

The other satire, beginning

حواجر درد کانی ار شهر کرم می رسد
مورست او در شاعری برد سلمان می رسد

was composed when Khwājū came from Kirmān to Shirāz, and is stated, in the heading, to have been recited in the presence of Amir Shaikh Abū Ishāk (A H 742—754).

There are also three Kasīdahs addressed to Nusrat ud-Din Shah Yahyā, of whom the poet says, fol. 27, that he had, in the presence of Sultan Muhammad, gloriously vanquished Akhi at the gate of Tabriz, and had received as his reward the sovereignty of Yazd, the seat of his father —

نصره دنا و دس کردن فرا شرق و غرب
شاه یحییء مطهر سادء پروردگار

در تر سلطان محمد بهلوان شرق و غرب
در در سرنز شکستی اخی در کارزار
چون چس نام آوری کردی بهنگام بود
سنگی نام آوری دادت حدو دامدار
نا سلطانی نشینی در سر تخت پدر
آمدی و برد نکرتی نعیم اسوار

Shāh Muzaffar, the eldest son of Amir Muhammad Muzaffar, the founder of the Muzaffarī dynasty, had died in his father's life-time, A H 754 (see Matla' us-Sa'dām, fol. 91). His eldest son, Nusrat ud-Din Shāh Yahyā, was only fifteen years old when he fought by the side of his grandsire in the battle referred to in the above lines, in which Akhi

Jāk, a Chūpāni Amīr, who had made himself master of Āzarbāijān, was completely routed before Tabriz, A.H. 759 (ib. fol. 101, and Price's Retrospect, vol. ii. p. 690).

Having been confined, A.H. 760, by his uncle Shāh Shujā', in the fortress of Shirāz, Shāh Yahyā was re-instated by him as viceroy of Yazd A.H. 764. But he took the first opportunity to assert his independence, and, being of a restless and ambitious disposition, carried on for years a constant struggle with his relatives. Placed by Timūr, after his conquest of Shirāz, A.H. 789, at the head of the government of Fars, he was dispossessed a few months later by his brother Shāh Mansūr, and was eventually involved, A.H. 795, in the general slaughter of the Muzaffari princes by the ruthless conqueror.

Another Kasidah, composed in Yazd, fol. 13, is in praise of Sharaf ud-Din Shāh Husain.—

شرف دینا و دین بحر هر شاه حسین
آنک کوانش علامت و ملک خدمتگار
مژد این شاه جهان کرد داشت هر کر
به در این مملکت برد که در هیچ دینار

Shāh Husain was the third son of the above-mentioned Shāh Muzaffar, and apparently succeeded his elder brother, Shāh Yahyā, in the principality of Yazd, but the exact period is not recorded.

The Divan, which begins with seven Kasidahs in praise of God and the prophet, contains, besides the pieces above mentioned, little else than Ghazals, and is without any systematic arrangement. Its title is found in a short prologue, headed نظم کتاب, in which the following dialogue is carried on with an imaginary interlocutor—

چه گفت گفت که حیدر کتاب عشق دینار
کران کتاب بود کار رسد را معیار
نکندش که کتاب مرا چه نام بوی
نکند نام کتاب دو مونس الارواح

Transcriber : محمد بن حسن بن عبد الله الکساری

Add. 27,314.

Foll. 400; 11 in. by 6½; 19 lines, 3½ in long; written in Nestalīk, probably in India, in the 17th century. [D. FORBES]

The poetical works of Salmān Sāvājī, سلمان ساوجی

Khwājah Jamāl ud-Din Salmān, son of Khwājah 'Alī ud-Din Muhammad, was born in Sāvah, where his father held a high financial appointment, and followed in early life the same profession, which he afterwards gave up for poetry. He was, according to Jamī, Bahārīstān, fol. 67, a successful imitator of the great Kasidah writers, especially of Kamāl Ismā'īl, whom he often surpassed, but did not reach the same eminence in the Ghazal.

In his Fīrak Nāmāh, which he composed, as stated in the Habīb us-Siyar, vol. iii, Juz 1, p. 136, A.H. 761, Salmān says that he had completed his seventy-first year.

کون سالم ار شیب و نک در گذشت
ساعت نشاطم ملک در نوشت

He must therefore have been born about A.H. 690.

His earliest poems are apparently those which he addressed to the celebrated Vazīr, Ghayās ud-Din Muhammad, who died A.H. 736. But his brilliant career as court-poet commenced in the time of the founder of the Ilkani dynasty, Amīr Shaikh Ḥasan Buzurg, who rose to power after the death of Sultan Abū Sa'īd, A.H. 736, held his court in Baghdad, and died A.H. 757. He was in high favour with that prince, and afterwards with his son and successor, Shaikh Uvais (A.H. 757—776), who established his residence in Tabriz, as also with the latter's mother, the accomplished Dilshād Khātūn. Having survived Shaikh Uvais, who died on the 2nd of Jumāda I, A.H. 776 (Maṭla' us-Sa'dain, fol. 148), Salmān maintained for some time the same influential position under his son and successor, Sultan Ḥusain

(A.H. 776--784), to whom several of his poems are addressed. He composed also, as has been noticed in the *Maṭla' us-Sa'dain*, fol. 152, two *Kasīdahs* in honour of Shāh Shujā', during that king's temporary occupation of Tabriz in A.H. 777. It is said that he passed his last years in retirement in his native place.

It will be seen from the above facts that the date A.H. 769, assigned by Daulatshāh to Salmān's death, and adopted by most later writers, is by at least eight years too early. The *Ṭabakāt i Shāhjahānī*, fol. 38, places that event in A.H. 778, *Haj Khal*, vol. iv. p. 389, in A.H. 779, and *Takī Kāshī*, *Oude Catalogue*, p. 18, in A.H. 799 (an obvious error for 779).

The notices of Daulatshāh and Ātashkadah have been edited in text and translation by Erdmann, *Zeitschrift der D. M. G.*, vol. xv pp. 758—772. Other notices will be found in *Majālis ul-Mūminin*, fol. 547, *Īlaft Iklim*, fol. 408, and *Riyāz ush-Shu'arā'*, fol. 208. See also Hammer, *Redekunste*, p. 260, Ouseley's *Notices*, p. 117, and Sprenger, *Oude Catalogue*, p. 555.

The contents are as follows.

I. Fol. 1 b. *حشود و حورشد*, the love-story of Jamshīd and Khwursīd, a *Maṣnavī* poem in the measure of *Khusrau u Shirin*.

Beg. *الهی پرده پندار نکشای*
در کهنینه اسرار نکشای

After a panegyric addressed to Sultān Uvāis, the poet relates in the prologue how he had been summoned to the presence of his royal patron, and told that, Nizāmī's book on *Farhād* and *Khusrau* having become old and obsolete, he should compose on the tale of Jamshīd, a new poem dedicated to his sovereign:

کهن شد نامده فرهاد و خسرو
برآورد خسروانه نقش از دو
روای نیست آن سیم کهن را
بنام سکه نو زن سخن را

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In obeying the king's behest, he says, further on, he found a welcome opportunity of discharging a debt of gratitude for fifty years' favours.

ادای حق ده بجه سال نعمت
اگر داری هوس درباب فرصت

In the epilogue Salmān regrets his departed youth, and complains of the infirmities of age. His figure is bent like a bow, nothing but skin and bones.

مرا قدست حوسین چو کبابی
نه دمی بوسی در استخوانی

The poem was completed, as stated in the following lines at the end, in the month of *Jumāda II*, A.H. 763.

باسم حضرت سلطان عهد شمع اوس
که عهد سلطنتش نان مصل ددوام
شد انس بدیع معانی حمادی القاسی
منه ثلاث و سبسی و سلعمان تمام

The *Jamshīd* of Salmān is not the mythical king of Persian tradition, but an imaginary prince, son of the *Faghfur*, or emperor of China. The heroine is a daughter of the *Kaisar* of Rūm.

II. Fol. 85 a. *فراق نامه*, the "Book of Separation," a *Maṣnavī*

Beg. *دام حدای که دا دمره حاک*
درآبجیب انس کوهر جان پاک

It was written, like the preceding, for Sultān Uvāis, who had desired Salmān to compose a poem on the pangs of absence

من نامده خواست اندر فراق
که آن نامه داشت سراسر فراق

It is stated in the *Ḥabīb us-Siyar*, vol. iii, *Juz 1*, p. 136, that Sultān Uvāis was then pining for his minion Bairām Shāh, who, in consequence of some quarrel, had left the court and gone to Baghdad, A.H. 761.

The heroes of the tale are called *Malik* and *Mahbūb*. See *Haj. Khal.*, vol. iv. p. 389.

c c

III. Fol. 117 *a*. Kasidahs and Tarjī' bands.

This section is slightly imperfect at the beginning. The poems are arranged according to the personages to whom they are addressed, as follows: Muhammad and 'Alī, fol. 117 *a*. Sultān Uvais, fol. 128 *b*. Jalāl ud-Dīn Shaikh Husain (A.H. 776—784), fol. 222 *a*. Nūyān A'zam Shaikh Hasan Beg (Hasan Buzurg), fol. 228 *a*. Dīlshād Khātun (wife of the preceding), fol. 248 *b*. Dūndī Sultān (wife of Sultān Uvais), fol. 268 *a*. Shams ud-Dīn Zakariyyā (Vazir of Sultān Husain), fol. 272 *b*. Shah Mahmūd (the Muzaffari, who died A.H. 776), fol. 277 *a*. Shah Shujā' (A.H. 759—786), fol. 279 *b*. Sāhib Ghuyās ud-Dīn Muhammad (who died A.H. 736), fol. 282 *a*.

IV. Fol. 285 *a*. Marsiyahs, or funeral poems, including elegies on the death of Sultān Abu Sa'īd (A.H. 736), Amīr Ilkan, Shaikh Hasan, Sultān Uvais, and Dūndī Khātun

V. Fol. 295 *a*. Muḳaṭṭa'āt, without alphabetical arrangement. Several of these relate to contemporary events, fixing their dates, as, for instance, the death of Shaikh Hasan Chūpāni in A.H. 744, and a destructive inundation at Baghdād in A.H. 775. At the end is a Tarjī'-band.

VI. Fol. 329 *a*. Ghazals, and Rubā'is, also without alphabetical arrangement.

This volume bears the seal of the college of Fort William. On the first page are several 'Arzdidahs, one of which is dated A.H. 1062.

Add. 7755.

Foll. 134; 9½ in. by 6½; 12 lines, 3¼ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [Cl. J. Rich.]

Jamshid u Khwushid. See above, art. i.

The volume contains three whole-page miniatures in the Persian style.

Add. 6619.

Foll. 186; 8 in. by 5; 15 lines, 2½ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān and gilt headings; dated Zulhijjah, A.H. 876 (A.D. 1472).

[J. F. Hull.]

مهر و مشتري

The tale of Mihr and Mushtari, a Maṣnavi poem.

Author: 'Assūr, عصار

Beg. سنم پادشاه عالم عشق
که دامن هست نقش حاتم عشق

Maulānā Muḥammad 'Aṣṣūr, of Tabriz, is mentioned in the Lubb ut-Tavārikh as one of the panegyrists of the Ilkāni Sultan Shaikh Uvais (A.H. 757—776). He died, as stated in the same work, A.H. 779, or, according to Takī Kāshī, Oude Catalogue, p. 18, A.H. 784. Very meagre notices of him are found in the Bahārīstan, fol. 68, Haft Iklim, fol. 513, and Atashkadah, fol. 18. See also Hammer, Redekunst, p. 254, and Sprenger, Oude Catalogue, p. 311.

'Aṣṣūr refers in several passages to the numerous poems which he had composed in praise of princes, and which often had remained unread. Thus in the epilogue:

بسته از کهرهای قصاد
بگردن پادشاهانرا قلاسد
بدای بی کور قشاده
فصاد گفته و در کس لغواده

Finding poets neglected and scorned, he had retired, as he says in the prologue, to solitude and silent contemplation. From this torpor he is roused by a friend, who urges him to complete his poetical works by

adding to them a *Maṣnavī*, the only kind of composition which he had not yet attempted:

کنون از هر چه زن معنی دهد دست
نمیر از مثنوی در دقترب هست
دران دیرب نساید ساحت مدخل
که با کردد ارو دنوان مکیل

After urging two objections, the absence of any patron of poetry, especially in "this town of Tabriz," and the unapproachable standard of perfection held up by Nizāmī, the author yields, and relates to his friend the tale of Mihr and Mushtari, "the story of a love free from all weakness, pure of all sensual desire."

بس آنکه کردم از رای درایت
ز مهر و مشق بروی حکایت
آران عشقی ز هر علت مرا
وزان مهری ز هر شهبو مرا

The author states in the conclusion that the poem was completed on the tenth of Shavvāl, A.H. 778:

سرور واو و دال از ماه شوال
رهجرب رنمه حا و عین با دال [دال]

and that it consisted of 5120 distichs,
نکوش بچ الفت و صد و ناست

The above date, which had been arbitrarily changed to A.H. 674 by C. R. S. Peiper, *Commentatio de libro Persico Mihr o Muschiteri*, Berlin, 1835, has been vindicated with overwhelming evidence by Prof. Fleischer, *Zeitschrift der D. M. G.*, vol. xv. pp. 389—396. The contents of the poem have been stated by Peiper in the above quoted work, and by Sir Gore Ouseley in the *Biographical Notices*, pp. 201—226. See also the *Vienna Catalogue*, vol. i. p. 547, the *St Petersburg Catalogue*, p. 359, and the *Upsala Catalogue*, p. 111.

Transcriber: مرشد

This copy contains eight whole-page miniatures in the Persian style.

Add. 7759.

Foll. 141, 6½ in by 1½; 14 lines, 2½ in. long; written in fair Nestalik, in two gold-ruled columns, on glazed, tinted, and gold-sprinkled paper; dated Ramazān, A.H. 855 (A.D. 1451). [Cf. J. Rich.]

دیوان حافظ شیرازی

The *Divān* of Ḥāfiẓ Shirāzi.

Beg. *الانا ایها السانی ادر کاسا و ناولها*
که عشی آسان بود اول ولی افتاد مشکها

Ḥāfiẓ Shirāzi, originally called Shams ud-Din Muhammad, who is by common consent the greatest of Persian lyrics, ranks also high as a Sufi; a spiritual symbolism is generally supposed to underlie, in his most Anacreontic strains, the expression of sensuous ideas. Jāmī says in the *Bahārīstān* that he is as great in the Ghazal as Zahir Fāryābī in the *Kasidah*. The whole of his long and uneventful life was, with the exception of short absences, spent in his beloved Shirāz. Such of his poems as bear upon contemporary events are frequently quoted by the historians of the period. Their dates range from the reign of Amīr Shaikh Abū Ishāk (A.H. 742—754), which he extols as a glorious epoch for his native city, to the short-lived rule of the last of the Muzaffaris, Shāh Mansūr (A.H. 790—795). The latter took possession of Shirāz towards the end of A.H. 790, about six months after the first invasion of Timur. Two poems in his praise, quoted in the *Matla' us-Sa'dām*, fol. 198, are probably the latest compositions of Ḥāfiẓ, who died A.H. 791, or, according to less trustworthy authorities, A.H. 792.

The first is the date recorded by Muhammad Gul-andām, the friend of Ḥāfiẓ, and collector of the *Divān*. It is engraved, according to Sir Gore Ouseley, *Notices*, p. 40, on the poet's tombstone, and is conveyed by the words *حاک مصلی* in the following chronogram, found in some copies of Gul-andām's preface.—

چو در حاک مصلی ساخت منزل
بجز در پیش ارحام مصلی

It has been followed by the *Lubb ut-Tavārikh*, fol. 117, and by *Taḥī Kāshī*, *Oude Catalogue*, p. 19.

The second date, A.H. 792, is expressed by another chronogram, which, although contradicting the direct statement of *Gul-andām*, has found its way into most copies of the same preface.

سال نا و صا و دال ایجد
ز روز هجرت مسجون محمد
نسوی حنث اعلی روان شد
فرد عید شمس الدن محمد

It has been adopted by *Jāmi*, *Nafahāt*, p. 715, and, after him, in *Ḥabīb us-Siyar*, vol. iii, Juz 2, p. 47, *Majālis ul-Mūminin*, fol. 334, and *Haj. Khal*, vol. iii p. 272

Daulatshāh, whose account of *Hafiz* has been translated by S. de Sacy, *Notices et Extraits*, vol. iv p. 238, stands alone in placing his death as late as A.H. 794, and commits a further anachronism in representing a supposed interview of *Hafiz* with *Timūr* as having taken place after the death of *Shāh Maṣnūr*, who fell in battle A.H. 795.

Firishtah has a circumstantial account of a message sent by the king of Deccan, *Mahmūd Shāh Bahmanī* (A.H. 780—799), to *Hafiz* to induce him to come to his court. The poet, probably anxious to escape from the approaching hosts of *Timūr*, accepted the invitation, as well as the funds provided for the journey, and proceeded as far as *Hormuz*, where he went on board the king's ship. But, frightened at the sight of a rough sea, he landed again, and made all speed back to *Shiraz*. See the *Bombay edition*, vol. i. p. 577.

Notices on *Hafiz* will be found in *Hammer's Redekünste*, p. 261, *Ouseley's Notices*, pp. 23—42, *Sprenger, Oude Catalogue*,

p. 415, and *Defrémery, Journal Asiatique*, 5^e Serie, pp. 406—425.

The *Divān* was first edited by *Abū Ṭalib Khān* (see p. 378 *b*), in *Calcutta*, 1791, and re-printed in 1826. It has been printed in *Bombay*, A.H. 1228 and 1277, *Dehli*, 1269, *Cawnpore*, 1831, *Lucknow*, A.H. 1283, *Teheran*, A.H. 1258, *Bulak*, A.H. 1250, 1256 and 1281, and *Constantinople*, 1257. An excellent edition of the text, with the Turkish commentary of *Sūdi*, has been published by *H. Brockhaus, Leipzig*, 1854.

A German translation of the *Divān* by *J. von Hammer* was published in *Tübingen*, 1812. Select poems have been translated into German by *Bodenstedt, Berlin*, 1877, and into English by *J. Richardson*, 1774, *J. Nott*, 1787, *J. H. Hindley*, 1800, *H. Bicknell*, 1875, *S. Robinson*, 1875, and *W. H. Lowe*, 1877.

Contents. Ghazals in alphabetical order, fol. 1 *b*. *Maṣnavis*, fol. 132 *a*. *Ḳaṭ'ahs*, fol. 134 *b*. *Rubā'is*, fol. 138 *b*.

Copyist. سلیمان الدوشعی

Add. 7760.

Foll. 179; 9½ in. by 6; 15 lines, 3 in. long; written in neat *Nestalik*, in two gold-ruled columns, with 'Unvāns, illuminated headings, and gold designs on the margins, dated A.H. 921 (A.D. 1515), bound in painted covers. [Cl. J. Rich.]

The *Divān* of *Hafiz*, with the preface of *Muhammad Gul-andām*, محمد گل ایدام, which begins حمد لیکو و ثناء یعد و سپاس بی بیاسی. After some remarks on the charm and pregnant sense of *Hafiz's* poetry, and on the wonderful speed with which it had spread to the most distant lands, delighting kings and Sufis alike, the writer of the preface, who describes himself as an old friend of *Hafiz*, says that during his life the poet was so busy lecturing on the *Coran*, giving instruction to the Sultan, writing glosses to the *Kashshāf*

and the Miftāḥ, studying the Maṭālī' and the Miṣbāḥ, etc., that he found no leisure to collect his scattered poems; and although Muḥammad Gul-andām, who often held converse with him in the college, درسی گاه, of Maulānā Kivām ud-Dīn 'Abd Ullāh, repeatedly pressed the subject on his attention, Ḥāfiz still put it off with some excuse, until death overtook him in A.H. 791 (see Add 5625, and 7761), when the task of collecting and arranging the Divān devolved on the writer.

The above preface is printed in the Bombay edition of the Divān.

Contents: Preface, fol. 3 b Kasidahs, beg. در دلبری نزاران لب رد بآسانی, fol. 6 b Maṣnavis, fol. 12 a. Tarjī'-bands, fol. 18 a Ghazals, in alphabetical order, fol. 23 b. Mukatta'āt, fol. 170 a. Rubā'is, fol. 174 a.

The copyist, Sultān Muḥammad Khandān, was a pupil of the famous calligrapher Sultān 'Alī Mashādī, and one of the scribes of Mir 'Alī Shīr (see p. 617 a).

Of four miniatures in Persian style, placed at the beginning and end of the volume, two are of modern date.

The first page is covered with 'Arzdidahs of the reign of Shāhjahān and Aurangzib.

Add. 7761.

Foll. 228; 10½ in by 6; 14 lines, 3¼ in. long; written in fair Nestalīk, in two gold-ruled columns, with 'Unvāns, and gold headings, dated Jumāda I., A.H. 983 (A.D. 1575). [Cl J. Rich.]

The Divān of Ḥāfiz, with the same preface.

Contents: Ghazals, fol. 5 b. Kasidahs, beg. شد عرصه جهان خو بهشت درین درسی, fol. 192 b. Maṣnavis, fol. 199 a. Tarjī'-bands, fol. 206 a. Kitā'ahs, fol. 212 a. Rubā'is, fol. 220 b.

Copyist: انراهم حسین بن محمد امین الکاتب

Or. 1220.

Foll. 194; 7 in. by 3¼; 12 lines, 2 in.

long; written in Nestalīk, with gold-ruled margins, ornamental headings, and six miniatures in the Persian style, apparently in the 16th century. [ALEX. JABA.]

The same Divān, without the Kaṣidahs.

Grenville xli.

Foll. 258; 5 in by 3, 10 lines, 1½ in long; written in neat Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 16th century; bound in painted covers.

The same Divān, wanting about forty leaves at the beginning, and not including the Kaṣidahs.

It contains nineteen miniatures, in the Indian style, and of a high degree of finish, but partly defaced.

Prefixed is a letter of Wm Marsden to the Hon. Thomas Grenville, describing the MS.

Add. 8890.

Foll. 147, 1½ in. by 3; 15 lines, 1¼ in. long; written in small Nestalīk, with 'Unvān and gold-ruled margins; dated Jumāda, A.H. 1020 (A.D. 1611)

The same Divān, without the Kasidahs

Copyist. ابو الفتح بن شیخ محمد بنی اسرائیل
ساکن کول

On the cover is written: "Given by Sr. R. C. to At'her Alī Khan, and by him bequeathed to Sir W. Jones"

Add. 26,161.

Foll. 154; 8 in by 4¼; 15 lines, 2¾ in long, written in fair Nestalīk, with a rich 'Unvān and gold-ruled margins; dated the fourth year of Shāhjahān (A.H. 1040—41, A.D. 1631). [WM ERSKINE.]

A copy of the same Divān, containing, besides the Ghazals, only one Maṣnavi, with a few Kitā'ahs and Rubā'is.

Copyist: عدد الله دربري

The first page contains several 'Arzdidahs and seals of the reign of Shāhjahān.

Add. 16,762.

Foll 200; 11 in. by $6\frac{1}{2}$; 17 lines, $3\frac{1}{2}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān; dated Rabi' I., A.H. 1053 (A.D. 1643). [WM. YULE.]

The same Divān, without the Kāsidahs.

Copyist. عبد الر شيد ن مولانا عبد اللطيف
نرکان دهلوی

The volume contains eleven miniatures, partly in Indian, and partly in Persian style, which did not originally belong to it.

On the fly-leaf is written. "Wm. Yule, from his friend Col. D. Ochterlony, Delhi, 10 Sept., 1805."

Add. 5625.

Foll. 213; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 17 lines, 3 in. long; written in Nestalik, with 'Unvāns and ruled margins; dated Zulka'dah, A.H. 1082, (A.D. 1672).

The same Divān, with the preface of Muhammad Gul-andām, and the Kāsidahs.

Copyist: محمد مقیم لاهوری

Add. 7762.

Foll. 195; $5\frac{1}{2}$ in. by $3\frac{1}{2}$; 15 lines, 3 in. long; written in a cursive character; dated Zuhijjah, A.H. 1109 (A.D. 1698).

[Cl. J. Rich.]

The same Divān.

Copyist: حیدر بن ولی

Add. 25,815.

Foll. 270; 9 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Jumāda I., A.H.

1161, the first year of Ahmad Shah (A.D. 1740).

[WM. CURETON.]

The same Divān, with the preface of Muhammad Gul-andām, and the Kāsidahs.

At the end, foll. 268—270, is an anonymous tract on the spiritual meaning attached by Sufis to the names of sensual objects, substantially agreeing with the treatise of Sayyid 'Alī Hamadāni, mentioned further on.

Copyist: شیخ نعیم الله ماکن قصد سیاکوت

Add. 7763.

Foll. 404; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with two 'Unvāns, illuminated borders, and 112 miniatures in the Indian style; written apparently in the 18th century.

[Cl. J. Rich.]

The same Divān, to which are prefixed—
1. The Preface of Muhammad Gul-andām, fol. 1 b. 2. Exposition of the spiritual meaning of words in the Divān of Hāfiz, by Amir Sayyid 'Alī Hamadāni (see p. 447 b), fol. 7 b—12 a.

ترجمہ مرادات دنوان حضرت حواجه حافظ شراری
علیہ الرحمۃ نقل است از حضرت امیر کبیر امرسید
علی ہمدانی

Add. 27,264.

Foll. 252; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 13 lines, $3\frac{1}{2}$ in. long, in a page; written in Indian Nestalik, dated Rajab, A.H. 1226 (A.D. 1811).

[Sir JOHN MALCOLM.]

The same Divān, with the preface of Gul-andām, and the Kāsidahs. Prefixed are some observations on the spiritual meaning of some words in the Divān, partly taken from Sayyid 'Alī Hamadāni, fol. 1 a, and a notice on the life of Hāfiz, from the Ḥabib us-Siyar, and Nafahāt ul-Uns, fol. 4 b.

Add. 4946.

Foll. 153; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in.

long; written in Indian Nestalik, apparently in the 18th century. [CLAUD RUSSELL]

Another copy of the same Divān, containing only the Ghazals, a few Kitāhs, and a short Maṣnavi.

Add. 23,550.

Foll. 209; 7½ in. by 5¼; 13 lines, 3 in. long; written in Nestalik, probably in the 18th century. [ROB. TAYLOR.]

The same Divān.

Or. 1367.

Foll. 309, 12½ in. by 8¼; 11 lines, 4¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century. [SIR CHAS. ALEX. MURRAY.]

The same Divān, imperfect at the end.

Add. 6620.

Foll. 200; 7 in. by 3¾; 11 lines, 2½ in. long; written in Indian Nestalik, apparently in the 18th century. [J. F. HULL.]

The same Divān, slightly defective at beginning and end.

Add. 7764.

Foll. 219; 7 in. by 4; 14 lines, 2½ in. long; written in Nestalik, with an 'Unvān, illuminated borders, and sixteen miniatures in the Indian style; dated Zulka'dah, A.H. 1215 (A.D. 1801); bound in painted covers. [CL. J. RICH.]

The same Divān.

Or. 1417.

Foll. 170; 12 in. by 6¾; 15 lines, 3¾ in. long; written in Nestalik, as stated, in Kashmir; dated A.H. 1264 (A.D. 1848).

The same Divān.

Add. 7765.

Foll. 264; 8½ in. by 5¾; 20 lines, 3½ in.

long; written in a cursive Nestalik, apparently in the 17th century.

[CL. J. RICH.]

A Turkish commentary upon the Divān of Ḥāfiz, by Surūrī, سروري (see p. 606 a).

Beg. الحمد لله الذي حفظ الذكر عن تحريف

The author states, in a short Turkish preface, that he had written this commentary for some religious friends, with the object of fully disclosing the spiritual sense of the Divān

This copy breaks off in the middle of the letter ن

See Hāj Khal., vol. iii. p. 273, and the Munich Catalogue, p. 26

Or. 29.

Foll. 239; 8½ in. by 5¾; 23 lines, 3¾ in. long; written in a small Turkish Naskhī, apparently in the 17th century

[G. C. RENOUEAU]

A commentary upon the Divān of Ḥāfiz by Maulānā Sham'ī Efendi, مولانا شامی ابدی (see p. 607 a).

Beg. حمد نی پانان صانی را که ادب مبر

In a short Persian preface the author informs us that he had written the present work by desire of his protector, Ahmad Faridūn. It contains the text, followed by a Turkish paraphrase and a few verbal explanations.

The subscription, apparently transcribed from the author's own, states that the commentary had been completed at the end of Zulhijjah, A.H. 981. See Hāj. Khal., vol. iii. p. 273, and Krafft's Catalogue, p. 67.

Or. 312.

Foll. 113; 9¾ in. by 6, 15 lines, 3¾ in. long, written in cursive Indian Nestalik, on silver-sprinkled paper, dated Patnah, Jumāda II., A.H. 1072 (A.D. 1661).

[GEO. WM. HAMILTON]

نور اليقين

The *Divān* of Mas'ūd of Bak, مسعود بك.

Beg محمد لله الذي نور فداد العارسان بانوار دات

The author, who sometimes uses Mas'ūd i Bak (but still oftener Mas'ūd) as his Takhallus, was so called, according to Ilāhī, *Oude Catalogue*, p. 84, followed by the *Riyāz ush-Shu'arā*, fol. 410, from Bak, a dependency of Bukhārā. He was, as stated in the *Akhbār ul-Akhyār*, fol. 137, a relative of Sultan Firūz Shāh (A.H. 752—790), and bore in his early life the title of Shīr Khān. When he renounced the world, he took for his spiritual guide Shaikh Rukn ud-Dīn B. Shaikh Shihāb ud-Dīn, Imām of Nizām ud-Dīn Auliya, and became a fervent adept of the Chishti order. By his mystic exaltation and reckless utterances he made himself obnoxious to the 'Ulamā, by whom he was sentenced to death, as stated in *Tabakāt i Shāhjahāni*, A.H. 800. He was buried near the tomb of the famous saint Kutb ud-Dīn, in old Delhi. He left, besides his *Divān*, a treatise entitled *Tamhidat* on the plan of a work of the same name by 'Ain ul Kuzāt Hamadāni (p. 411 b), and another called *Mir'āt ul-'Arifin*. See *Spencer*, *Oude Catalogue*, p. 486.

The author says, in a short preamble, that he had composed this work called *Nūr ul-Yakin* at the request of his brother Nasir ud-Dīn Muhammad, that it might give light to the eyes of friends and serenity to the bosom of the godly.

The *Divān*, which is entirely of a religious and mystic character, contains *Kasīdahs*, fol. 3 a, *Ghazals* in alphabetical order, fol. 19 b, and *Rubā's* similarly arranged, fol. 95 a.

Several of the *Kasīdahs* are in praise of the author's spiritual guide Rukn ud-Dīn, whose proper name, 'Usmān, appears in the following lines, fol. 13 b.

شیخ رکنا دین عثمان ابن قتل الحن شمار
کر جمال اوست سبطی در دل مستور من

Other poems are addressed to Shaikh Nasir ud-Dīn, no doubt the celebrated Chirāgh i Dihlī (see p. 41 b), who was also, according to Ilāhī, a religious instructor of Mas'ūd. His name occurs on fol. 24 b:

شاهنشوی جهان لطافت نصر دین
کو داد حس از رخ حود اس دیار را

Add. 19,496.

Fol. 177; 6½ in. by 4½; 13 lines, 3 in. long; written in cursive Nestalīk, apparently in the 17th century.

دیوان کمال خجندی ✓

The *Divan* of Kamāl Khujandi.

Shaikh Kamāl was born and grew up in Khujand, a town of Māvarā un-Nahr; but, after performing a pilgrimage to Mecca, he settled in Tabriz, where Sultan Husam B. Shaikh Uvais (A.H. 776—784) built for him a monastery (Khānkāh), and where his renown as a devotee and religious teacher drew to him numbers of disciples. Tughtāmish, Khān of Kipchāk, when returning from his raid upon Tabriz in Zulka'dah, A.H. 787 (see *Maṭla' us-Sa'dain*, fol. 185), took him to his capital Sarāi, where Kamāl remained four years. He afterwards returned to Tabriz, then the residence of Mirān Shāh, son of Timūr, by whom he was treated with considerate attention. There he died, according to Jāmī, *Nafahāt*, p. 712, in A.H. 803, a date adopted by Ḥabīb us-Siyar, vol. iii., Juz 3, p. 90, *Haft Iklim*, fol. 601, *Tabakāt i Shāhjahāni*, fol. 35, *Mir'āt ul-Khayāl*, fol. 41, and *Riyāz ush-Shu'arā*, fol. 383.

Daulatshāh places the same event in A.H. 792. But this is inconsistent with his own account; for, according to him, Kamāl lived many years after his return from Sarāi, which cannot have taken place earlier than A.H. 791 or 792. According to the *Majālis*

ul-'Ushshāk (see p. 352 *b*), Kamāl Khujandi died A.H. 808.

Jāmi says in the Bahārīstān that Kamāl imitated the style of Ḥasan Dihlavi (p. 618 *a*), but surpassed him in subtlety of thought. He is said to have been much admired by his contemporary Ḥāfiz.

Notices on his life have been given by Hammer, *Redekünste*, p. 255, Ouseley, *Notices*, pp. 192 and 106, Bland, *Century of Ghazals*, xi, and Dr. Sprenger, *Oude Catalogue*, p. 454.

The present copy contains Ghazals in alphabetical order, fol. 1 *a*, Kitāhs, fol. 169 *a*, and a few Rubā'is, fol. 176 *b*. It wants all the Ghazals in the letter *l* but the last seven. Among the Kitāhs is found one in which the poet compares himself with his namesake Kamāl Isfahāni (*Oude Catalogue*, p. 455), and another relating to the invasion of Tugh-tamish, fol. 174 *a*:

لشکر پادشاه تو عتیش
آمد و هاف ای ندا در داد

Copies are mentioned in Fleischer's *Dresden Catalogue*, p. 7, Vienna *Catalogue*, vol. 1, p. 557, Munich *Catalogue*, p. 27, and *Bibliotheca Sprenger*, No. 1428

Add. 7739.

Foll. 104; 5½ in. by 3¼, 12 lines, 3 in. long, written in Nestalīk, apparently in the 17th century. [Cl. J. Rich.]

دیوان مغربی

The Divān Maghribi.

Beg. ما بر چشم عاشق کن بجلی روی زیبارا
که جزو امی دادند کس کمال حس عذرا

Maghribi, whose original name was Muhammad Shirin, was born, according to Takī Auhadi, quoted in *Riyāz ush-Shu'arā*, fol. 413, in the town of Nāin, province of Isfahan, and took his poetical name from a Maghribi

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Shaikh by whom he had been invested with the Khirkah of the Sufi order of Ibn ul-'Arabi. He was a disciple of Shaikh Ismā'il Sisi, lived in Tabriz on terms of friendship with Kamāl Khujandi, and was, like him, better known as a Sufi than as a poet. He is said to have been in great favour with Miran Shāh, until he was supplanted by his more celebrated contemporary. According to Jāmi, *Nafahāt*, p. 713, followed by the Ḥabīb us-Siyar, vol. iii, Juz 3, p. 91, and by Takī Kāshī, *Oude Catalogue*, p. 19, Maghribi died in Tabriz A.H. 809. Takī Auhadi and the Majālis ul-'Ushshāk (p. 252 *b*) give a somewhat earlier date, A.H. 807.

See Dr. Sprenger, *Oude Catalogue*, p. 476; compare Ouseley's *Notices*, p. 106, and Hammer, *Redekünste*, p. 78, where three poems of Maghribi are wrongly ascribed to Amir Mu'izzi.

Contents. Ghazals in alphabetical order, fol. 1 *b* Tarjī'bands, fol. 80 *b*. Rubā'is in alphabetical order, fol. 100 *b*.

The Divān, which is mentioned by Hay Khal, vol. iii p. 315, and in the *Bibliotheca Sprenger*, No. 1444, has been printed in Persia, A.H. 1280. See Dorn, *Mélanges Asiatiques*, vol. v p. 524.

Add. 6623.

Foll. 80; 9½ in. by 5; 19 lines, 3 in. long; written in Indian Nestalīk, dated Rabi' II, A.H. 1177 (A.D. 1763). [J. F. Hull.]

The same Divān, somewhat differently arranged.

چه مهر نود که سرشت نادر کل ما
چه صف نود که نهاد بادر دل ما

Foll. 75—80 contain some poetical extracts and a fragment of an Arabic-Persian vocabulary.

Add. 25,824.

Foll. 35; 8½ in. by 5; 18 lines, 3¼ in.

D D

long, written in Nestalīk; dated Safar, A.H. 1096 (A.D. 1685). [WM CURETON.]

كنز الاشته

"The treasure of appetite," a collection of poems, with a prose preface by the author.

Author: Jamāl ud-Dīn Abu Ishāk, surnamed Ḥallāj, *جمال الدين ابو اسحاق المعروف بحلاج*

Beg. سپاس نبی ماس و حمد نبی حد رازق نبی
سب

Hakīm Jamāl ud-Dīn Abu Ishāk, commonly called *ابو اسحاق الاطعمه*, or Abu Ishāk the gastronomer, designates himself in his verses by the takhallus *سبحي*, a contraction of *ابو اسحاق*. He was a native of Shiraz and a favourite of Sultān Iskandar B. 'Umar Shaikh, grandson of Timur and viceroy of Fārs, A.H. 812—817. He died, according to the *Tabakāt i Shāhjahānī*, fol. 75, A.H. 819, or, as stated in the *Mir'at ul-'Alam*, fol. 475, A.H. 827. See also *Takī Kāshī* and *Ilāhī*, *Oude Catalogue*, pp. 19, 68, *Haft Iklim*, fol. 99, and *Mir'at ul-Khayāl*, fol. 44.

He says in the preface that he was in his youth ambitious to achieve renown in poetry, but, coming after so many great poets, as the latest of whom he names Kamāl Khujandī and *Ilāfīz*, he was at a loss what new theme to select, when his beloved came in and suggested one by complaining of the loss of her appetite, for the restoration of which he wrote the present work.

The poems, which are in the form of Ghazals and Ruba'is, describe, in a curious travesty of the lyric style, various products of the culinary art. See *Haj. Khal.*, vol. v. p. 248, and the *Vienna Catalogue*, vol. i. p. 415.

Foll. 33—35 contain a fragment of a description of Kashmir by Faizi.

Add. 7811.

Foll. 319; 9½ in. by 6, 15 lines, 2½ in. long; written partly in Naskhi, and partly in Nestalīk; apparently in the 16th century [Cl. J. Rich.]

ديوان نعمت الله

The *Divān* of Nī'mat Ullah, commonly called Nī'mat Ullah Vali.

Amir Nūr ud-Dīn Nī'mat Ullah, who was, according to his own statement in this *Divān*, fol. 309, a son of the Mir 'Abd Ullah, and a descendant of the Imām Bākīr, is revered, especially by Shi'ahs, as a great saint, and worker of miracles, and was the founder of a religious order, called after him Nī'matul-lāhī. It is stated in a contemporary *Manā-kīb*, written for 'Ala ud-Dīn Shāh Bahmanī (A.H. 838—862), *Add.* 16,837, foll. 339—355, that he was born in Halab, A.H. 730 or 731, but grew up in Irak, and went in his twenty-fourth year to Mecca, where he stayed seven years, and became a disciple and Khalīfah of Shaikh 'Abd Ullah Yāh' (who died A.H. 768, see the *Arabic Catalogue*, p. 427). He lived afterwards successively in Samarkand, Herat, and Yazd, attracting everywhere crowds of disciples, and finally settled in Māhān, eight farsangs from Kirmān, where he spent the last twenty-five years of his life, and died on the 22nd of Rajab, A.H. 834, at the age of 103 or 104 lunar years. In a later, but much more circumstantial account of his life, the *Jāmi' i Mufidi*, Or. 210, foll. 2—36, the same day and year are given as the date of his death, which is confirmed by several contemporary chronograms.

'Abd ur-Razzāk, who visited the saint's tomb A.H. 845, says in the *Matla' us-Sa'dain*, fol. 167, that Nī'mat Ullah Vali died on the 25th of Rajab, A.H. 834. The same year is mentioned in *Ḥabīb us-Siyar*, vol. iii., Juz 3, p. 143, *Lubb ut-Tavārikh*, fol. 177, and *Tabakāt i Shāhjahānī*, fol. 53.

Daulatshah, who places his death in A.H. 827, is followed by Taki Kāshī, Oude Catalogue, p. 19, Majālis ul-Mūminin, fol. 299, Riyāz ush-Shu'arā, fol. 151, and Mir'āt ul-'Ālam, fol. 110. Compare Hammer, Redekunste, p. 223, and Sprenger, Oude Catalogue, p. 517.

Ni'mat Ullah Vali was treated by Shāhrukh with great consideration, and the king of Deccan, Ahmad Shāh Bahmani (A.H. 825—838), obtained as a singular favour the sending of one of the saint's grandchildren to his court. After the saint's death two others of his grandsons, Shāh Habib Ullah and Shāh Muhibb Ullah, went to the Deccan, with their father Khalil Ullah, and rose to high rank at the Bahmani court. See Firishlah, vol. i. p. 633. A detailed account of those of his descendants who remained in Persia, and intermarried with the Safavis, is to be found in the above quoted Jāmi' i Muḥidi. The holy Sayyid's tomb in Mahān is a much frequented place of pilgrimage. He left, besides his Divān, a collection of Sufi tracts, the number of which is said to exceed five hundred.

The present copy of the Divān, which consists of poems of religious and mystic character, is imperfect at beginning and end. Its contents are as follows.—A miscellaneous series of Masnavis, Kaṣīdahs, Ghazals, and Rubā'is, without any apparent system of arrangement, fol. 7 a. (It contains a piece composed A.H. 777, fol. 30, in which a description of the distracted state of the world is followed by a prophecy of the approaching reign of the promised Imām.) Ghazals, alphabetically arranged, fol. 41 a. Masnavis, fol. 303 a. Rubā'is, alphabetically arranged, breaking off in the letter د, foll. 310 a—316 b.

The series of Ghazals, which begins

جام کبکی نهامت سبب ما
جام وجانان مامت سبب ما

has after fol. 302 a lacune extending from د to م.

Three copies of the same Divān are mentioned in Bibliotheca Sprenger., Nos 1470—1472.

Foll. 1—6 contain a prose tract by the same author, imperfect at the end, on the means of attaining spiritual insight, with the heading *ونه فی رساله السلوكه*.

Fol. 317 contains the end of a versified tract on ascetic life, called in the subscription *الرساله القوم*.

At the end of the volume, foll. 317 b—319, is a Tarjī'-band, ascribed to Khw.rah Haliz, in praise of Imām 'Alī Rīzā, with the burden

السلام ای شاه سلطان حراساں السلام

It is written by another hand; the transcriber, Muhammad Kāsim of Isfahan, dates Zulhā'idah, A.H. 971.

Add. 7091.

Fol. 220, 9 m. by 5½, 15 lines, 3½ m long; written in fair Nestalīk with gold-ruled margins; dated Muharram, A.H. 962 (A.D. 1554).

دیوان قاسم انوار

The Divān of Kāsim i Anvār.

مس نچاره سوداده سرکردام
که داوصاف حدارود منی جون رام

Sayyid Kāsim, or Kāsim i Anvār, whose original name was Mu'in ud-Din 'Alī, is, like the preceding, a saint of great renown with the Shī'ahs. He was born in Sarāb (Yākūt's Sarāv), in the district of Tabriz, A.H. 757, and had for religious instructors Shaikh Šadr ud-Din Ardabili, an ancestor of the Šafavis, and, after him, Shaikh Šadr ud-Din 'Alī Yamāni, a disciple of Shaikh Aḥmad ud-Din Kirmāni (see p. 619 a). After staying some time in Gilān, he went to Khorasan,

and settled in Herat, where he lived during the reigns of Timūr and Shāhrukh. There disciples flocked to him in such numbers, and he acquired so great an influence, as to give umbrage to the sovereign. 'Abd ur-Razzāk relates in the *Matla' us-Su'dain*, fol. 155, that in A.H. 830, Shāhrukh having been stabbed in the Masjid of Herat by a certain Ahmad Lur, Sayyid Kāsim was charged by Mirzā Bāsunghar with having harboured the intended assassin, and was obliged to leave Herat and repair to Samarkand, where he found a protector in Mirzā Ulugh Beg. He returned, however, some years later, to Khorasan, and took up his abode in Kharjurd, a town of the district of Jām, where he died in A.H. 837. See *Nafahāt ul-Uns*, p. 689, *Lata'if Namah*, fol. 5, *Majālis ul-'Ushshak* (p. 352 b), *Iḥabib us-Siyar*, vol. iii, Juz 3, p. 145, *Lubb ut-Tavārikh*, fol. 112, and *Haft Ikhlām*, fol. 509.

Daulatshāh alone has an earlier date for the death of Sayyid Kāsim, viz. A.H. 835. See Hammer, *Redekunste*, p. 285, Bland, *Century of Ghazals*, vi, and Sprenger, *Oude Catalogue*, p. 533.

The *Divān*, in which the poet uses sometimes *فاسمى*, sometimes *فاسمى*, for his *Takhallus*, contains—Ghazals alphabetically arranged, fol. 1 b. A *Tarjī'-band*, fol. 203 b. Ghazals and *Kiṭ'āhs*, some of which are in Turkish, others partly in the Gilāni dialect, fol. 208 a. *Rubā'is*, fol. 215 b.

Copyist نعمت الله بن سيد على الحسينى

Copies of the *Divān* are mentioned in the Vienna Catalogue, vol. i p. 559, the Gotha Catalogue, p. 101, the Munich Catalogue, p. 28, and the Bibliotheca Sprenger, No. 1491—1493.

Add. 25,825.

Foll. 167; 10½ in. by 7½; 17 lines, 4 in long, written in Nestalik, apparently in India, in the 18th century. [WM. CURETON.]

The same *Divān*, containing only the Ghazals, and wanting the latter part of the letter ى.

Add. 18,874.

Foll. 242; 8½ in. by 6; 15 lines, 4 in. long; written in Nestalik, apparently in the 15th century.

I. Fol. 1 b. The same *Divān*, containing: Ghazals in alphabetical order, fol. 1 b. A miscellaneous series of Ghazals, *Kiṭ'āhs*, and *Masnavis*, fol. 196 b. *Rubā'is*, fol. 204 a. *Marsiyaḥ*s on Mir Ghiyās, Mir Makhdūm, and Khwājah Hasan 'Attār, fol. 208 b. A *Masnavi*, containing, according to the heading, a prediction of the death of Timūr, fol. 209 b. A *Masnavi* treating of the various degrees in ascetic life, *مقامات السالكين*, fol. 211 b. See the Vienna Catalogue, vol. i. p. 559.

II. Fol. 214 b.

انيس العارفين

A *Masnavi* by the same poet, treating of the meanings attached by the Sufis to the words "soul," *نفس*, "spirit," *روح*, "heart," *عش*, "intellect," *عقل*, and "love," *عشق*, with a short prose preface beginning *منت حدادنا حلت عطمه وعلت كلمه على بن نصر هارون بن ابى القاسم الحسينى النربزى المشهور بالقاسى*. It is stated in the introduction, fol. 220 b, that the poem was written in answer to some questions which were put to the author when he was about twenty years old.

A copy of this work is mentioned, without author's name, in the Vienna Catalogue, vol. iii. p. 506. The last verses are those of the poem described, without title, in the Leyden Catalogue, vol. ii. p. 119. Other copies are noticed in the Gotha Catalogue, p. 101, and in the St. Petersburg Catalogue, p. 389.

III. Fol. 231 b *رسالة الامانه*, "Tract of the Trust," a Sufi work in prose and verse, by the same.

شکر و ساس و حمد نی قیاس سزوار
حضریست

By amanah, "Trust," the author understands spiritual insight, as the true scope of man's creation. He refers incidentally, fol. 237 *a*, to an interview he had in Herat, A.H. 779, with Maulānā Zahir ud-Dīn Khalvati. This tract, which is quoted in the Nafahāt, p. 692, is described, without title, in the Gotha Catalogue, p. 101.

Or. 1224.

Foll. 237; 6½ in. by 4¾, 15 lines, 2¾ in. long; written in Nestalīk, apparently in the 16th century. [ALEX. JABA.]

I. Fol. 1 *a*. The Divān of Kāsim i Anvār, wanting the first page, and containing Ghazals, Kit'ahs, fol. 192 *b*, a Tarjī-band, fol. 191 *b*, and Rubā'is, fol. 199 *a*.

II. Fol. 203 *b*. Anīs ul-'Arīfin; see above, art. ii.

III. Fol. 225 *b*. Risālat ul-Amānah, see above, art. iii.

Add. 7768.

Foll. 349, 8¾ in. by 5¼; 19 lines, 2¾ in. long; written in fair Nestalīk, with 'Unvāns, gold-ruled margins, and gilt headings; dated Zulhijjah, A.H. 857 (A.D. 1453)

[Cl. J. RICH.]

کلیات کاتبی

The Kuliyāt, or collected works, of Kātibi.

Kātibi, who calls himself Muḥammad B. 'Abd Ullah un-Nisāpūri, was born in Tarshiz, but studied in Nishāpūr, and took his poetical surname from his early application to the art of penmanship under the celebrated poet and calligrapher Simi in the latter place. He went thence to Herat, and composed poems in praise of Timūr, Shahrukḥ, and the latter's son Mirzā Baisunghar (who died A.H. 837), but, failing to obtain adequate

recognition, he left the court in disgust, and, after wandering through Astrābād and Gilan, he found a generous patron in the ruler of Shīrvān, Mirzā Shaikh Ibrāhīm (who died A.H. 820, after a reign of twenty-five years, see Lubb ut-Tavāriḥ, fol. 153), whose reckless liberalities he squandered with equal lavishness. From Shīrvān, after a short stay in Āzarbāijān, obtaining but scant notice from its sovereign, Amīr I-kandar B. Kara Yūsuf (A.H. 824—838), he repaired to Isfahān, where he was initiated to Sufism by Khwājah Sa'im ud-Dīn Tarīkah (who died A.H. 835; see p. 42 *a*). He finally settled in Astrābād, where he began writing a Khamsah in imitation of Nizāmī, but had scarcely achieved the counterpart of the Makhzan ul-Asrār, when he was carried off by the plague in A.H. 838 or 839.* Another poem, however, the Lailā Majnūn, evidently belonging to the Khamsah, is noticed in the St. Petersburg Catalogue, p. 366.

Notices on Kātibi are to be found in Daulatshāh, vi. 12, Latā'if Namah, fol. 7, Ḥabīb us-Siyar, vol. iii, Juz 3, p. 149, Majālis ul-Mūminin, fol. 549, Tabakāt i Shāhjahānī, fol. 77, Haft Iklim, fol. 313, and Riyāz ush-Shu'arā, fol. 381. Compare Hammer, Redekünste, p. 281, Ouseley, Notices, p. 188, Bland, Century of Ghazals, v, and Dr. Sprenger, Oude Catalogue, p. 457.

Copies of the Divān of Kātibi are noticed in the Leyden Catalogue, vol. ii p. 119, the Vienna Catalogue, vol. i. p. 561, and the Bibliotheca Sprenger, No. 1429. Other portions of the Kuliyāt are mentioned in the St. Petersburg Catalogue, p. 366, the Upsala Catalogue, p. 104, and the Gotha Catalogue, p. 76.

I. Fol. 1 *b*. The Divān, with the heading,
دنوان شمس الدین محمد نسابوری المعروف نکاتنی

* A plague, which raged with unexampled violence in Herat, is recorded in the Ma'la us-Sa'āim under A.H. 838.

Beg ای کل آدم مغیر حان مغیر ساحتہ

Contents: *Kasīdahs*, arranged according to the persons to whom they are addressed. The first are in praise of God, Muhammad, 'Alī, and the author's spiritual preceptor Khwājah Sūn ud-Dīn. The next following are addressed to Tīmūr, Shāhrukh, Baisunghar, Shah Ibrāhīm, king of Shīrvān, his son the Shāhẓādah Mīmūchīhr, and persons of less note. Ghazals in alphabetical order, fol 89 *b*. Mukatta'at, fol. 186 *b*. Rubā'īs and Fardiyyāt, fol 193 *b*

II. Fol. 200 *b*. کلش اسرار, "The rose-garden of the godly," a religious poem in imitation of the *Makhzan ul-Asrar* of Nizāmī

Beg بسم الله الرحمن الرحيم ناح كلامست وكلام ددم

III. Fol. 221 *b*. مجمع البحرين, "The confluent of the two seas," or metres (a poem so called because it may be read in two different measures), with a short prose preface, beginning مدام ار حصر مبلغ الهام و مملکم

Beg of the poem:—

ای شده از فدرت تو ما و وطن
لوحهء دساجده دسا و دس

The poem, which treats of the loves of Nāẓir and Manzūr, in the allegorical sense familiar to the Sufis, is often called *و ناطر مطور*

IV Fol 258 *b*. ده باب, "The ten Bābs," or chapters, a poem containing moral precepts and anecdotes, in the style of the *Bustān*

Beg. ای رحمت در دو عالم کارسا:
حمله عالم را رحمت کارساز

In the conclusion Kātibī addresses his son 'Ināyat, for whom the poem was written. The headings are given in the *Upsala Catalogue*, p. 104. A poem with the same beginning is described in the *Gotha Catalogue*, p. 77, under the title of *Tajnisat*.

V. Fol. 293 *b*. سی نامه, "The thirty letters," a poem on the loves of Muḥibb and Maḥbūb, so called from the thirty love-letters which it contains.

Beg. زهی سی نامه ام نای ز نامت
حدیثم حرفی ار حرو کلامت

The poem is often referred to by the title *محب و محبوب*

VI Fol 385 *b*. کتبات دلربای, "Dilrubāi," an allegorical poem, treating of Kubād, King of Yaman, and his crafty Vazīr

Beg زهی روح را رحمت رانجه
کلام مرا حمد و فائجه

Kātibī wrote it, as he states in the introduction, on returning after a long absence to Gilan, and shortly after the death of Sultān Rīzā (who died A. H. 829; see *Jahinārā*, fol. 69). It is dedicated to the latter's successor, Amir Kiyā (Mir Sayyid Muhammad). In the same passage are mentioned the poet's former works, *Dah Bāb*, *Si Nāmāh*, *Majma' ul-Bahrain*, and *Jān u Dil*.

Copyist: سلطان علی

Add. 24,953.

Foll. 309; 7 in. by 4½; 15 lines, 2½ in. long, written in fair Nestalīk, with three Unwāns, and gold-ruled margins, dated Astrābad, Jumāda I, A. H. 883 (A. D. 1478).
[LORD ABERDEEN.]

Another copy of the *Kulliyāt* of Kātibī, containing—the *Divān*, fol. 1 *b*. *Dah Bāb*, fol 212 *b*. *Majma' ul-Bahrain*, fol. 254 *b*. *Gulshan i Abrār*, fol. 295 *b*.

The last poem wants the latter half, corresponding to foll. 212—223 of the preceding copy.

Transcriber: الحسین بن محمد بن حلال الرشید
الکاتب السزوازی

Add. 21,588.

Foll. 119; 9 in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalīk, with gold-ruled margins; dated Safar, A.II. 1023 (A.D. 1614).

The Divān of Kātibī, wanting the Kasidāhs

Beg. آفاق پر صداست ز کوه کنده ما

Copyist. مسعود کاتب

On the first page is a note signed Sulṭān Muhammad Kutubshāh, stating that the MS. had been written by Mas'ūd in the royal library at Haidarābād.

Add. 22,702.

Foll. 85; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 12 lines, $2\frac{1}{8}$ in. long; written in neat Nestalīk, with 'Unvān and gold headings; dated Shirāz, Ramazān, A.II. 889 (A.D. 1484). [Sir JOHN CAMPBELL.]

The Divān of Khayālī, دیوان خیالی

Beg. ای زده کوس شهباشی برانواں قدم

Maulānā Khayālī, of Bukhārā, was a pupil of his townsman Khwājah 'Ismat, who died A.II. 829. Khayālī died, according to the Ṭabakāt i Shāhjahānī, fol. 94, during the reign of Ulugh Beg (A.II. 850—853). See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 161, Latā'if Nāmāh, fol. 9, Daulatshāh, vi. 19, Sprenger, Oude Catalogue, p. 465, and Hammer, Redekunst, p. 279

Contents Two Kasidāhs in praise of God and Muhammad, fol. 1 b. Ghazals in alphabetical order, fol. 4 b. Tarjī' in praise of 'Alī, fol. 80 a. Kasidāh in praise of the author's master, Khwājah 'Ismat Ullāh, fol. 81 b. Kīṭāhs, Rubā'īs and Farḥiyyāt, fol. 83 a.

Add. 27,266.

Foll. 31; 8 in. by 5; 10 lines, $2\frac{1}{2}$ in. long; written in elegant Nestalīk, with 'Unvān,

and gilding between the lines throughout, probably in the 16th century.

[Sir JOHN MALCOLM.]

حال نامه

Ḥāl Nāmāh, a Maṣnavi by 'Arifi, عارفی.

Beg. ران پیش که حسب حال کویم

از حال دو الجلال کویم

Maulānā Mahmūd 'Arifi, surnamed the second Salmān, سلمان ثانی, lived in Herat, his native city, under Shahrukh, and died there, according to the Ṭabakāt i Shāhjahānī, fol. 96, A.II. 853. He left, besides various poems, among which the present is mentioned by Jāmi, Bahāristān, as the best, a versified treatise on law, and a Dah Nāmāh dedicated to the Vazīr Khwājah Pīr Alunad B. Ishak. See Daulatshāh, vii. 4, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 150, Latā'if Nāmāh, fol. 42, and Ḥāfi, Oude Catalogue, p. 80.

Although entitled Ḥāl Nāmāh by the author, fol. 29,

این نامه که صاحب نامهش حالی شده حال نامه نامش the present poem is better known, from its subject, as کوی و جولاں. It is an allegory, in which the ball and the bat are personified as types of mystic love, and all the images are borrowed from the favourite game of Chaugān. The author wrote it, as he states in the epilogue, in the space of two weeks, in the year indicated by the chronogram کوی خور, i.e. A.II. 842, in the following lines, fol. 29:—

ای آنکه معانیه ندانی سارح بیان این معانی
چون کوکده مسخر نماند روش دو کوی حور نماند

He says in the same passage that he was then past fifty years of age, and adds, in a second epilogue, that he had been rewarded by the prince to whom he presented the poem with the gift of a horse and a thousand Dinārs.

The Gūy u Chaugān was written, accord-

ing to the Tabakāt i Shāhjahāni, in Shirāz, for Mirzā 'Abd Ullah B Ibrāhīm Sultān B Shāhrukh. Mirzā 'Abd Ullah succeeded his father as viceroy of Fārs in A.H. 838; but he was dispossessed after the death of Shāhrukh by his cousin Mirzā Sultān Muhammad B. Mirzā Bāsunghar, who had been for five years governor of Irak. In the present copy the dedication is addressed to Sultān Muhammad, fol. 8:

حورشد سرور ماه مسند سلطان جهان محمد

Copies are mentioned in the Leyden Catalogue, vol. ii. p. 123, the St. Petersburg Catalogue, p. 379, and the Munich Catalogue, p. 36. Compare Haj. Khal., vol. v. p. 266.

Add. 23,612.

Foll. 49; 8½ in. by 6; 7 lines, 3 in long, in a page; written in fair Nestalik, on tinted and gold-sprinkled paper, with 'Unvān and ornamental designs on every page, probably in the 15th century.

The Divān of Shāhī, دیوان شاهی

ای نقش سید نام حطت نا سرشت ما

ون حرف شد روز اول سر نوشت ما

Amir Shāhī, originally called Ak-Malik, or Akā Malik, son of Amir Jamāl ud-Dīn Frūzkūhī, a scion of the princely family of the Sarbadārs, was born in Sabzavār, and attached himself to Mirzā Bāsunghar, by whose influence some of his paternal estates in Sabzavar were restored to him. There he lived in affluence, and found full leisure to cultivate his artistic and literary tastes. The latter part of his life was spent in Astrābād, whither he had been called by the son of his former patron, Mirzā Abul-Kāsim Babur, to design some palaces, and where he died A.H. 857, upwards of seventy years old.

Notices on Amir Shāhī will be found in Daulatshāh, vii. 1, Laṭā'if Nāmāh, fol. 14,

Ḥabīb us-Siyar, vol. iii., Juz 3, p. 150, Haft Iklim, fol. 322, Majālis ul-Mūminīn, fol. 551, and Tabakāt i Shāhjahāni, fol. 115. Compare Hammer, Redekünste, p. 293, Ouseley, Notices, p. 131, and Sprenger, Oude Catalogue, p. 563.

The Divān consists of Ghazals alphabetically arranged, with some Kit'ahs and Rubā'is at the end. The present copy has lost a few pages in the body of the volume, and two or three at the end.

Other copies are noticed in the Leyden Catalogue, vol. ii. p. 119, the Vienna Catalogue, vol. i. p. 562, the St Petersburg Catalogue, p. 366, the Upsala Catalogue, p. 105, and the Bibliotheca Sprenger., No. 1516.

Add. 7788.

Foll. 38; 8½ in. by 5; 13 lines, 2½ in. long; written in Nestalik, with gold-ruled margins, dated Rauzat un-Nabaviyyah (Medina), end of A.H. 969 (A.D. 1562).

[Cf. J. Rich.]

The same Divān, wanting the first page.

Copyist: محمد امين المشهور بترك الحسيني

On the fly-leaf is a short Turkish notice on the poet, an English translation of which has been prefixed.

Or. 288.

Foll. 36; 8 in. by 5; 13 lines, 3¼ in. long; written in Nestalik, dated Kaurāli, Parganah of Palwal, Shābān, A.H. 1185 (A.D. 1771).

[Geo. Wm. Hamilton.]

دیوان شاهی

The same Divān, wanting the Ghazals in ى.

Add. 7769.

Foll. 217; 9¼ in. by 6½; 15 lines, 3 in.

long; written in fair Nestalīk, with 'Unvān and gold-ruled margins; dated Samarkand, Jumādā II., A.H. 955 (A.D. 1548).

[Cl. J. Rich.]

المصباح

"The Lamp," a Masnavī containing thoughts on spiritual life, illustrated by copious anecdotes of prophets, saints, and fakīrs, in the style and measure of the Masnavi of Jalāl ud-Dīn Rūmī.

Author. Rashīd, رشید

Beg. ای نمانت کارهرا امسباح
بیست بی نام نو در امری دلاح

In a heading written in gold on the first page the author is called Rashīd ud-Dīn Muhammad ul-Asfarā'īnī, صدر مشایخ الامم طب, الاطباء فی العالم شیخ رشید المله والدین محمد الاسفرانی

It is stated in a note written on the fly-leaf, and dated A.H. 1097, that he lay buried in Bahrābād, Asfarā'in, with Shaikh Sa'd ud-Dīn Hamavī and Shaikh Āzārī

In the prologue the author states that he had written this work with the permission of his Shaikh, who is called, in a marginal addition, میر عبد الله رئیس الاول, and that it is divided into three books, treating respectively of love, fol. 4*b*, dissolution, fol. 74*a*, and long-ing, fol. 159*b*.

شد مرتب ترسه اصل اس کخ رار
در محبت در فنا و در نواز

The date of composition, A II 852, is given in the following line at the end:

چو گذشت از هجره حیر الاسام
هشند و دواش شد بام

See Stewart's Catalogue, p. 71, and Sprenger, Oude Catalogue, p. 542.

VOL. II.

Or. 355.

Foll. 33; 9½ in. by 6½, 25 lines, 4½ in. long, written in four gold-ruled columns, in small Nestalīk, with 'Unvān, apparently in the 17th century. From the royal library of Lucknow [Geo. Wm Hamilton]

The first half of the same work, corresponding to foll 1—102 of the preceding copy.

Add. 7930.

Foll 221; 9 in. by 4½, 17 lines, 2½ in. long; written in Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—179 The Divāns of Nā'ili, Vijdi, and Şabri, Turkish

II. Foll. 181—221. The Divān of Nazīri, دیوان نظیری

Beg. کل روی نو که ار سنبل موت پدداست

The poet, who calls himself in two places, foll 216*a*, 220*b*, طوسی, a native of Tūs, or Mashhad, lived in India, and most of his Kasīdahs are addressed to Sayyid Shāh Khalīl-Ullāh, on whose death he has a Marsiyah, fol 189*b*, and to his two sons and successors, Shāh Muḥibb Ullāh, and Shāh Ḥabīb Ullāh. Both father and sons are described in the twofold character of warlike princes and of holy teachers. It appears from various passages that the poet had grown old in their service, but not rich, as some piteous appeals for money, food, and raiment, plainly testify.

It has been before stated (p. 635*a*) that Shāh Khalīl Ullāh, son of Nī'mat Ullāh Valī, went, after his father's death, A.H. 834, to the Deccan, and was received with the highest marks of regard by Ahmad Shāh Bahmani. His sons enjoyed high rank and great wealth under that prince and his successor 'Alā ud-Dīn Shāh (A II 838—862).

E E

Ḥabīb Ullah met with a violent death in A.H. 864. See Firishtah, Briggs' translation, vol. ii. pp. 419, 462. We learn from the same author, Bombay edition, vol. i. p. 628, that Mullā Nazirī was employed, with Sāmī and others, in continuing the Bahman Nāmāh, or poetical history of the Bahmanī dynasty, which the author Āzārī (see p. 43 b) had brought down to the reign of Humāyūn Shāh, A.H. 862—865.

Contents: Kasīdahs, fol. 181 b. Ghazals, without alphabetical arrangement, fol. 204 b. Mukatta'āt, fol. 212 b. Rubā'is, fol. 216 b.

Or. 1150.

Foll. 151; 8 in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{4}$ in. long; written in small Nestalīk, with ruled margins, apparently in the 16th century.

[ALEX. JABA.]

A more extensive Divān of the same poet, slightly imperfect at the beginning, containing Kasīdahs in alphabetical order, fol. 1 a. Ghazals similarly arranged, fol. 122 b. Kit'ahs, fol. 139 a. Rubā'is, fol. 146 a.

Add. 19,766.

Foll. 362, 14 in. by $10\frac{1}{4}$; 19 lines, $6\frac{1}{2}$ in. long; written in large Nestalīk, in four columns enclosed by gilt borders, with rich 'Unvāns; dated Ramazān, A.H. 1097 (A.D. 1686). Bound in painted and glazed covers.

حاور نامه

Khāvar Nāmāh, a poem in the epic metre on the warlike deeds of 'Alī, and his companions, Malik and Abu l-Mihjan.

Author: Ibn Ḥusām, ابن حسام

Beg. نخستین برین نامه دلکشای
سخن نقش سنم بنام حدای

Maulānā Muhammad B. Ḥusām ud-Dīn, known as Ibn Ḥusām, was born, according

to Daulatshāh, in Khūsaf, خوسف,* or, as written in some copies, حوسف, in the Kuhistān of Khorasan, where he is said to have led the life of a peasant, and to have composed his poems in the fields. He boasts, in the epilogue of the present poem, his proud independence. Having reduced his wants to one barley loaf a day, he scorned the banquets of kings:

تک فرص خو باش از دامگاه
ساعت ندام چو حورشید و ماه
شکم چو بیک دان توان کرد سیر
مکش منت سفرو ارنشیر

He died A.H. 875, leaving, besides his Khāvar Nāmāh, numerous poems in praise of the Imāms, which are highly popular with the Shī'ahs. See the Majālis ul-Mūminin, fol. 555, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 336, where A.H. 893 is given as the date of his death, Ṭabaqāt i Shahjahānī, fol. 139, Riyāz ush-Shu'arā, fol. 23, and the Atashkadah, fol. 40, where he is noticed under Khwāf. Compare Hammer, Redekünste, p. 297, and Sprenger, Oude Catalogue, pp. 19, 68, and 432.

The poem was written, as stated in the prologue, in imitation of the Shāhnāmāh of Firdūsī, for whom the author expresses the highest admiration. Its matter, professedly borrowed from an Arabic work, is pure fiction. It relates to the battles and single combats fought by 'Alī and his companions, with the Shāh i Khāvarān, named Qubād, with other heathen kings called Ṭahmās Shāh, and Šisān Shāh, and with hosts of Divs and dragons.

The date of composition, A.H. 830, is given in the following verses of the epilogue, in which the title of the poem appears in

* Khūsaf is, according to Ḥāfiẓ Abrū, fol. 180, a district on the edge of the desert which divides Khorasan from Kirman.

the form of Khāvarān Nāmāh, from the name of 'Alī's principal adversary :

چو رسال هشد بفرزد سی
شد این نامه نارنان یارسی
مران نامه را حاوان نامه نام
نهادم ندانکه که کردم نام

The Khāvar Nāmāh is mentioned by Mohl, Preface to the Shāhnāmāh, p. 77, as the latest of the imitations of the great epos. A copy is mentioned in the Ouseley Collection, No. 27.

The MS. contains one hundred and fifty-six whole-page miniatures in the Indian style.

Copyist. مولچند ملانی

The name of Kamāl ud-Dīn Khān has been substituted in the subscription for that of the original owner

Add. 7773.

Foll. 297; 9½ in. by 5½; 17 lines, 3 in long; written in fair Nestalīk, with two 'Unvāns and gold-ruled margins, dated Rajab, A.H. 962 (A.D. 1497)

[Cl. J. Rich.]

The Divān of Jāmī, دنوان جامی, with a prose preface beginning with the following line

نسم الله الرحمن الرحيم
هسب صلاي سر حوان کرم

Nūr ud-Dīn 'Abd ur-Rahmān Jāmī, who died A.H. 898 (see p. 17 a), may be called the last of the classical poets of Persia. After dwelling in the preface on the high value of poetry, he states that he had cultivated it from his youth upwards, and had until then, when he was drawing near to his seventieth year, kept his poems in alphabetical order. Having resolved, however, to bring them into a more rational arrangement, he performed that task in A.H. 884. That date is ingeniously conveyed

in the following line of a versified chronogram, نر روی صدف نهد لك دانه كهر. It is obtained by placing a "pearl" on the face of the "shell," in other words, a dot on the first letter of the word صدف.

Contents Kasīdahs, arranged according to subjects, beginning کر مداد دهم ران پشش کر مداد دهم. This section, beginning with poems in praise of God, Muhammad, and 'Alī, contains religious and moral pieces, partly in imitation of Khākānī and Amīr Khūsrau, several Kasīdahs addressed to the reigning sovereign, Abul-Ghāzī Sultān Husām, and various occasional pieces. Tarjī'ahs, including Maṣnawīahs on the death of the saint Sa'īd ud-Dīn Kāshgharī, who died A.H. 860, of the poet's brother, and of his son, fol. 36 a. Masnawīs addressed to Sultān Abu Sa'īd and his successor Sultān Husām, to the Osmanlı Sultan Muhammad II., and the Kara Kuyunlū sovereign, Jahānshāh, fol. 54 a. Ghazals in alphabetical order, beginning نسم الله الرحمن الرحيم اعظم اسماء علم حکیم, fol. 60 b. Kit'āhs, fol. 280 b. Ruba'īs in alphabetical order, fol. 285 a.

Copyist: محمد حسن بن سعد الدین علی

Copies of the Divān are mentioned in the Catalogues of Leyden, vol. ii. p. 120, Krafft, p. 68, St. Petersburg, p. 379, Upsala, p. 106, Copenhagen, p. 41, Gotha, p. 102, and Munich, p. 30. Jāmī's minor poems have also been collected in three separate Divāns, containing respectively the compositions of his youth, middle life, and old age, on which see Sprenger, Oude Catalogue, p. 448, and the St. Petersburg Catalogue, pp. 371, 372.

German translations of select poems have been given by V. von Rosenzweig, Vienna, 1840, by Ruckert in the Zeitschrift für die Kunde des Morgenlands, vols. 5, 6, and in the Zeitschrift der D. M. G., vols. 2, 4, 5, 6, 24, 25 and 29, lastly by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858.

Add. 25,816.

Foll. 311; 11 in. by $6\frac{1}{4}$; 17 lines, $3\frac{3}{8}$ in. long; written in fair Nestalīk, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Balkh, A.H. 976 (A.D. 1568)

[WM. CURETON.]

The same Divān, with the preface. The arrangement and contents are substantially the same as in the preceding MS.

Add. 7774.

Foll. 302; 7 in. by $4\frac{1}{4}$; 14 lines, about $2\frac{3}{4}$ in. long; written in cursive Nestalīk, dated Muharram, A.H. 949 (A.D. 1542).

[Cl. J. RICH.]

An earlier collection of Jāmi's minor poems, with a shorter preface, beginning *موزون بریں کلامی کہ غزل سرانان اجمعی*. In the preface, which contains a dedication in verse to Sultan Abu Sa'īd, the poet says that he had reached his fiftieth year.

Contents: Two religious poems in imitation of Khākāni and Khusrāu, and a third descriptive of old age, fol. 4 a.

Beg. *معلم کسست عشق و کنج خاموش دشناس*

Some Tarjī's, concluding with a Marsīyah on the death of Maulānā Sa'īd ud-Dīn Kashghari (A.H. 860), fol. 14 a. Ghazals in alphabetical order, fol. 28 b.

Beg. *بسم الله الرحمن الرحيم اعظم اسماء علم حکم*

Kiṭā'ahs, fol. 284 a. Rubā'is in alphabetical order, fol. 289 b.

Or. 1218.

Foll. 265; $8\frac{1}{4}$ in. by 5; 15 lines, 3 in. long; written in a neat Nestalīk, in two columns, with 'Unvān and gold-ruled margins; dated Qazvin, Ramazān, A.H. 894 (A.D. 1489).

[ALEXANDRE JABA.]

Another collection, with the same preface. The contents are nearly the same, but the arrangement somewhat different.

Add. 7770.

Foll. 287; 11 in. by $6\frac{3}{4}$; 21 lines, $4\frac{1}{4}$ in. long, written in fair Nestalīk, in four gold-ruled columns, with nine 'Unvāns, apparently in the 16th century. [Cl. J. RICH.]

هفت اورنگ جامی

The seven Masnavis of Jāmi, with a prose preface.

Beg. *حدا لرب حلیل من عدد دلدل و سلاما*

Jāmi states in the preface that the above title, "Haft Aurang," was taken from the seven-starred constellation so-called (the Great Bear). He then proceeds to set forth the metre of each of the seven poems, which he takes in the following order, differing from their arrangement in the present copy — 1. Salsilat uz-Zahab. 2. Salāmān u Absāl. 3. Tuḥfāt ul-Ahrār. 4. Subḥat ul-Abrār. 5. Yūsuf u Zulākhā. 6. Lauḷā u Majnūn. 7. Khurad-Nāmāh i Iskandari

I. Fol. 2 b. *سلسله الذهب*, "The Golden Chain," a religious poem in the metre of the Haft Pankar, dedicated to Sultān Husain.

Beg. *لله الحمد تسبل كل كلام
صعاب الجلال والاكرام*

The poem is divided into three sections (Daftars), beginning respectively on foll. 2 b, 49 b, and 70 b.

See for the contents the Jahrbucher, vol. 66, Anzeiger Blatt, pp. 20—26

II. Fol. 85 b. *سبحه الانار*, "The Rosary of the Righteous," a religious poem in the metre of the Nuh Sipīhr of Amir Khusrāu, dedicated to Sultān Husain, with a short prose preface beginning, *المند لله که بخون کر خفتم*.

The poem begins thus—

ابنداء بسم الله الرحمن الرحيم التوالی الاحسان

The Subḥah has been printed in Calcutta, A.H. 1226, and 1262.

III. Fol. 123 *b*. يوسف وزليخا, "Yūsuf and Zulaikhā," a poem in the metre of Nizāmī's *Khusrau u Shirin*, dedicated to Sultān Husain.

Beg. الهی عنچہ امید نکشای
کلی از روضہ حلود نہای

It is stated in the following lines of the epilogue, that the poem was completed at the close of A H. 888 :

لم سحای ان حس فاجر
رساںسد آخر سالی باخر
که باشد بعد از آن سال محمد
ہم سال از ہم عشر از ہم صد

This is the most popular of Jāmī's poems. It has been repeatedly printed in India, and A.H. 1279 in Persia. The text has been published, with a German translation, by V. von Rosenzweig, Vienna, 1824. See also extracts by the same, *Mines de l'Orient*, vol. ii. p. 47, and by P. Zingerle, *Phoenix*, 1852.

IV. Fol. 173 *b*. لایلی و مجنون, "Lailā and Majnūn," in the same measure as the poem of the same name by Nizāmī.

Beg. ای خالک تو باج سر بلندای
مجنون تو عمل ہوشمندان

The author states in the concluding lines that he had written the poem in the space of about four months, in A H. 889, devoting to it two or three hours each day, and that it contains 3760 distichs. It has been translated into French by A. L. Chezy, Paris, 1805, and into German by Hartmann, Leipzig, 1807.

V. Fol. 220 *b*. خردنامہ اسکندری, "Alexander's Book of Wisdom," a poem in the metre of the *Iskandar Nāmāh* of Nizāmī, dedicated to Sultān Husain.

Beg. الهی کمال الهی تراست
جمال جهان پادشاهی تراست

It appears, from the epilogue, that this poem originally formed the last portion of the author's *Khamseh*, mentioned further on.

VI. Fol. 240 *b*. سلمان و اسال, "Salāmān u Absāl," an allegorical poem, in the same measure as the *Mantik ut-Tair* of 'Attar.

Beg. ای سادت تارہ حال عاشقان
رب لطف تر رسا عاشقان

It is dedicated to Shah Ya'kūb, i.e. Ya'kūb Beg B. Hasan Beg, of the Ak Kuyunlu dynasty, who reigned from A H. 883 to 896. Mr F. Falconer has published the text, London, 1850, and an English translation, 1856.

VII. Fol. 255 *b*. تحفہ الاحرار, "A Gift to the Free," a religious poem in the metre of the *Makhlāz ul-Asiār*, divided into twelve *Makālahs*.

Beg. نسیم الله الرحمن الرحیم
ہست صلائی سر حوائی کریم

The prologue contains a eulogy on the then living chief of the Nakshabandi order, Shaikh Nāsir ud-Din 'Ubaid Ullah, better known as Khwājah Ahrār (see p. 373 *b*), whose surname is alluded to in the title. The poem was completed, as stated at the end, A H. 886. It has been edited by F. Falconer, London, 1848.

Prefixed to the last poem is a short prose preface written by Jāmī for his *Panj Ganj* or *Khamseh*, a collection consisting of five of the above poems, viz. *Tuhfat ul-Ahrār*, *Subhat ul-Abrār*, *Yūsuf u Zulaikhā*, *Lailā u Majnūn*, and *Khurad Nāmāh i Iskandari*. It begins thus :

بیلہ ہمت حدای شناس

The contents of the *Haft Aurang* are described by Dr Sprenger in the *Oude Catalogue*, pp. 442—451. Copies are mentioned in Stewart's Catalogue, p. 65, in Ouseley's Collection, No. 132, and in the catalogues of Vienna, vol. i. p. 564, St. Petersburg, p. 368, Upsala, p. 107, and Munich, p. 31.

Add. 26,162.

Foll. 416; 9 in. by $5\frac{1}{2}$; 21 lines, $2\frac{1}{2}$ in. long, with 14 lines in the margin; written in fair Nestalik, in two columns, with 'Unvāns, apparently in the 16th century.

[WM ERSKINE.]

The same poems in their original order, viz.: *Silsilat uz-Zahab*, fol. 2 *b*. *Salāmān u Absāl*, fol. 126 *b*. *Tuhfat ul-Ahrār*, fol. 143 *b*. *Subhat ul-Abrār*, fol. 181 *b*. *Yūsuf u Zulaikhā*, fol. 236 *b*. *Lailā u Majnūn*, fol. 306 *b*. *Khīrad-Nāmāh i Iskandari*, fol. 375 *b*.

The MS. bears the name and seal of Edward Galley.

Or. 472.

Foll. 275; 10½ in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{2}$ in. long; written in small Nestalik, in four columns, apparently in the 17th century.

[GEO WM HAMILTON.]

Another copy of the *Haft Aurang*, differently arranged, as follows. *Lailā u Majnūn*, fol. 5 *b*. *Khīrad-Nāmāh i Iskandari*, fol. 49 *b*. *Silsilat uz-Zahab*, with the preface to the *Haft Aurang*, fol. 76 *b*. *Salāmān u Absāl*, fol. 156 *b*. *Tuhfat ul-Ahrār*, with the preface to the *Panj Ganj*, fol. 171 *b*. *Subhat ul-Abrār*, with a short prose preface, fol. 193 *b*. *Yūsuf u Zulaikhā*, fol. 229 *b*.

A note on fol. 76 *a*, relating to a purchase of the MS., is dated A.H. 1053.

Add. 27,265.

Foll. 263, 11½ in. by $7\frac{1}{2}$; 16 lines, $3\frac{3}{8}$ in. long, with 34 lines in the margins, written in fair Nestalik, with 'Unvān and illuminated headings; dated Rajab, A. H. 973 (A. D. 1566). Bound in painted covers.

[Sir JOHN MALCOLM.]

The *Divān* of Jāmi, with the preface noticed p. 641 *a*.

Contents: Preface, fol. 1 *b*. *Kasidahs*,

fol. 5 *a*. *Tarjī's*, fol. 18 *a*. *Maṣnavis*, fol. 26 *a*. Two *Kasidahs* in imitation of Khāḱāni and Khusrāu, and a third descriptive of old age, fol. 29 *b*. *Marsiya*hs and some occasional pieces, fol. 38 *a*. *Ghazals* in alphabetical order, fol. 48 *a*. *Kitāhs*, fol. 255 *a*. *Rubā'is* and *Fardiyyāt*, fol. 257 *b*.

The margins form a separate series, containing the four following poems: *Subhat ul-Abrār*, fol. 1 *b*. *Tuhfat ul-Ahrār*, with the preface, fol. 92 *b*. *Khīrad-Nāmāh i Iskandari*, fol. 148 *b*. *Salāmān u Absāl*, foll. 220 *b*—257 *b*.

Copyist. یوسف بن یعقوب دشت بیامی

Add. 16,799.

Foll. 98; 8½ in. by 6; 20 lines, $4\frac{1}{8}$ in. long, written in minute Nestalik, in four gold-ruled columns, with three 'Unvāns and gilt headings, probably in the 16th century.

[WM. YULE.]

I. Fol. 1 *a*. *Silsilat uz-Zahab* (see p. 644 *b*), wanting the first page, two leaves after fol. 2, two leaves after fol. 72, and two more after fol. 78.

II. Fol. 82 *b*. *Salāmān u Absāl* (see p. 645 *b*). On fol. 48 *b* is found the name of Sir Gore Ouseley.

Add. 7772.

Foll. 102, 8½ in. by 5; 17 lines, 3 in. long; written in cursive Nestalik; dated Muharram, A.H. 988 (A. D. 1580).

[Cl J. RICU.]

Silsilat uz-Zahab (see p. 644 *b*), wanting six leaves after fol. 1.

Copyist: دوست محمد بن سلطان محمد

Add. 23,551.

Foll. 236; 11½ in. by $7\frac{1}{2}$; 15 lines, $2\frac{1}{2}$ in. long, written in fair Nestalik, with gold-

ruled margins and four rich 'Unvāns, apparently in the 16th century.

[ROBERT TAYLOR.]

The same poem.

Add. 18,416.

Foll. 144; $8\frac{1}{2}$ in. by 5; 15 and 13 lines, $2\frac{1}{2}$ in. long, with 30 lines in the margins in the latter half of the volume, written in cursive Indian Nestalik, dated Ramaṣān, A.H. 1057 (A.D. 1647) [WM. YULE.]

The same poem.

Add. 18,415.

Foll. 233; $8\frac{1}{2}$ in. by 5; 15 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, dated Lahore, Zul-hijjah, A.H. 1148 (A.D. 1736)

[WM. YULE.]

The same poem.

Or. 336.

Foll. 299, $9\frac{1}{2}$ in. by 6; 9 lines, $3\frac{1}{2}$ in. long, written in Indian Nestalik, probably in the 18th century. From the royal library of Lucknow [Geo WM HAMILTON.]

The same poem, wanting the latter part of Daftar I., the beginning of Daftar II., and the whole of Daftar III

Add. 26,163.

Foll. 48; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 12 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik, with gold-ruled margins, dated Rabi' I, A.H. 980 (A.D. 1572). [WM. ERSKINE.]

Salāmān u Absāl (see p. 645, vi), wanting the first page, single leaves after foll. 1, 24, and 26, and four leaves after fol. 44.

The Subhatul-Abrār (see p. 644, ii.), written by a later hand in the margins of foll. 1—44, has corresponding lacunae.

Copyist: محمد بن علام الدين رزق

Add. 6615.

Foll. 182, $9\frac{1}{2}$ in. by 6; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān, gold-ruled margins, and illuminated borders, probably about the close of the 15th century [J. F. HULL.]

Tuhfat ul-Ahrār (see p. 645, vii), with a short prose preface, in which Jāmī claims indulgence for his poem, "however unworthy to be strung on the same thread as the priceless pearls of the Makhzan ul-Asrār of Nizāmī, and the Matla' ul-Anvār of Amīr Khusrau"

حامدا لمن جعل كل عارب بحر اسرار

Foll. 61—182, written by another hand, probably in the 16th century, contain the Subhat ul-Abrār with the preface above noticed (p. 644 b, ii)

Add. 6616.

Foll. 166; $9\frac{1}{2}$ in. by $5\frac{1}{2}$, 15 lines, 3 in. long, written in Indian Nestalik, dated Jumāda I., A.H. 1025 (A.D. 1616), and Jumāda II., A.H. 1019 (A.D. 1610).

[J. F. HULL.]

Subhat ul-Abrar, with Jamī's preface, fol. 1 b

Tuhfat ul-Ahrār, with the preface noticed in the preceding MS., fol. 105 b.

Or. 1369.

Foll. 61, $10\frac{1}{2}$ in. by $6\frac{1}{2}$, 12 lines, $2\frac{3}{4}$ in. long, written in neat Nestalik, with 'Unvān, gilt headings, and ornamental designs in the outer margins, apparently in the 15th century. [Sir CHAS. ALEX. MURRAY.]

The Tuhfat ul-Ahrār, with the same prose preface. It wants the latter part of the prologue and the first two Makālahs. At the end is the author's subscription, stating that the poem had been completed in A.H. 886.

Add. 19,004.

Foll. 78; $6\frac{1}{2}$ in. by $4\frac{1}{2}$, 12 lines, $2\frac{3}{4}$ in.

long; written in a fair Nestalik, with gold-ruled margins, probably in the 16th century.

Tuhfat ul-Ahrār, with the same preface and subscription.

Add. 16,798.

Foll 76; 9 in by $5\frac{1}{2}$; 12 lines, $2\frac{1}{2}$ in long; written in fair Nestalik, with 'Unvān, gold headings and illuminated borders; dated A.H. 938 (A.D. 1531). [WM. YULE.]

Tuhfat ul-Ahrar, with the preface.

Two leaves are wanting after fol 8, four after fol 12, and one after fol 21. At the beginning are two miniatures in fair Indian style, with rich borders

Copyist. محمد واسم ابن شادشاه

Add. 25,817.

Foll. 62; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in long; written in Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century [WM. CURETON]

The same poem.

Add. 19,499.

Foll 150; 8 in by $1\frac{1}{2}$; 12 lines, $2\frac{5}{8}$ in. long, written in Nestalik, with gold-ruled margins, probably in the 16th century

The same poem

Copyist. عبد الكريم ملاني

Add. 25,818.

Foll. 86; $6\frac{1}{2}$ in by 4; 11 lines, 2 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins; dated Agrah, Rajab, A.H. 1006 (A.D. 1598) [WM. CURETON]

The Tuhfat ul-Ahrār, with the preface.

Copyist: محمد صادق حامط ناكورى

Or. 1230.

Foll. 65; 7 in. by $3\frac{3}{4}$; 18 lines, $1\frac{1}{8}$ in.

long, with 12 lines in the margin; written in small and fair Nestalik, probably about the close of the 15th century.

[ALEXANDRE JABA.]

Subhat ul-Abrār (see p. 644 b), with the preface, and Turkish glosses written between the lines

Add. 26,164.

Foll. 130. $9\frac{1}{2}$ in. by $5\frac{1}{4}$; 12 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān, illuminated headings, and gold designs in the margins, apparently in the 16th century. Bound in gilt and stamped leather

[WM. ERSKINE]

Subhat ul-Abrār, with the preface.

Copyist. توام بن محمد كانب شيرارى

At the end is a miniature in Persian style, with a rich border.

Or. 1225.

Foll. 113; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 14 lines, $2\frac{5}{8}$ in. long; written in small Nestalik, with 'Unvān and ruled margins, probably in the 16th century.

[ALEXANDRE JABA.]

The same poem, with the preface.

Harleian 501.

Foll. 112; 8 in. by $4\frac{1}{4}$; 14 lines, $2\frac{3}{8}$ in. long, written in Nestalik, dated Ramazān, A.H. 1009 (A.D. 1601).

Subhat ul-Abrār, with the preface.

Copyist: سيد على بن سيد ناصر كبا

Add. 24,055.

Foll 150; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 14 lines, 3 in. long; written in neat Nestalik, with a rich 'Unvān, gilt headings, and gold-ruled margins; dated Rabi' II., A.H. 947 (A.D. 1540).

Yūsuf and Zulaikhā (see p. 645 b).

Copyist: محمد واسم جامى

Or. 1221.

Foll. 177; 6½ in. by 4½; 12 lines, 2 in. long; written in Nestalik, with 'Unvān, gold-ruled margins and illuminated headings, dated Sha'bān, A.H. 989 (A.D. 1581). Bound in gilt and stamped leather.

[ALEXANDRE JABA.]

Yūsuf and Zulaikhā, with three whole-page miniatures in Persian style.

Add. 6629.

Foll. 139; 6½ in. by 4; 13 lines, 2½ in. long; written in small Nestalik; dated A.H. 997 (A.D. 1589).

[J. F. HULL.]

The same poem.

Or. 1368.

Foll. 176; 12 in. by 7; 12 lines, 3½ in. long; written in fine Nestalik, on gold-sprinkled paper, with 'Unvān, illuminated borders and headings, apparently in the 16th century.

[SIR CHAS. ALEX. MURRAY.]

The same poem, with six whole-page miniatures in Persian style.

Foll. 32—37, 138, 139 and 176 have been supplied by Muḥammad Riẓā i Iṣfahānī, in Rabi' II., A.H. 1011 (A.D. 1602).

Add. 19,493.

Foll. 142; 8 in. by 4½; 15 lines, 2½ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

The same poem.

A Persian note on the first page is dated Lahore, A.H. 1042.

Add. 25,902.

Foll. 138; 8½ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, with gold-ruled margins, probably in the 17th century.

The same poem.

VOL. II.

Add. 5562.

Foll. 167; 8½ in. by 4½; 13 lines, 3½ in. long; written in Nestalik; dated Murshid-ābād, Rajab, the 5th year of Farrukhsiyar, (A.H. 1129, A.D. 1717).

[CHARLES HAMILTON.]

The same poem.

Copyist: ملك عاتل

Add. 7771.

Foll. 205; 8½ in. by 5½; 12 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1177 (A.D. 1764). Bound in painted covers.

[CL. J. RICH.]

The same poem, with seventy-six miniatures in fair Indian style.

Copyist: جمال الدين الملقب بحسن

Add. 26,165.

Foll. 140; 8½ in. by 5; 15 lines, 3½ in. long; written in Indian Nestalik, probably in the 18th century.

[WM. ERSKINE.]

The same poem, wanting three leaves at the end.

Add. 19,432.

Foll. 140; 9 in. by 6½; 15 lines, 3½ in. long; written in Indian Nestalik, probably in the 18th century.

The same poem.

Add. 7778.

Foll. 184; 7½ in. by 4½; 17 lines, 2½ in. long; written in Nestalik; dated Rabi' II., A.H. 967 (A.D. 1560).

[CL. J. RICH.]

رساله مير حسين در معنی

A Turkish commentary by Surūrī (see p. 606 a) on the versified treatise on logographs of Mir Ḥusain B. Muḥammad ul-Ḥusainī, which begins thus:

F F

نظام انکه از تالیف و مرکب
معمای جهان [ر.] داده مرتب

Mir Husain, a native of Nishāpūr, who led the life of a scholar in the Madrasah Ikhlaṣiyyah of Herat, attained eminence in the art of versified riddles. He died A.H. 904. See Habib us-Siyar, vol. iii., Juz 3, p. 340, Lubb ut-tavārikh, fol. 164, Taki and Ilāhi, Oude Catalogue, pp. 20, 75, and Haft Iklim, fol. 317.

The treatise was written, as stated in the preface, by desire of Mir 'Alī Shīr, and submitted for approval to Jāmi, whose classification of Mu'ammās had been adopted. The logogriphs given as examples relate to proper names of men.

Surūrī says in the preface that he had previously written a commentary upon Jāmi's treatise on the same subject, رساله در فن معی. He states at the end that the present commentary was completed in A.H. 965.

The Risālah of Mir Husain is mentioned by Haj. Khal., vol. v. p. 638, by Uri, p. 294, and in the Catalogues of Leyden, vol. i. p. 360, Munich, p. 43, and Gotha, p. 116.

Add. 7767.

Foll. 89, 7 in. by 5, 13 lines, 2½ in. long, written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

دیوان اسیری

The Divān of Asirī.

Beg. ای عشق تو آتش زده در حرس حبابا
وز سوز عمت مسوخته دلها و روانها

Asirī, whose proper name was Shaikh Shams ud-Din Muḥammad B. Yahyā, of Lahijān, in Gilān, was the principal Khalifah of the celebrated founder of the Nūrbakhshī order, Sayyid Muḥammad Nūrbakhsh, who died in Rai, A.H. 869. After his master's

death he settled in Shirāz, where he built a monastery called Khānkāh Nūriyyah. He was a friend of the famous philosopher Davānī (see p. 442 b), and lived on to the time of Shāh Ismā'īl, who went to see him after taking possession of Shirāz (A.H. 910). He left, besides his Divān, a commentary upon the Gulshan i Rāz (see Haj. Khal., vol. v. p. 233). A full notice of his life is found in the Majālis ul-Mūminin, fol. 345; see also Riyāz ush-Shu'arā, fol. 43. His son, who became celebrated as a poet under the name of Fida'i, died A.H. 927. See Taki Kāshī, Oude Catalogue, p. 20, No. 143, and p. 21, No. 179, and Ilāhi, *ib.*, p. 70.

The above named Sayyid Muḥammad Nūrbakhsh, whose life is also recorded in the Majālis ul-Mūminin, fol. 343, was the son of Sayyid Muḥammad, of Katif, and a descendant of Imām Musā Kāzīm. He was born in Kān, A.H. 795, and was initiated in Sufism by Khwājah Ishāk Khutlānī, a disciple of Sayyid 'Alī Hamadānī (see p. 447 b), from whom he received the surname of Nūrbakhsh. Having been incarcerated by Shahrukh in Herat for an attempted rising in Khutlān, where he had proclaimed himself Khalif, A.H. 826, he escaped from confinement, and, after long wanderings through Basrah, Baghdād, and Kurdistan, where he found many followers, he settled in Gilān, where he remained until the death of Shāhnukh. He then repaired to Rai, where he spent the rest of his life. His son, Shāh Kāsim, who succeeded him as head of the Nūrbakhshis, and was treated with great consideration by Shāh Ismā'īl Ṣafavī, died in Rai, A.H. 927. See Habib us-Siyar, vol. iii., Juz 4, p. 115.

The Divān contains Ghazals alphabetically arranged, in some of which the poet addresses Nūrbakhsh as his spiritual guide, and a 'Tarji'-band at the end, foll. 85—89. Another 'Tarji'-band is written in the margins of the same folios.

The margins of foll. 4—38 contain the

Zād ul-Musāfirīn (see p. 608 *a*), wanting the eighth *Makālah*.

A copy of the *Divān* of Asirī is mentioned in the *Gotha Catalogue*, p. 109.

Or. 1096.

Foll. 408; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 12 lines, $2\frac{1}{4}$ in. long, written in fair *Nestālīk*, with 'Unvān and gold-ruled margins; dated A.H. 1018 (A.D. 1609). [D. FORBES]

دیوان فغانی

The *Divān* of Fighānī.

Beg. ای سرنامہ اہم نو عقل کرہ کشای را
دکر نو مطلع عرل طبع سخن سرای را

Fighānī was the son of a cutler in *Shīrāz*, and originally took, in allusion to his father's trade, the takhallus of *Sakkākī*. He created, according to *Vālih*, *Riyāz ush-Shu'arā*, fol. 336, a new style of poetry, which most of the subsequent poets, down to the time of *Mirzā Shīb*, strove to imitate. It was not however to the taste of the poets of the court of *Sultān Husain*, and Fighānī left *Herat*, where he had first tried his fortune, and repaired to *Tabriz*. There he won the favour of *Sultan Ya'kūb*, the youthful sovereign of the *Ak-kuyunlu* dynasty (A.H. 883—896), who bestowed upon him the title of *Bābā i Shu'arā*, or "father of the poets." After the death of his protector, he settled in *Abivard*, and subsequently in *Mashhad*, where his poems in praise of the *Imām* secured him an honourable reception. He died there, according to the *Lubb ut-Tavārikh*, fol. 180, A.H. 922, or, as stated by *Sām Mirzā* (*Notices et Extraits*, vol. iv p. 305), A.H. 925. See also *Majālis ul-Mūminin*, fol. 560, *Haft Iklim*, fol. 101, *Bland, a Century of Ghazals*, ix., and the *Oude Catalogue*, p. 21, No. 176, and p. 403.

The *Divān* contains *Ghazals* in alpha-

betical order, *Rubā'īs* and *Fardiyyāt*, fol. 197 *a*.

Copies are mentioned in the catalogues of *Leyden*, vol. ii p. 122, *St. Petersburg*, p. 384, and *Munich*, p. 34, and in the *Bibliotheca Sprenger*, No. 1396.

The MS. bears the signature and Persian seal of *Edward Galley*.

Add. 16,794.

Foll. 176, 10 in. by $5\frac{1}{2}$, 15 lines, 3 in. long; written in *Nestālīk*, with two 'Unvāns and gold-ruled margins, apparently in the 18th century [WM. YULE]

The same *Divān*, with an additional section of *Kasidahs*, mostly in praise of 'Ali and the *Imāms*, foll. 1—14, beginning

مم پوسنه در برم سقاہم رہم شارب
رحم سائی کوثر علی ابن ای طالب

Add. 25,821.

Foll. 65; 12 in. by $9\frac{1}{2}$, 19 lines, $5\frac{1}{2}$ in. long; written in *Nestālīk*; dated A. 1201 of the *Bengal Era* (A.D. 1794).

[WM. CURETON]

دیوان آصفی

The *Divān* of Asafi.

Beg. ہار اساد حداسا دل و دہائی را
نامده مہر تان ہج مسلہائی را

Khawājah Asafi, son of *Khawājah Nīmat Ullah Kūhistānī*, who had been *Vazīr* to *Sultan Abu Sa'id*, took his poetical surname from his father's office (*Asaf*). He was one of the most eminent poets of the court of *Herat* in the reign of *Sultan Husain*, and attached himself especially to *Mir 'Ali Shīr*, and to the *Sultan's* son, *Mirzā Badi' uz-Zamān*, whom he accompanied to *Balkh*. He died on the 16th of *Shabān*, A.H. 923, at the age of seventy, as stated in *Ḥabīb us-Siyar*, vol. iii., *Juz 3*, p. 346, in *Lubb ut-*

Tavārīkh, fol. 180, and in Haft Iklim, fol. 336. The date is fixed by two chronograms, one of them said to have been composed by Āṣafī himself when he felt death drawing near, "He measured with seventy steps the road to eternity,"

زمن مرحله رفت و گشت دارم وفات
پیمود رو بقا نکام هفتاد

the other due to a contemporary poet, Amīr Sulṭān Ibrāhīm Amīnī:

پرسید دل ارم که چه آمد تارخ
کشم ز براب آمده روز دوم

Sām Mirzā and Taqī Kāshī give A.H. 920, and Ilāhī A.H. 928 (Oude Catalogue, pp. 20 and 71), as the date of his death. Other notices will be found in *Daulatshāh*, viii. 6, *Laṭāif Nāmāh*, fol. 33, *Khulāṣat ul-Akhbār*, fol. 401, *Memoirs of Baber*, p. 194, *Riyāz ush-Shu'arā*, and *Āṭashkadah*, fol. 76. Compare Sprenger, *Oude Catalogue*, p. 310.

The *Divān* consists of Ghazals in alphabetical order, and some *Rubā'īs*, fol. 62 *b*. Copies are mentioned in the catalogues of Vienna, vol. i. p. 577, St. Petersburg, p. 385, Copenhagen, p. 41, and Munich, p. 34, and in *Bibliotheca Sprenger*, No. 1370.

Cotton. Cleopatra A. ix.

Foll. 65; 7 in. by 4½; 11 lines, 2½ in long; written in small Nestalīk, probably in the 17th century.

The same *Divān*, wanting three leaves at the beginning and one at the end.

Or. 271.

Foll. 78; 8½ in. by 6; 15 lines, 3½ in long; written in cursive Nestalīk; dated Ṣafar, A.H. 1278 (A.D. 1862).

[GEO. WM. HAMILTON.]

The same work.

Copyist: دابۀ قادری بخش ساکن نزد محله قریب
پیر رمضان عاری

This copy was made for Col. G. W. Hamilton, then Commissioner Superintendent of the Province of Multan.

Add. 10,586.

Foll. 79; 8½ in. by 5; 13 lines, 2½ in. long; written in fair Nestalīk, with 'Unvān, gold-ruled margins, and six miniatures in Persian style; dated Tabriz, A.H. 938 (A.D. 1532); bound in painted covers.

لیلی مجنون

Lailā and Majnūn, a *Maṣnavi* by Hātifi, هانی

Beg. این نامه که حامه کرد بنیاد
بوقیع قول روزیش باد

Maulānā 'Abd Ullāh Hātifi, who was the son of Jāmi's sister, and, like him, a native of Kharjird, in the province of Jām, was unrivalled in his day as a *Maṣnavi* writer. It is said that he did not commence his *Khamsah*, upon which, although not completed, his fame chiefly rests, until he had given to his celebrated uncle proofs of his competence, and obtained his leave. He devoted no less than forty years to the composition and improvement of the *Timūr Nāmāh*, the last poem of the *Khamsah*.

Sām Mirzā states in his *Tazkirah*, fol. 88, that his father Shāh Ismā'īl, passing through Kharjird on his return from the conquest of Khorasan, A.H. 917, strolled to the house of Hātifi, who was living there in great seclusion, and, finding the gate closed, effected an entrance by scaling the garden wall. After entertaining his unbidden guest, the poet had to comply with his desire by writing a poetical record of the Shāh's victories. Of this last poem, however, (a copy of which is described in the St. Petersburg Catalogue, p. 383) only a thousand lines were written; it was left unfinished at his death, which took place, as stated in

the *Habib us-Siyar*, vol. iii., Juz 3, p. 340, in the month of Muharram, A.H. 927. See also *Memoirs of Baber*, p. 196, *Lubb ut-Tavārikh*, fol. 181, *Haft Iklim*, fol. 285, *Riyāz ush-Shuarā*, fol. 501, *Hammer*, *Redekunst*, p. 355, *Ouseley*, *Notices*, p. 143, and *Sprenger*, *Oude Catalogue*, p. 421.

The prologue contains an invocation to Sayyid Kāsim i Anvār, the patron Saint of Kharjird (see p. 635 *b*), in whose shrine, and through whose inspiration, Ḥatifi formed the first conception of this poem. In the epilogue he describes himself as the successor of Nizāmī and Khusrau, while he ranks Jāmi, who is spoken of as still living, as a fourth by the side of the three monarchs of the realms of poetry, Firdūsī, Anvarī, and Sa'dī. In conclusion he expresses a hope that this, his first poem, would be followed by four others, to complete a Panj Ganj, or Khamsah.

Copyist: چلبی القانی

The *Lailā Majnūn* was edited by Sir Wm. Jones, with a notice on the author by 'Alī Ibrāhīm Khān (see p. 328 *a*), Calcutta, 1788. It has been reprinted by Navalkishor in Lucknow.

Copies are mentioned in the catalogues of Leyden, vol. ii. p. 121, Vienna, vol. i. p. 581, and Gotha, p. 107, in the Ouseley Collection, No. 261, and the Bibliotheca Sprenger, No. 1410. A manuscript translation by Dr. J. Leyden is preserved in Add. 26,574.

Add. 16,801.

Foll. 71; 7 in. by 4½; 15 lines, 2½ in. long; written in Indian Nestalik; dated Sha'bān, A.H. 1027 (A.D. 1618).

[WM. YULE.]

The same poem.

Add. 26,166.

Foll. 90; 8½ in. by 4½; 14 lines, 2¾ in.

long; written in fair Nestalik, with 'Unvān, gilt headings, gold-ruled margins, and seven miniatures in Persian style; dated Rabi' I, A.H. 960 (A.D. 1553). [WM. ERSKINE]

هفت منظر

Haft Manzar, a *Maṣnavi* by Ḥatifi, in imitation of the *Haft Paikar* of Nizāmī.

Beg. ای نکرده صحیفه عیب
نام تو صدر صفحه لا رب

The poet, who, in the introduction, addresses Jāmi as still living, designates in the epilogue the present poem as his third, naming *Lailā Majnūn* as the first, and *Shirīn Khusrau* as the second.

Copies are noticed in *Stewart's Catalogue*, p. 67, and in the catalogues of St. Petersburg, p. 383, Copenhagen, p. 42, and Munich, p. 34.

Add. 7780.

Foll. 122; 8½ in. by 4½; 14 lines, 2½ in. long; written in neat Nestalik, with gold-ruled margins, gold-headings, and eight miniatures in Persian style, apparently in the 16th century. [CL. J. RICH]

تیمور نامه

Timūr Nāmah, the poetical history of *Timūr*, by Ḥatifi, a *Maṣnavi* in imitation of *Nizāmī's Iskandar Nāmah*.

Beg. مدام حدائی که مکر حد
بیاد که ناکته او پی برد

The poem is sometimes called *Zafar-Nāmah* (see *Haj. Khal.*, vol. iv. p. 176), but its real title is *Timūr Nāmah*, which, however, from the exigencies of the metre, the text shows only in a contracted form, *تیمور نامه*.

من امروز کر کلک جادو نرب
سغن را دهم از تیر نامه زنب

The author addresses, in the prologue, the reigning sovereign, apparently *Sulṭān Ḥusain*, without mentioning his name:

شہا شہرہارا سرا سرورا
 دادودکارا حبان پسرورا

and, after boasting of his own matchless excellence, not only in *Maṣnavi*, but also in *Kasidah* and *Ghazal*, complains that the cares of livelihood prevented him from giving full scope to his genius.

ر فکر معاشم سراسیمہ وار
 سراسیمہ دارد مسرا رورگار
 کر اندک زمانم فراغی بود
 حکام دل خود دماغی بود
 دہم آغمان دہن را در محس
 کہ حیران نہاد سپہر کھن

He mentions in the epilogue his three previous poems, *Lailā u Majnūn*, *Shīrīn u Khusrāu*, and *Haft Manṣar*, dwells on the contrast existing between the fabulous story of Alexander and the veracious character of his *Timūr Nāmāh*, and asserts that he had strictly followed the lead of the eloquent official writers who had recorded *Timūr's* authentic history, as contained in the *Zafar Nāmāh*.

نکردم ز افسانہ نی شروع
 ز اسکندر مردہ نقل دروع
 سخن افرندان حسان کلام
 کہ نودد سردر حاص و عام
 شدندان حرفان فرحندہ زای
 نسوی نہر نامہ ام رھبای
 کہ ابن نامہ دور نامہ حسروی
 بود درحور نامہ مانوی
 حو دندم دران فضا پر فروع
 طفر نامہ دانم نی دروع

He says in conclusion that, although his life had been spent in celebrating the praises of the *Timurides*, he had not reaped any other benefit than his world-wide renown.

The *Timūr Nāmāh* has been lithographed with the title *طفرنامہ ہانی* in Lucknow, 1869.

Copies are described in *Uri's Catalogue*, p. 116, in the catalogues of St. Petersburg,

p. 381, and *Munich*, p. 34, in the *Ouseley Collection*, No. 263, and the *Bibliotheca Sprenger*, No. 1412.

Add. 22,703.

Foll. 87; 11½ in. by 7; 13 lines, 2½ in. long; written in fair *Nestalik*, in two columns, with illuminated borders, gilt headings, rich gold designs in the margins, and seven whole-page miniatures, probably in the sixteenth century.

[SIR JOHN CAMPBELL.]

A fuller recension of the same poem, imperfect at beginning and end, and wanting single leaves after foll 16, 37, 51 and 58. It begins with the taking of *Isfahan*, and ends with *Timūr's* victory before *Halab*, corresponding to pp. 38—85 of the *Lucknow* edition.

Add. 6618.

Foll. 159, 9½ in. by 6, 14 lines, 2½ in. long; written in *Nestalik*, with *Unvān*, gold-ruled margins, and gold headings, apparently in the 16th century.

[F. HULL.]

The same poem

Or. 340.

Foll. 117; 8½ in. by 5; 15 lines, 2½ in. long; written in *Nestalik*, with gold-ruled margins, probably in the 16th century.

[GEO. WM HAMILTON.]

The same poem.

Foll. 2, 7—30, 46—53, 61—69 and 78—116 have been supplied by a later hand, in A.H. 1187 (A.D. 1773).

Add. 25,829.

Foll. 161; 8 in. by 4½; 11 lines, 2½ in. long, written in cursive Indian character; dated *Ṣafar*, A H 1085 (A.D. 1674).

[WM. CURETON.]

The same poem.

Or. 341.

Foll 159; 11 in. by $6\frac{1}{2}$, 11 lines, $3\frac{1}{2}$ in long; written in Nestalīk, with two 'Unvāns and ruled margins; dated Lahore, A D 1856 (A H. 1273). [Geo. Wm. HAMILTON.]

The same poem.

Prefixed is a short notice on Timūr, with his portrait, foll. 2 *b*—4 *a*

Copyist : پندب راحه رام کول المعروف طوطه :

Or. 343.

Foll. 41; $8\frac{1}{2}$ in by 6; 17 lines, 3 in. long; written in Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[Geo. Wm. HAMILTON.]

فصوص الحرمین

A poetical description of the holy shrines of Mecca and Medina, and of the rites of pilgrimage, in the metre of the Makhzan ul-Asrār

Author: Muḥyi, محیی

Beg. همه کس را در پرتو نجات

کعبه دل را رنو نور و صفا

Muḥyi Lārī, a native of the island of Lār in the Persian Gulf, lived, according to the Riyāz ush-Shu'arā, fol 411, from the time of Sultan Ya'kūb (A H. 883—896) to the reign of Shāh Tahmāsp, who succeeded A H. 930. He wrote a commentary upon the Ta'īyyah of Ibn Fāriḡ, and dedicated the present poem, on his return from Mecca, to Sultan Muzaḡfar B. Maḡmūd Shāh (who reigned in Gujrāt from A H. 917 to 932). That dedication is not found in the present copy. Muḥyi died, as stated by Taḡī Kāshī, Oude Catalogue, p. 21, A.H. 933. He is described by Sām Mirzā, fol. 117, and the author of Haft Iklim, fol. 114, as a disciple of Davānī (see p. 442 *b*). Compare Atash-kadah, fol. 137, and Haft Asmān, p. 89.

In a copy of the Futūh ul-Haramain, described in the Vienna Catalogue, vol. n. p. 122, the date of composition is expressed by the chronogram اصمى = A H. 911.

The Futūh ul-Haramain has been sometimes ascribed, by a very natural oversight, to Jāmi; see Stewart's Catalogue, p. 66, and Sprenger, Oude Catalogue, p. 451. Jāmi's name occurs indeed in this line of the prologue, fol. 10 *a*:

کر بود ار سخن من ملال
کوش کن ار عارف حامی مقال

but only in connexion with an extract from his Tuhfat ul-Ahrār, viz the seventh Makālah, which, treating of the same subject and being in the same metre, has been inserted in full, foll. 10 *a*—11 *b*. The author gives his name in the introduction, fol 4 *a*:

محیی ار افسانه اول مسد
کو دل نو باز رهاند ز سد

and again in the conclusion, fol. 41 *b*

محیی ارش هر دو طلب کام حوش
کام دل حوش و سر انجام حوش

In a lithographed edition published in Lucknow, A.H. 1292, which contains a text substantially agreeing with the present copy, the quotation from Jāmi has been omitted, and the work is boldly ascribed to the famous saint, Muḥyi ud-Dīn 'Abd ul-Kādir Jilānī, who died A H. 561. The contents of the poem have been stated in the Jahrbucher, vol. 71, Anzeige Blatt, p. 49. Compare Haj Khal, vol iv. p. 385, and Dr. Lee's Oriental MSS, London, 1830, p. 69

The MS. contains coloured drawings of the holy places.

Add. 7783.

Foll. 111; 6 in. by $3\frac{1}{2}$; 11 lines, $2\frac{1}{2}$ in. long; written in Shafī'ī, with 'Unvān and gold-ruled margins; dated Rabi' II., A.H. 1192 (A.D. 1778). [Cl. J. Rich.]

دېوان هلالی

The Divan of Hilālī.

Beg. ای نور خدا در نظر از روی تو مارا
نکدار که در روی تو بینم خدا را

Badr ud-Din Hilālī, born in Astrābīd of a Chaghātāi Turkish family, went as a youth to Herat, where his education was watched over by Mir 'Alī Shir. Sām Mirzā, whom he often visited, states, fol. 85, that he was put to death as a Shī'ah heretic by the Uzbek invader, 'Ubaid Khān, A.II. 939. He left a Divān and two Maṣnavīs, entitled Shāh u Darvish and Shīfāt ul-'Ashikīn. A third, Lailā u Majnūn, is ascribed to him by Takī Auhādī, and the author of the Atashkadah; but its existence is contested by Vālih, Riyāz ush-Shu'arā, fol. 501. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 350, Haft Iklim, fol. 468, Hammer, Redekunst, p. 368, and Sprenger, Oude Catalogue, p. 426.

The Divān consists of Ghazals alphabetically arranged, with a few Kīṭāhs and Rubā'īs at the end, fol. 106 a. It has been lithographed in Cawnpore, A.II. 1281. See the catalogues of Vienna, vol. i. p. 563, and Munich, p. 35, Bibliotheca Sprenger., No 1414, and King's College Library, No. 186.

Add. 7781.

Foll. 55; 8½ in. by 5½; 12 lines, 1½ in. long; written in small and fair Nestalik, in gold-ruled columns, with 'Unvān, and gold-sprinkled margins; dated Sha'bān, A.II. 927 (A D. 1521.) [Cl. J. Rich.]

شاه و درویش

"The King and the Darvish," a Maṣnavī by Hilālī.

Beg. ای وجود تو اصل هر موجود
هستی و بود و حواهی بود

This poem is often called Shāh u Gādā. The objectionable nature of its subject is not

redeemed by any pretence of spiritual symbolism.

See Stewart's Catalogue, p. 76, the catalogues of Leyden, vol. ii., p. 122, of St Petersburg, p. 380, and of Munich, p. 35, and the Ouseley Collection, No. 526.

Copyist : شاه محمود المشاوری

Add. 26,168.

Foll. 34; 10¼ in. by 6¼; 12 lines, 2½ in. long; written in fair Nestalik, with 'Unvān, ruled columns, and tinted designs in the margins, probably in the 16th century.

[Wm. Erskine.]

A defective copy of the same poem, wanting two leaves after fol. 9, twelve after fol. 10, and four at the end. It bears the signature and Persian stamp of Edw. Galley, with the date 1783.

Add. 7782.

Foll. 22; 9½ in. by 5; 15 lines, 2½ in. long; written in Shikastah-Amiz, with ruled margins; dated A.II. 1076 (A.D. 1666).

[Cl. J. Rich.]

The same poem, wanting the epilogue.

Or. 307.

Foll. 141; 10½ in. by 6½; 17 lines, 3 in. long; with 30 lines in the margins; written in fair Nestalik, probably in the 17th century.

دیوان لسانی

The Divān of Lisānī.

Beg. رهی عشقت دیاد نی بپازی داده حرمنا
خم تتراک شوقست سرکشان را طوق کردنها

Lisānī, whose original name was Vajih ud-Din 'Abd Ullah, was born in Shirāz, but spent the greater part of his life in Baghdād and Tabriz. Sām Mirzā, who often enjoyed his society, describes him as a pious man who led the life of a Darvish, and states that

he died in Tabriz A.H. 941. According to the *Majālis ul-Mūminin*, fol. 562, he composed, chiefly in praise of the Imāms, about one hundred thousand verses, most of which are lost, and breathed his last while engaged in prayer in the mosque of Tabriz, at the time that Sultan Sulaimān was marching upon that city, i.e. at the beginning of the year above mentioned. See *Haft Iklim*, fol. 100, *Riyāz ush-Shu'arā*, fol. 397, *Ātashkadāh*, fol. 133, Hammer, *Redekunste*, p. 391, Sprenger, *Oude Catalogue*, p. 476, and Erdmann, *Zeitschrift der D. M. Gesellschaft*, vol. xii. pp 518—535, where several pieces from Lisāni's *Divān* are given in text and translation.

The *Divān* comprises, in the present copy, an alphabetical series of Ghazals, with a considerable gap after fol. 69, extending from the end of a to the beginning of c, and a *Maṣnavī* entitled *Sākī Nāmāh*, fol. 137 b. See the *Vienna Catalogue*, vol. i. p. 584.

On the first page is a short notice on the poet, giving the same date of death as above, and mentioning Vahshī, Muhtashim, and Zamīri as his principal imitators.

Or. 279.

Foll. 360; 9 in. by 5½; 18 lines, 2½ in. long, with 12 lines in the margin; written in small Nestalīk, probably in the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

کلیات اہلی شیرازی

The poetical works of Ahli Shirāzi

This poet is not to be confounded with his contemporary namesake, Ahli Khurāsāni, a native of Turshiz, who lived in Herat, and died A.H. 934 (see the *Oude Catalogue*, p. 319). Ahli of Shirāz, who excelled in all kinds of poetical composition, is especially famous for the ingenious artifices of versification, in which he emulated and surpassed Salmān and Kātibī. Mīr 'Alī Shir mentions

him in his *Majālis*, written A.H. 896, as a scholar and accomplished poet, who had twice sent him verses from Shirāz, and had just composed a skilfully rhymed *Kasidah* in imitation of Salmān. With the exception of a short stay in Tabriz, Ahli appears to have spent the whole of his life in his native city, where he died in old age A.H. 942. That date, which is given by Sām Mirzā, fol. 96, is fixed by the following chronogram due to a contemporary poet Mirak, and quoted in the *Majālis ul-Mūminin*, fol. 561, and *Haft Iklim*, fol. 102. پادشاه شعرا بود اهلې. See also Habib us-Siyar, vol. iii., Juz 4, p. 112, *Riyāz ush-Shu'arā*, fol. 28, *Ātashkadāh*, fol. 119, Hammer, *Redekunste*, p. 376, Sprenger, *Oude Catalogue*, p. 320, Bland, *a Century of Ghazals*, vii., and Erdmann, *Zeitschrift der D. M. Gesellschaft*, vol. xv. pp 775—785, where some specimens of Ahli's *Divān* are given in text and translation.

I. Fol. 4 b. "سحر حلال" "Lawful Witchcraft," the love-story of Prince Jam and Princess Gul, in *Maṣnavī* rhyme, with a short prose preface beginning:

حمد بعد و ثنائی نا محدود و شکر نا محدود

Beg of the poem, ای همه عالم درو بی شکوه
رعت حالت درو پیش کوه

Ahli wrote it, as he states in the preface, in order to make good his boast that he was able to outdo Kātibī, by combining in one poem the artifices of metre and plays upon words found separately in that poet's two admired works, the *Majma' ul-Bahrain* and the *Tajnisāt*. The prologue includes a eulogy addressed to the author's patron, Kāzī Mu'in ud-Din (Sā'idī):

نام تو ار عالم حرمت معس
نا همه از عالم حرمت معس
قاصی اسلامی و قاصی نشان
میدهی ار آتی و مامی نشان

II. Fol. 16 *b*. شمع و پروانه, "Candle and Moth," a Maṣnavi.

Beg. دلم آنکه مارا ار عادت
دهد پروانه شمع هدایت

It is dedicated to Sultan Ya'kūb (of the Ak-Kuyūnlū Dynasty, A.H. 883 to 896), and is stated, in the concluding lines, to consist of one thousand and one distichs. The date of composition, A.H. 891, is expressed by the chronogram تم الکتاب in the following line.

مسن کر بهر دایمیش کم کم
بود تم الکتاب الله اعلم

III. Fol. 37 *a*. Kaṣīdahs, arranged according to subjects

Beg. الی سر دمنر حکمت الله
ندی آدم آئینه مدرک الله

The Kasīdahs are in praise of Muhammad, 'Alī, the Imāms, Shāh Ismā'īl, Khwājah Mu'in ud-Dīn Šā'idi, Amīr Sa'ūd ud-Dīn As'ād, Amīr 'Alī Shīr, Ya'kūb Khān, and others. This section contains also some Tarjī' and Tarkīb-bands, and concludes with a Muḥammas

IV. Fol. 93 *b*. Mukatṭa'āt, including a large number of chronograms on contemporary events.

V. Fol. 104 *b*. Ghazals in alphabetical order.

Beg. ای حیرت صفات تو بد زبان ما
انگشت حیرتست زبان در دهان ما

VI. Fol. 302 *b*. سایی نامه, a collection of Rubā'īs, addressed to the "cup-bearer," and alphabetically arranged.

Beg. سایی ندی که کار ساز است خدا

VII. Fol. 308 *a*. رباعیات کشفه, Rubā'īs describing the various cards of the game, and

written for a pack of cards intended for a royal personage.

ای سرو سبزی حاکم رهت و بزم حرام

VIII. Fol. 314 *b*. Rubā'īs, followed by some riddles, fol. 354 *a*, and an invocation (Munājāt) in verse, fol. 358 *b*.

Copies of the Kuliyāt are described in Stewart's Catalogue, p. 67, and in the catalogues of Vienna, vol. i. p. 585, and St Petersburg, p. 391.

Add. 27,313.

Foll. 283, 10½ in. by 6½, 19 lines, 2½ in. long, with 12 lines in the margin; written in Nestahk, with 'Unvān and gold-ruled margins; dated Shavvāl, A H 1170 (A.D. 1757). [DUNCAN FORBES.]

A similar collection, containing—Šīr 1 Halāl, wanting the last sixteen lines, fol 1 *b*. Šam' u Parvānah, wanting the first twelve lines, fol 13 *a*. Kasīdahs, fol. 34 *b*. Riddles, fol. 86 *b*. Ghazals in alphabetical order, wanting the first page, fol. 90 *a*. Mukatṭa'āt, fol. 217 *b*. Rubā'īs in alphabetical order, fol. 221 *b*. Three artificial Kasīdahs, تصدیقه مصوع, beginning respectively on foll. 237 *b*, 252 *b*, and 268 *b*.

The first of these Kaṣīdahs has a prose preface, in which the author states that it was composed in imitation of a well known Kasīdah of Salmān Sāvājī, and in praise of Amīr 'Alī Shīr. The second is addressed to Yūsuf Shāh, the brother of Sultan Ya'kūb Ak-Kuyūnlū, who died A.H. 896, and the third to Shāh Ismā'īl Šāfavi. The last two have short prose preambles stating the number of their distichs, respectively 151 and 160. In all three Kaṣīdahs the names of the poetical figures, and of the secondary metres which can be derived from each verse, are given in tabular form between the lines of the poem.

The first page of the MS. has the signature and Persian seal of Edward Galley.

Add. 16,796.

Foll. 134; 8½ in. by 4½; 17 lines, 2½ in. long; written in Nestalīk, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 962 (A.D. 1554). [WM. YULE.]

دیوان طیب

The Divān of Tayyib.

Beg. حمدی که بخدمش برسد مدرک اشا
 لله نقدس و نعظم و تعالی

The author, who calls himself mostly Tayyib, but in some places Shāh Tayyib, is mentioned under the latter name in the Nafā'is ul-Ma'āsur, a work written A.H. 973—979, Oude Catalogue, p. 51. It appears from some passages of the Divān that he was a Sayyid, and a fervid Shi'ah, foll. 5 a, 51 a, 126, leading the life of a Fakir, and residing in Khorasan, foll. 16 b, 87 a; but we learn incidentally, foll. 55 a, 87 a, that he had visited Bukhārā and Trāk.

The Divān, which is entirely of a religious and mystic nature, contains Ghazals in alphabetical order, and some Rubā'is, fol. 129 b.

Copyist احمد بن حاجی عبد الله بن لطف الله
 درسی

Or. 280.

Foll. 73; 7½ in. by 3½; 15 lines, 2 in. long; written in small Nestalīk; dated Rabi' II, A.H. 970 (A.D. 1562).

[GEO. WM. HAMILTON.]

دیوان شاه بهلول

The Divān of Shāh Bahlūl.

Beg. شهبی ارمرعش دوست کل شد حاک ما
 مخزن اسرار شد حاک کل بنگار ما

It contains Ghazals of a religious nature, arranged in alphabetical order.

From the formula عفرله, which follows the author's name in the subscription, he appears

to have died before A.H. 970. A Divān with the same beginning, and a Vasilat Nāmāh ascribed also to Shākh Bahlūl, are noticed in the Oude Catalogue, p. 370.

Add. 7785.

Foll. 135; 8 in. by 5½; 11 lines, 3½ in. long; written in Nestalīk, dated Zulhijjah, A.H. 1217 (A.D. 1803). [CL J. RICH.]

دیوان فضولی

The Persian Divān of Fuzūli.

Beg. هیکه در حال ما رحمتی نبی آمد ترا
 مشکى مارا مکر عاشق نبی دابد ترا

Muhammad B. Sulaimān, of Baghdād, poetically called Fuzūli, and chiefly known as a Turkish poet, wrote also Persian and Arabic poetry with elegance. He died at Karbalā A.H. 970, or, according to the Riyāz ush-Shu'arā, fol. 341 a, A.H. 976. See Takī Kāshī, Oude Catalogue, p. 22, Haft Iklim, fol. 55, Haj Khal, vol. iii. p. 300, and Hammer, Geschichte der Osmanischen Dichtkunst, vol. ii p. 293.

Contents: Ghazals in alphabetical order, with a considerable lacune after fol. 48, extending from د to ل, fol. 1. Kīṭā'is and Maṣnavis, fol. 104 b.

Copyist: نظام الدین بن شیخ علی بن شیخ ابراهیم
 مشهور بجاکى

The Divān has been printed in Tabriz.

Add. 7786.

Foll. 62, 7½ in. by 5½; 14 lines, 3 in. long; written in neat Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 16th century. [CL J. RICH.]

دیوان سلطان سلیم

The Divān of Sulṭān Salīm.

Beg ای ترا درود عرب علم نکتائی
کسر نه همدای نو در مملکت بی همتائی

Sultan Salim, son and successor of Sulaimān the Great, was born in A.H. 930, ascended the throne A.H. 974, and died A.H. 982. He uses indifferently Salim and Salimī as his Takhallus.

Contents: Four poems in praise of God and Muhammad, fol. 1 b. Ghazals in alphabetical order, fol. 4 b.

See Haj. Khal, vol. iii p. 285, Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii p. 436, the Petersburg Catalogue, p. 400, where a different beginning is given, and the library of King's College, Cambridge, No. 163.

Add. 7784.

Foll. 184; 10½ in. by 6½; 11 lines, 2½ in. long; written in fair Nestālik, in two gold-ruled columns, with 'Unvān, gold headings, and thirteen whole-page miniatures in fair Persian style; dated A.H. 948 (A.D. 1541).
[Cl J. Ricc.]

شده نامہ

A poetical history of Shāh Ismā'il

Author. Kāsimī, قاسمی

Beg خداوند نبیین حدائی براست
بر اقلیم حان پادشاهی براست

Mirzā Kāsim, poetically surnamed Kāsimī, was born in Junābad (Yāqūt's Junābiz), or Gūnābād, in Khorasan, of a noble family of Sayyids, in which the chief magistrature, Kalāntari, of that town was hereditary. Having left that office to his brother Mir Abul-Fath, he adopted the life of a Fakir, and devoted his leisure to poetry. Sām Mirzā states in his Tazkirah, written A.H. 957, fol. 26, that Mirzā Kāsim had then written the four following Maṣnavis: 1. A Shāhnāmāh, or poetical history of Shāh

Ismā'il. 2. Lailā Majnūn, dedicated to the same sovereign. 3. Kār Nāmāh, a poem describing a game of Chaughān played by Shāh Ismā'il, and written by the Shāh's desire. 4. Khusrau Shirin, dedicated to the writer (Sām Mirzā).

Mirzā 'Alā ud-Daulah gives in his Nafā'is ul-Ma'āsir, written A.H. 973—979 (Oude Catalogue, p. 46), a detailed notice on Kāsim, which has been inserted in the Haft Asmān, p. 136. He speaks of him as still living, and states that he met him in Kāshān, when on the way to India, and that Kāsim then wrote a letter to Akbar, in which he gave the following account of his poems: 1. Shāhnāmāh i Māzi, a poetical record of Shāh Ismā'il, consisting of 4500 lines. 2. Shāh Nāmāh i Navvāb A'lā, a history of Shāh Tahmāsp in 4500 lines. 3. Shāhrukh Nāmāh, in 5000 lines. 4. Lailā Majnūn, 3000 lines. 5. Khusrau Shirin, of the same extent. 6. Zubdat ul-Ash'ar, in the metre of Makhzan ul-Ash'ar, 4500 lines. 7. Gūy u Chaughān (called also Kār Nāmāh), 2500 lines. To these the author of the Haft Asmān adds an eighth poem, entitled 'Ashuk u Ma'shūk.

The date of Mirzā Kāsim's death is not accurately known. It is stated in Haft Iklim, fol. 331, that in extreme old age he made over his fortune to the shrine of Imām 'Alī Rizā in Mashhad. See also Riyāz ush-Shu'arā, fol. 367, Ātashkadāh, fol. 138, Sprenger, Oude Catalogue, p. 534, and Hammer, Redekunste, p. 385.

The poem was commenced in the time of Shāh Ismā'il, who is addressed in the prologue as the reigning sovereign; but it was not finished till after his death, which forms the subject of the last section. The prologue contains also a section in praise of the classical Maṣnavi writers, Nizāmi and Khusrau, and of their worthy successor Hātifi, and a eulogy upon the Vazir Shams ud-Din Muhammad Nūri. The historical portion of the poem extends from the time of Sultan Ḥaidar

to the conquest of Khorasan by Shāh Ismā'il and the peace granted by him to the Uzbaks (A.H. 917).

Transcriber: ارهم المثنى الرضوه

See Haj. Khal., vol. iv. p. 13, Mohl, preface to the Shāhnāmāh, p. 77, the Vienna Catalogue, vol. i. p. 638, the St. Petersburg Catalogue, p. 388, Asiatisches Museum, p. 375, and King's College Library, Cambridge, No. 238.

On the first page is written: "This book . . . is a relic of the great Sefviyan library. It was presented to me as a token of friendship by Fethullah Khan, son of the heroic and unfortunate Lutf Ali Khan, who spent some days at my house on his way to Mecca, etc Baghdad, December 29, 1819, Claudius James Rich." Lower down is a Persian entry written on that occasion by Fath Ullah Khān.

Or. 339.

Fol 386; 8½ in. by 5½, 17 lines, 3½ in. long; written in large Nestalik; dated Lucknow, A.H. 1180 (A.D. 1767).

[GEO. WM. HAMILTON.]

The following three poems of Kāsimi —

I. Fol. 2 b. The poem above described.

This copy contains towards the end, fol. 132 b, the following line, which gives A.H. 940 as the date of the completion of the poem:

دلف ار سر نظم اکر نکذری
روان بی سحر او آوری

It is expressed by the chronogram *نظم*, the first letter of which has to be left out.

II. Fol. 133 a. *شاهرخ نامه*, a poetical history of Shāhrukh.

Beg. *الهی بمن پادشاهی تراست*
همه بنده ایم و حدائی تراست

The title is contained in the following couplet, fol. 153 a:

کزدم که شد زآسمان کامیاب
فلک شاهرخ دارکردش خطاب

The prologue contains a dedication to Shāh Tahmāsp, and a mention of the author's previous poems, viz., *Shahnāmāh*, *Lailā u Majnūn*, and *Shirīn u Khusrau*. The date of composition, A.H. 950, is conveyed in the following line, fol. 260 a:

طلب سال تاریخش از مشغری

III. Fol. 260 a. *شهنامه*, the second part (*Daftar*) of the *Shahnāmāh*, containing a poetical history of Shāh Tahmāsp, and dedicated to him.

Beg. *جهان داورا کردائی تراست*
حدائی ترا پادشاهی تراست

The narrative is brought down, in the present copy, to the account of the arrest of Prince Bāyazīd (A.H. 967) and of the correspondence which took place on that occasion between Sultan Sulaimān and Shāh Tahmāsp. The text breaks off at the beginning of the next-following section, relating to the punishment of some refractory Sunnis in Kazvin.

See the St. Petersburg Catalogue, p. 387.

Add. 25,023.

Fol. 415, 9¾ in. by 6; 17 lines, 3¼ in. long; written in Nestalik, with gold-ruled margins, apparently in the 17th century.

دیوان غزالی

The collected poems of Ghazālī.

Maulanā Ghazālī informs us in his preface to the *Divān*, fol. 59 a, that he was born in Mashhad. As he states further on, fol. 60 b, that he had completed his 30th year in A.H. 966, he must have been born about A.H. 936. Persecutions to which he was exposed, as a freethinker, in his native country, drove him to India, where he attached himself to Khān

Zamān ('Alī Ḳulī Khān), one of Akbar's generals, then Governor of Jaunpūr (see Blochmann, *Ain Akbari*, p. 319). When his patron, who had risen in rebellion, was crushed by Akbar (A.H. 974), he passed into the Imperial service, and Akbar conferred upon him the title of Malik ush-Shu'arā. He died, according to Badā'uni, vol. in. p. 170, on the 27th of Rajab, A.H. 980, in Ahmadābād, Gujrat. The date is fixed by a chronogram of Faizi. See Blochmann, *Ain Akbari*, p. 568, note 1, Haft Iklim, fol. 295 a, Tabakāt i Akbari, fol. 285, Mir'āt ul-'Ālam, fol. 488 b, Tabakāt i Shāh-jahāni, fol. 23 t, Riyāz ush-Shu'arā, fol. 319 b, Haft Āsmān, p. 100, and the Oude Catalogue, pp. 61 and 411.

His name is Ghazālī, not Ghazzālī as sometimes written; for the metre shows that the first syllable is short, and the poet himself says, fol. 59 b, that his takhallus was derived from ghazāl, a gazelle.

The present MS. has lost some leaves, and the upper half of others, which apparently contained illuminated headings. The contents are.—

I. Fol. 1. Ghazālī's preface to his imitation of twenty Ghazals of Mir Ḥasan of Dehli, composed at the request of Rukn us-Saltanat Muhammad, of Nishāpūr. The preface, which wants the first two or three lines, is followed by the beginning of the first of Mir Hasan's Ghazals.

II. Fol. 3 a کئی اکبری, poems addressed to Akbar, and composed by Ghazālī on various occasions, when he was admitted to the royal presence.

The collection comprises—1 Kaṣīdahs in alphabetical order, with a lacune at the beginning, and another extending from ن to س. 2 A long Maṣnavi containing moral and religious advice. In the conclusion the poet excuses his remissness in attending Court by the state of destitution to

which he had been reduced by the loss of his Jāgīr, and ends with a humorous description of a sorry jade, the sole remnant of his property. 3. Some short pieces, among which is a chronogram on the birth of Akbar's first child (Jahāngir), A.H. 977. The first Kaṣīdah was written when Akbar had completed his 25th year, i.e. A.H. 975.

III. Fol. 53 a. آثار الشباب, "Vestiges of Youth," the Divān of Ghazālī, with a prose preface, the beginning of which is wanting. (See the Oude Catalogue, p. 412).

Beg. ای عقل بخوان خطمہ حید و ثنائی
رداب حدای کہ حرا و نست حدائی

We learn from the preface that the author had completed his 30th year when he arranged his poems in alphabetical order, and dedicated them to Akbar, in A.H. 966.

Contents: Preface, fol. 53 a. Kaṣīdahs, Tarkīb and Tarjī'-bands, fol. 60 a. Ghazals in alphabetical order, fol. 91 b. Maṣnavis, fol. 260 b. Kit'ahs, fol. 270 a, Rūbā'is, imperfect at the end, fol. 276 b.

IV. Fol. 295 a اسرار مکدوم, a Sufi tract on mystic love.

V. Fol. 309 b. سنت الشعراء, "Sunnat ush-Shu'arā," a collection of Kaṣīdahs in alphabetical order, with a prose preface. Most of them are addressed to Shāh Tahmāsp, some to Khān Zamān, and a few to Mun'im Khān, and other Indian Amirs.

Beg. ما بحر صا کذاشتیم جهان را
دور مکدوم نیم حور و سکان را

VI. Fol. 347 b. نقش دبدع, a Maṣnavi poem on mystic love, in imitation of Nizāmi's Makhzan ul-Asrār, with a short prose preface.

Beg. بسم الله الرحمن الرحيم
نقش بدیعست رکلک دیم

The prologue contains a panegyric ad-

dressed to Shāh Tahmāsp, followed by an eulogy upon the poet's Indian patron, Khān Zamān, for whom, according to the Haft Iklim, the work was written. See Haj. Khal., vol. vi. p. 379, and the Vienna Catalogue, vol. iii. p. 439.

An imitation of the Makhzan ul-Asrār by Ghazālī is mentioned in the Haft Asmān, p. 100, under the title of Mashhad i Anvār, and some of the lines there quoted are found in the present poem.

VII. Fol 377 *b* A Maṣnavi, wanting the first lines. It contains a violent diatribe against one of the 'Ulamā who had attacked Ghazālī.

VII. Fol 383 *b*. Another Maṣnavi wanting the first lines. It is a fierce satire against Kilich Khān, an Amir of Akbar's court (see Blochmann, Ann i Akbari, pp. 34, 354), who is designated by his proper name Kilich and by his poetical surname Ulfati, and most recklessly abused, both as man and as pretended poet. This ruthless attack appears from the introduction to have been instigated and countenanced by Akbar himself.

IX Fol. 391 *a*. آئینهٔ حال, a short collection of Ghazals in alphabetical order, with a preface, the beginning of which is wanting

Beg. با حط او مقرعی داد بمحضر حال ما
صفحه سیر آسمان شد ورق حدال ما

These Ghazals were extracted, as stated in the preface, from the author's first Divān, آثار الشباب, as specimens of the artificial manner to which he inclined in his youthful compositions. They are not found, however, in the present copy of the Divān.

The Ghazals are followed by some Kitāhs, fol 410 *b*, and Rubā'is, fol. 412 *a*.

Or. 326.

Foll. 254; 74 in by 34; 18 lines, 24 in. long; written in Nestalik, apparently in the 16th century. [Geo. Wm. HAMILTON.]

کلیات وحشی

The collected works of Vahshi.

Vahshi, born in Bāfik, Kirmān, spent nearly the whole of his life in Yazd, where he died, as stated by his contemporary Taki Kāshī, Oude Catalogue, p 35, in A.H. 991 or 992. The first of these dates is expressed by the chronogram بلند کلزار معنی نسبه اب quoted in Mir'āt ul-'Ālam, fol. 494. He was, according to the 'Ālamārāi, fol 48, unequalled in his time either in Ghazal or Maṣnavi. It is stated in the Riyāz ush-Shu'arāi, fol 480, that he imitated the manner of Bābā Fighānī, but with a more decided leaning to the colloquial style. He is noticed in the Haft Iklim, fol 76, the Ātashkadah, fol 63, and Haft Asmān, p 109. Compare Hammer, Redekunste, p. 388, and Sprenger, Oude Catalogue, p 586

The contents are as follows:—

I. Fol. 2 *b*. Kasīdahs in praise of the Imāms, of Shāh Tahmāsp, Mir Mirān Ghiyās ud-Dīn (a descendant of Nūrmat Ullah Vālī, who lived in Yazd; see Riyāz, fol 435), Shāh Khalīl Ullah (see p 635 *a*), etc., with some Marsiyahs at the end.

Beg. راحت آکر داند حبوب عسقا طلب
عزت ارنجا محو حرمت ارنجا طلب

II. Fol 73 *b*. جلد برتن, "The supreme abode of bliss," a Maṣnavi in imitation of the Makhzan ul Asrār.

Beg. حومه بر آورد صدای صرصر
بلبلی ار حلد برتن رد صغر

It has been edited by W. Nassau Lees, Calcutta, 1861

III. Fol. 90 *b* مرزاد و شیرین, "The love-story of Farhād and Shirin," a Maṣnavi in the metre of Khusrāu u Shirin.

Beg. الهی سبیده ده آتش افروز
دران سبیده دلی وان دل همه سوز

This poem was left unfinished by the

author. It has been lithographed in Calcutta, A.H. 1249, and in Bombay, with a poem on the same theme by Visāl, A.H. 1265. See Bibliotheca Sprenger., No. 1525, Haj Khal., vol. iii. p. 138, Stewart's Catalogue, p. 72, and Ouseley's Collection, No. 36.

IV. Fol. 121 *a*. ناظر و منظور, "The loves of Nazir and Manzūr, a Maṣnavi in the same metre as the preceding, imperfect at the beginning.

The first line, as quoted by Haj Khal., vol. vi. p. 291, and in the Vienna Catalogue, vol. i. p. 577, is

زهی دلم دو سر دسوان هسنی
ترا بر حمله هستی پیش دسنی

The date of composition, A.H. 966, is stated in the following lines at the end

کسی کس نظم دور اندیشه حواد
اگر نارج تصنیفش نداند
شمارد پنج سوت سی بضعف
که با شش باشدش نارج بضعف
دادد کر بدش فانون که شد دکر
بجود ار همه انبیات پر فکر

It is obtained either by doubling 30 five times, and adding 6, or by summing up the letters of همه انبیات پر فکر

V. Fol. 162 *b*. Maṣnavis in praise of Mir Mirān and others, including also some satires, one of which is against a contemporary poet, Mullā Fahmī.

Beg. ای ظفر در گلاب دولت نو

VI. Fol. 181 *b*. Ghazals in alphabetical order.

Beg. حیر و بنار حلو ده قامت دل نواز را

At the end are some Muḳaṭṭa'āt, fol. 244 *a*, including chronograms on the death of Shāh Tahmāsp and other contemporary events; lastly a few Rubā'is, fol. 251 *a*.

A copy of the Kuliyāt is described in the Vienna Catalogue, vol. i. p. 576.

Add. 23,552.

Fol. 253; 7½ in. by 4¾; 12 lines, 2½ in. long; written in cursive Nestalīk; dated Shavvāl, A.H. 1034 (A.D. 1625).

[ROBERT TAYLOR]

Another collection of the poems of Vahshī, containing:—

I. Fol. 2 *b*. Laudatory poems, in the form of Kaṣīdah, Tarkīb-band, and Maṣnavī.

Beg. ای دشتانیان حاه و حلال شداد بهر استقال

II. Fol. 116 *b*. Ghazals, without alphabetical order.

Beg. چرا خود را کسی در دام هر بی نسبت اندازد

III. Fol. 178 *a*. Khuld i Barin; see above, art. ii.

IV. Fol. 204 *b*. Farhād u Shirin, see above, art. iii.

Or. 318.

Fol. 82; 11 in. by 7; 14 lines, 4 in. long; written in Nestalīk, in four gold-ruled columns, with 'Unvān, apparently in the 17th century. [GEO. WM. HAMILTON.]

I The Divān of Vahshī, containing—Kaṣīdahs, fol. 2 *b*. Ghazals in alphabetical order, fol. 18 *b*. Tarjī's, fol. 57 *a*. Rubā'is, fol. 60 *b*.

Beg. بک جهان جان حواهم و چندان امان ارورگار

II. Farhād u Shirin, fol. 61 *b*. See p. 663, art. iii

Fol. 81 and 82 contain some Ghazals of Ḥājī Muhammad Jān Qudsī.

On the first page is the seal of Ghairat Khān, an Amir of the court of Farrukhsiyar.

Add. 24,344.

Fol. 49; 6 in. by 3¾; 10 oblique lines in each page; written in minute Shaff'āi cha-

racter on one side only of the paper, and folding up in the manner of Oriental albums; dated Muḥarram, A.H. 1174 (A.D. 1760).

Farḥād u Shirin; see p. 663, art. iii.

Add. 7787.

Foll. 26; 9½ in. by 6½; 15 lines, 3½ in. long; written in Naskhi, with two 'Unvāns and ruled margins; dated Zulhijjah, A.H. 994 (A.D. 1586). [Cl. J. Rich.]

فتوحات عجم

A poetical account of the taking of Tabriz by 'Uṣmān Pashā (A.H. 993; see Malcolm, *History of Persia*, vol. i. p. 520, and Hammer, *Geschichte des Osmanischen Reiches*, vol. iv. p. 170), with a dedication in prose to Sultan Murād B. Salim.

Author · Jamālī B. Ḥasan Shūshṭari,
جمالی بن حسن شوشتری

Beg تمام حدادند لیل و نهار
که باشد نهال پیش او آشکار

The author relates in the prologue how, having set sail from Baghdād on a trading expedition, he was shipwrecked and left destitute on a foreign shore, and how he was advised by Firdūsi in a dream to address this Shāhnāmāh to the Sultan. The time of composition, A.H. 994, is expressed by the chronogram *بودند در کوی نغ عجم*. The poem, which is evidently written by a man of inferior literary attainments, concludes with praises of the Sultan and Vazirs, and with an urgent appeal to their liberality.

An ornamental inscription, foll. 3 and 4, shows that the present copy was intended for presentation to the Sultan.

Add. 7789.

Foll. 250; 9 in. by 5½; 13 lines, 2½ in. long, with 22 lines in the margin; written in fair Shikastah-āmiz; dated Ramazān, A.H. 1207 (A.D. 1793). [Cl. J. Rich.]

VOL. II.

دیوان محتشم

The Divān of Muhtasham, with a preface by Taki ud-Din Muhammad ul-Husaini.

Beg. of the Preface:

حمد و ثنای که دنیاچه دواوس نصیحا شاد

Beg. of the Divān.

عقیر مرغ سحر حوان چو شد بلند صدا
پرد راع شب ار روی نیمه نصفاً

Maulānā Muhtasham lived in his native place, Kāshān, in the reigns of Shāh Ismā'il and Shāh Tahmāsp, and was looked upon, during the latter period, as the most eminent poet of Persia. His Marsiyah on the death of Imām Ḥusain is much admired and has remained extremely popular. He died A.H. 996, a date fixed in the Riyāz ush-Shu'arā, fol. 415, by the chronogram *درد محمدشیم*. See 'Ālam-arāi, fol. 47, Haft Iklim, fol. 388, Taki Kāshi (who was a pupil of Muhtasham), Oude Catalogue, p. 23, and Sprenger, *ib.* p. 500.

The writer of the Preface, who is better known as Taki ud-Din Kāshi (see the Oude Catalogue, p. 13), states that Muhtasham had, during the illness to which he succumbed, A.H. 996, sent for him, and requested him to collect and arrange his poetical works. He then dwells on the unsurpassed merit of Muhtasham, whom he ranks first after Khākāni, and gives a number of poems in his praise, and chronograms on his death, written by several contemporaries. In conclusion the editor states that, according to the poet's directions, the collected poems, کلیات, had been arranged in the following seven Divāns:—1. Shabīy-yah شابییه, containing Kaṣidahs in praise of God, Muhammad, the Imāms, contemporary kings, vazirs, amirs, and men of letters 2. Shabābiyyah, شابییه, and 3. Sibā'iyyah, صبابیه, containing Ghazals descriptive of beauty. 4. Jalāliyyah, جلالیه, and 5. Nakli

H H

'Ushshāk, عشاق, containing Ghazals descriptive of love and of the poet's beloved. 6. Zurūriyyāt, ضروریات, comprising versified chronograms, written at the request of his friends. 7. Mu'ammayāt, معميات, or riddles.

The contents of the volume, which do not tally with the above division, are as follows:—

Ḳasidahs and Tarkib-bands, ninety-seven in number, to which is prefixed a table of their beginnings, fol. 6 b. Mukatta'āt, and short Masnavis, fol. 106 a. Ghazals, not alphabetically arranged, fol. 122 b.

Beg. رن نقشخاه کی من دیوانه حویمت

Rubā'is, fol. 142 a.

Ghazals in alphabetical order, fol. 148 b.

Beg. ای کوهر نام دو ناز سر دنوان

This is the usual beginning of the Divān, probably the Shabābiyyah. See the Oude Catalogue, p. 500, and the Vienna Catalogue, vol. i. p. 591.

Another series of Ghazals alphabetically arranged, fol. 203 b.

Beg. فرمود مرا میده حوش آن بت رعنا

These are, no doubt, the Šibā'iyyah or youthful poems, as may be inferred from the last line:

نبودی بی نظام ابن نظم صیل دا بان غایت
اکر که کاه بودی محترمش را نکنه آموزی

Or. 314.

Foll. 61; 9 in. by 6; 15 lines, 3½ in. long; written in Shikastah; dated Zulḳa'dah, the 11th year of Muḥammad Shāh, i. e. A.H. 1141 (A.D. 1729) [Geo. Wm. Hamilton.]

دیوان میلی

The Divān of Maili.

Beg. دلا رسید بپای کمند ناله ما
که خو گرفته بچگون و شان غزاله ما

Maili Haravī, or of Herat, whose original name was Mirzā Kuli, belonged to the Turkish tribe of Jalāir. He found a protector in Sultan Ibrāhīm Mirzā, son of Bahram Mirzā, who held a high office at the Court of his uncle Shāh Ṭahmāsp. After the death of his patron he went to India. This took place, according to the Nafā'is ul-Ma'aṣir, Oude Catalogue, p. 54, in A.H. 979. Taḳī Kāshī, *ib.*, p. 43, gives a later date, A.H. 983, and adds the erroneous statement that Maili died on the road. In India he attached himself to Naurang Khān, with whom he stayed many years, and by whose order he was eventually poisoned in Mālvah. See Riyāz ush-Shu'arā, fol. 436, Ṭabakāt i Akbari, fol. 287, Badā'ionī, vol. iii. p. 329, and Blochmann, *Ain i Akbari*, p. 571. According to the Ātashkadah, fol. 11, Maili was born and had grown up in Mashhad.

The above mentioned Sayyid Naurang Khān was the son of Ḳuṭb ud-Din Khān, an Amir of Akbar's reign. He served with distinction in the war against Muzaffar Shāh of Gujrāt, A.H. 991, and received as a reward a Jāgir in Mālvah, and subsequently in Gujrāt, where he died in the 39th year of Akbar (A.H. 1002—3). See Tazkirat ul-Umarā, fol. 201, and Ma'aṣir ul-Umarā, fol. 411. The death of Maili, the date of which is not recorded, happened probably some time before A.H. 1000.

Contents: Ghazals in alphabetical order, fol. 2 b. Rubā'is, fol. 59 b. Ḳasidahs, foll. 2 b—36 a, in the margins. One of these is addressed to Akbar, and two others to Naurang Khān.

Copies are mentioned in the Oude Catalogue, p. 497, and in Bibliotheca Sprenger, No. 1461.

The MS. was written, according to the subscription, for Mir Sharaf ud-Din 'Alī, poetically surnamed Payām, a poet of the reign of Muḥammad Shāh (see the Oude Catalogue, p. 276).

Add. 16,793.

Foll. 278; $7\frac{1}{2}$ in. by 4; 17 lines, $2\frac{1}{2}$ in. long; written in Nestalik, with 'Unvāns and gold-ruled margins; dated A.H. 1060 (A.D. 1649). [WM. YULE.]

کلیات عرفی

The collected works of 'Urfi Shirāzi.

'Urfi, of Shirāz, one of the most popular poets of his time, went in early life from his native city to the Deccan, from whence he proceeded to Fathpūr Sikri, then the residence of Akbar. There he won the favour and protection of Ḥakim Masīḥ ud-Dīn Abul-Fath Gilāni (see Blochmann, *Ain i Akbari*, p. 424), and, after his death in A.H. 997, attached himself to the Khān-khānān Mirzā 'Abd ur-Raḥīm Khān (*ib.*, p. 334). He followed the latter in his expedition against Jāni Beg of Tattah in A.H. 999, but was carried off by dysentery, some say by poison, in Lahore in the same year, at the early age of thirty-six years. His contemporary Badā'uni, vol. ii. p. 285, and vol. iii. p. 285, gives the chronogram عرْفی حَوانه مَرک شدی for his death. The same date is given in the *Mir'āt ul-'Ālam*, fol. 487, *Mir'āt ul-Khayāl*, fol. 60, and *Riyāz ush-Shu'arā*, fol. 302. See also *Haft Iklim*, fol. 107, *Ātashkadah*, fol. 131, *Haft Āsmān*, p. 111, *Hammi*, *Redekunst*, p. 304, *Osmanische Dichtkunst*, vol. iv. p. 501, *Sprenger, Oude Catalogue*, p. 528, and *Blochmann, Ain i Akbari*, p. 569.

Contents.

I. Fol. 1 b. Ghazals in alphabetical order.

Beg. اِي نَه فَلك زحوشده صنع بو دانده

وز نصر كبرى اِي تو عرش آشيانه

II. Fol. 99 b. *Kaṣīdahs*, not alphabetically arranged.

Beg. اِي مَتاع درد در بازار حان انداخته

The *Kaṣīdahs* of 'Urfi have been edited, with a commentary, Calcutta, A.H. 1254.

III. Fol. 174 b. مجمع الاكثار, a *Maṣnavī* in imitation of the *Makhzan ul-Asrār*. See *Haj. Khal.*, vol. v. p. 389, *Haft Āsmān*, p. 111, and *Krafft's Catalogue*, p. 69.

Beg. بسم الله الرحمن الرحيم
موج نجسنت ز بحر قدیم

IV. Fol. 206 a. مرهاد و شیریں, the love-story of Farhād and Shirin, in the metre of Nizāmi's *Khusrau u Shirin*.

Beg. حدادندا دلم ندنور نکست

V Fol. 217 b. A *Tarjī'* in praise of Masīḥ ud-Dīn Abulfath.

Beg. آدم چون دوا شفی و نقص

VI. Fol. 221 b. *Mukatta'at*.

Beg. اِي دل را هر که از عرش بمحض ثرا مرستادی

VII. Fol. 232 b. *Rubā'is*.

VIII. Fol. 252 b. A collection of prose pieces.

The first of these is a letter written by 'Urfi during an illness, in which he describes his state of mind in presence of death. Further on are some discourses on moral and religious subjects, a preface to a *Kāl-Namah* compiled for Akbar, a letter to a physician (Masīḥ ud-Dīn) on his recovery, etc.

On the first page is found the stamp of *Tiket Rāe*, the Oude Minister, with an *'Arz-idah* dated A.H. 1206.

Copies of the *Kulliyāt*, or of portions of them, are noticed in *Stewart's Catalogue*, p. 72, the *Oude Catalogue*, p. 528, the *Vienna Catalogue*, vol. i. p. 592, and the *Munich Catalogue*, p. 36.

Add. 7791.

Foll. 206; $9\frac{1}{2}$ in. by $4\frac{1}{2}$; 21 lines, $2\frac{1}{2}$ in. long; written in cursive Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A similar collection, containing—*Majma' ul-Abkār*, fol. 1 b. Farhad u Shirin, fol.

35 *b*. Kasidahs, fol. 45 *b*. Muḳaṭṭa'at, fol. 98 *a*. Ghazals in alphabetical order, fol. 105 *b*. Ruba'is, fol. 194 *b*. The last two sections are slightly imperfect at the end.

Add. 7792.

Foll. 140; 8½ in. by 5; 15 lines, 3¼ in. long; written in Nestalik, with gold-ruled margins; dated Zulka'dah, A.H. 1048 (A.D. 1639). [Cl. J. Rich.]

A similar collection, containing—

I. Fol. 1 *b* Kasidahs in alphabetical order.

Beg. افبال کرم میگرد ارباب هم را
همت بخورد بشتر لا و نعم را

II. Fol. 33 *a* Mukatta'at, imperfect at the end

III. Fol. 37 *a*. Ghazals in alphabetical order The first two letters and a portion of the third are wanting.

IV. Fol. 113 *b*. The first portion of Majma' ul-Abkār, about a third of the whole.

V. Fol. 127 *a*. A long 'Tarji', in which the poet addresses his beloved.

Beg. ای حسن تو درر ار چه و حوں
سبحان الله ز صنع لیحوں

The burthen is:

حوں دست نیدهد و صالت
دست من و دامن خیالت

VI. Foll. 131 *b*—140 *a*. Ruba'is.

Egerton 1035.

Foll. 82; 9 in. by 5¼; 17 lines, 3¼ in. long; written in Nestalik, apparently in India in the 18th century.

The Kasidahs of 'Urfi, followed by Muḳaṭṭa'at, fol. 75 *a*.

Egerton 1034.

Foll. 104; 9¼ in. by 6; 15 lines, 4 in. long; written in a cursive Indian character; dated Zulhijjah, the 22nd year of Muḥammad Shāh, A.H. 1152 (A.D. 1740).

The Kasidahs of 'Urfi, not alphabetically arranged.

Foll. 2—9, 100—104, contain miscellaneous poetical extracts, the largest of which is a Sufi Maṣnavi by Shāh Abū 'Alī Kalandar (died A.H. 724, Oude Catalogue, p. 565), headed رسالہ شرف شاہ ابو علی قلندر قدس اللہ سرہ foll. 3—9, beginning:

مرحبا ای بلبل ساع کهن
از کلی رعنا نکو یا ما سخن

It has been printed in Cawnpore, 1872.

Or. 365.

Foll. 172; 8½ in. by 5; 17 lines, 3¼ in. long; written in cursive Nestalik, apparently in the 18th century; from the royal library of Lucknow. [Geo. Wm. Hamilton.]

مفتاح النکات

A commentary on some Kasidahs of 'Urfi, by Mirzā Jān حان، میرزا

Beg. کلید کجینه نطی و زبان دندانه سبن

It contains, as stated in the preface, a full explanation of difficult verses and rare words in thirty select Kasidahs of 'Urfi's Divān. The date of composition, A.H. 1073, is expressed by the chronogram شرح تصاد عری. See the Oude Catalogue, p. 530.

Harleian 343.

Foll. 107; 7 in. by 3½; 17 lines, 2 in. long; written in cursive Indian Nestalik; dated Sha'bān, A.H. 1013 (A.D. 1604); much worm-eaten.

مفتاح الزوحيد

A Maṣnavi poem, containing precepts on spiritual life.

Beg. ای خدا از فضل تو حاجت روا
ما تو باد هیچکس نبود روا

The poem is preceded by the following short prose preamble, in which some words are obliterated :

الحمد لله رب العالمين . . فيقول العبد الضعيف على
درويش بن عثمان زاده الله نورًا وشوفا استخرجت
هذه الد وي الهولوى بعون الله ونومقه
وجمعها على ثمانية و سبعين نانا وسميتها بمفتاح
الزوحيد

It would seem from the above that the matter of the poem was derived from the Maṣnavi of Jalāl ud-Din Rūmī, written in the same metre. It is divided into seventy-eight chapters (Bāb), treating chiefly of those dispositions and practices which are to be either sought or shunned by the devotees; the precepts are frequently illustrated by narratives. Haj. Khal. gives the title of the work, without any author's name.

Add. 10,585.

Foll. 48; 6½ in. by 3¼; 12 lines, 2 in. long; written in neat Nestalī; dated Isfahan, Jumāda I., A.H. 1031 (A.D. 1622).

ديوان نوري

The Divān of Nūri.

Beg. کبى که چشم نو در خانه کمان آبد
شکست در صف چدين هزار جان آبد

Kāzī Nūr ud-Din Muhammad, of Isfahan, and his brother Kāzī Mu'izz, were, according to the Riyāz ush-Shu'arā, fol. 467, pupils of Khwājah Afzal ud-Din Tarīkah, of the same city. The former died A.H. 1000. Taqī Kāshī states, Oude Catalogue, p. 27, that

Nūri was born in Isfahan and brought up in Kāzvin.

His master, Afzal ud-Din, who settled in Kāzvin A.H. 967, and was much in favour with Shāh Tahmāsp and Shāh Ismā'il II., was appointed, after the latter's death, Kāzī of Isfahan. He died in Rai in the reign of Shāh 'Abbās I. See 'Ālam-ārāi, fol. 40, and Taqī Kāshī, *ib.*

Some verses of the present Divān are quoted in the Haft Iklim, fol. 370, and the Ātashkadah, fol. 86. See also Sprenger, Oude Catalogue, p. 525, where a line is quoted which belongs to the second Kasidah of this copy.

Contents: Kasidahs, two of which are in praise of Shāh Ismā'il (A.H. 984—985), while most of the others are addressed to the Vazir Muhammad, fol. 1 *b.* Ghazals in alphabetical order, fol. 22 *b.*

Beg. یاد آن نرم که دودم طرنگ آتجا
رهر حوردم نصد حوئی دریاک آتجا

Ruba'is, fol. 46 *b.*

A copy of Nūri's Divān with a different beginning is noticed in the St. Petersburg Catalogue, p. 402.

Or. 1222.

Foll. 193; 7 in. by 5¼; 14 lines, 3¼ in. long; written in Naskhi, apparently in the 17th century. [ALEX. JABA.]

The Shi'ah legend of 'Alī's life, a poem by Fāriḡh, فارغ.

Beg. لله الملك اده مالك
هو باقى وعيرو هالك

The author, who calls himself Ḥusān B. Ḥasan, begins with an eulogy on Shāh 'Abbās I., and states that the poem was written A.H. 1000, the year in which Gilan, apparently his native country, had been conquered by that sovereign. He followed a prose narrative composed by a Muhammad B. Ibrāhīm, whom he calls his loving friend and brother :

آن محمد لطیف طبع سلیم
که بود نقد پیر ابراهیم
هست راوی این حمزه سخن
همدم مشق و برادر من

The poem has the heading کباب مارغ. See the Oude Catalogue, p. 397. The present copy is imperfect at the end. The last section relates to 'Alī's expedition in succour of the king Saif B. Arḡuvān, threatened by an army of lions

Add. 7794.

Fol. 381; 9½ in. by 5½; 15 lines, 2¾ in. long; written in Nestalik, with three 'Unvāns and gold-ruled margins, dated Rabi I., A.H. 1050 (A.D. 1640). [Cl. J. Ricu.]

دیوان فیضی

The Divān of Faizi, with a preface by the author.

Faizi died A.H. 1004. See above, p. 450 a, Hammer, Redekunste, p. 400, Ouseley, Notices, p. 174, and Haft Āsmān, pp. 115—126.

The author relates in his preface how he was called by Akbar to Court, appointed tutor to the prince, and subsequently received the rank of Amīr and the title of Malik ush-Shu'arā. He adds that the present Divān, containing about nine thousand distichs, was but a sample of his poetical compositions.

As the Divān contains a chronogram on the death of Shaikh Mubārak, the author's father, in A.H. 1001, it cannot have been collected much before the poet's own death, which took place three years later.

Contents: The author's preface, fol. 1 b, beginning:

بسم الله الرحمن الرحيم کج ازل راست طلسم قدم
Kaṣīdahs, Marṣiyahs, and Tarkibs, fol. 4 b, beginning:

با ازلی الظهور یا ابدی الخفا

Ghazals in alphabetical order, fol. 112 b, beg.:

مستانه سخن میرسد از دل به لب ما

Ḳiṭ'ahs, fol. 274 b. This section includes a Ghazal which can be read in four different measures, and some pieces consisting entirely of words without diacritical points. Chronograms, fol. 289 b Unfinished Ghazals, fol. 293 a. Initial verses, fol. 296 b. Riddles, fol. 302 a. Rubā'īs, fol. 313 a. A short Maṣnavī, fol. 380 b.

محمد جعفر بن عذابت الله الشیرازی Copyist.

Add. 23,981.

Fol. 346; 7¼ in. by 4; 17 lines, 1¾ in. long; written in a cursive hand, with four 'Unvāns and gold-ruled margins, probably in the 17th century.

The poetical works of Faizi, viz.:

I. Fol. 2 b. Ghazals in alphabetical order.

Beg. نکشی پرده چشم حقیقت نهای را
حود را شناس تا شناسی حدای را

II. Fol. 106 b. نال دمن, "Nal-Daman," a Maṣnavī, founded on the episode of Nala and Damayanti in the Mahābhārata.

Beg. ای درک و پیوی نو ز آواز
عقاي نظر بلند پرورار

The poem, which is dedicated to Akbar, is stated in the conclusion to consist of four thousand distichs, and to have been written in the 39th year of the reign, or A.H. 1003:

دیده اسن بت کارگاه در
پیراستگی سماء آذر
می و بهم از جلوس شاه
نارنج مجدد الهی
حون سال عرب شمار کردم
الف و سه الف بکار کردم

The author mentions in the same passage the change of his Takhalluṣ from Faizi to Fayyāzi.

زن پیش که سکه ام سخن بود
فیضی رتم نکیمن من بود
اکون که شدم عشق مرزاف
فباصیم از محیط فیاض

The Nal Daman is, according to the Akbar Nāmāh, the third poem of the Khamsah, which Faizī had planned A.H. 993, but did not live to carry out. It was to consist of the following poems: Markaz i Advār, Sulaimān u Balkīs, Nal Daman, Haft Kishvar, and Akbar Nāmāh. The Nal Daman was completed, by Akbar's desire, in the space of four months, A.H. 1003. See also Badā'uni, vol. ii. p. 396. It has been printed in Calcutta, 1831, and Lucknow, 1846. Copies are mentioned in Stewart's Catalogue, p. 75, Oude Catalogue, p. 402, Munich Catalogue, p. 38, and Copenhagen Catalogue, p. 42.

III Fol. 230 b. مرکز ادوار, "The centre of circles," a Maṣnavī, in imitation of Nizāmī's Makhzan ul-Asrār.

Beg. بسم الله الرحمن الرحيم
کنج ازل راست طلسم ندیم

This poem, the title of which is found in the following line, fol. 248 a,

آلک چنین حنیش پر کار داد
نام ورا مرکز ادوار داد

was the first of the above-mentioned Khamsah, and was composed by Faizī in his fortieth year, as appears from the following passage, fol. 272 a :

این می بخش که کشدم نغور
دور تخمین بود از پنج دور
شوق کردن نامه پرو بال داشت
عقل کمال چاهم سال داشت

See the Leyden Catalogue, vol. ii. p. 122, and the Oude Catalogue, p. 401.

IV. Muḥaṭṭa'at, fol. 273 b. Rubā'is, fol. 285 a.

V. Fol. 305 b. Ḳaṣīdahs. This section

is imperfect in the beginning and differs in its arrangement from the corresponding portion of Add. 7794. It begins in the middle of a long Ḳaṣīdah, the first line of which is :

سحر نود رسان قاصد سلیمانی

(see Add. 7794, fol. 35 a), and ends with the Ḳaṣīdah beginning:

ای نعد اصل و فرع ندانم چه کوهری

(see Add. 7794, fol. 23 b).

Copyist: سید منور

Add. 7795.

Foll. 64; 8½ in. by 5; 15 lines, 2½ in. long; written in Nestalik, with 'Unvān and gold-ruled columns, in the 17th century.

[Cl. J. RICH]

Markaz i Advār; see the preceding MS., art. iii.

Add. 6625.

Foll. 95; 9¼ in. by 5½; 26 lines, so disposed as to form the design of a star in each page, written in Nestalik, with 'Unvān, gold-ruled margins, and 29 miniatures in the Indian style; dated Agrah, Sha'bān, A.H. 1028 (A.D. 1619).

[J. F. HULL.]

Nal Daman (see p. 670, art. ii.).

Copyist: عبد العی ولد شیخ حسین قرشن صدیقی

Add. 16,804.

Foll. 140; 8¾ in. by 5; 15 lines, 3¼ in. long; written in cursive Nestalik; dated Jumādā II., A.H. 1176 (A.D. 1762).

[Wm. YULE]

The same poem.

Copyist: حسنی فقیر الله

Add. 7797.

Foll. 51; 7 in. by 4½; 13 lines, 2¾ in.

long; written in small Nestalik; dated A.H. 1040 (A.D. 1630-1). [Cl J. Rich.]

دیوان وحشی

The Divān of Vahshatī.

چنان زانسان و ملک دره زلفت ایمانرا
که در دو کون نیاندن یک مسلمانرا

The author of the *Riyāz ush-Shu'arā*, who quotes several verses of this Divān, fol. 493, calls the author Maulānā Vahshatī Jūshghānī (from Jūshghān, a place between Isfahan and Kāshān, see Ouseley's Travels, vol. iii. p. 79), and states that he visited Shirāz in A.H. 999, and was an intimate friend of Abu Turāb Beg Furkatī (who died A.H. 1026; see Sirāj, Oude Catalogue, p. 151). The author of the Divān, who in a contemporary note, at the end of this copy, is called Vahshatī Kāshī, is, no doubt, the "Wahshy Khwājāh Hosayn" mentioned by Taki, Oude Catalogue, p. 26, as a poet of Kāshān. His Divān contains a satire on a contemporary poet 'Arshī (Ṭahmāsp Kūli Beg, of Yazd), who is also mentioned by Taki, Oude Catalogue, p. 35, as a living poet.

Contents: Ghazals in alphabetical order, fol 1 *b*. This section breaks off before the end of the letter *د* Rubā'is and Fardiyyāt, fol 49 *a*.

At the end is a Kit'ah addressed to a king not named, in which the poet says that, in order to kiss his threshold, he had crossed the sea and entered the land of the infidels.

Or. 329.

Foll. 235; 9 in. by 5½; 10 lines, 3¼ in. long; written in Nestalik, early in the 18th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

منتخب رباعیات سجایی

Select Rubā'is of Sahābī, in alphabetical order.

Beg. المنة لله كنه سامعنا حدا
ارخلي ویدیم و شدیم رام خدا

Sahābī is described by his contemporaries, Amin Rāzī, Haft Iklim, fol. 468, Taki Kāshī, and 'Alā ud-Daulah Kāzvinī, Oude Catalogue, pp 42, 50, as a native of Astrābād. But Taki Auhādī, quoted in the *Riyāz ush-Shu'arā*, fol. 213, says that, although his family came from Jurjān, he was born in Shūshtar. However, he settled at an early period in Najaf, where he devoted himself to the self-imposed task of sweeping the holy shrine of 'Alī. There he spent the last forty years of his life in seclusion and voluntary poverty. He is said to have destroyed the greater part of his Rubā'is, his favourite composition, of which, however, six thousand are still extant. He died, according to the *Khulāsāt ul-Afkār*, A.H. 1010. See also *Mir'āt ul-'Ālam*, fol. 483, *Mir'āt ul-Khayāl*, fol. 62, *Ātashkadeh*, p. 141.

Several collections of Rubā'is, including also Ghazals, are mentioned in the Oude Catalogue, p. 552, and in *Bibliotheca Sprenger*, No. 1511.

The present copy bears a seal of the reign of Muḥammad Shah, dated A.H. 1133.

Add. 5599.

Foll. 395; 13¼ in. by 7; 20 lines, 5 in. long; written in a cursive Indian character; dated Ramazān, A.H. 1012 (A.D. 1604).

دیوان رفیعی

The Divān of Rafī'.

This poet, who calls himself indifferently Rafī', Rafī' ud-Dīn, or Rafī', is not to be confounded with a contemporary and better known namesake, Mir Ḥaidar Rafī' of Kāshān, who died A.H. 1032 (see Blochmann, *A'in i Akbari*, p. 593, and Badā'oni, vol. iii. p. 232). Writing in an easy, colloquial, and unpolished style, he has not been deemed

worthy of being recorded in the Tazkirahs. But the following particulars of his life may be gleaned from his Divān. He was born in Khorasan A.H. 942 (fol. 370 *a*), travelled through Irak to India (fol. 361 *a*), and obtained in Dehli, A.H. 982, a financial appointment as Shikdar, and a Jāgīr (fol. 328 *b*). Having been arrested on some question of accounts, he was released by Akbar's order, after seven years of confinement, and served with distinction in the Deccan wars, A.H. 1007—9. He appears to have settled in the Deccan, where he held a Jāgīr, in a place called Dāmarnī دامرنی, district of Burhānpūr.

A notice on Rafī'i in Ouseley's Notices, pp. 376—382, contains his poetical description of the valley of Kashmir, which he visited in the suite of Akbar. See also Ouseley's Oriental Collections, vol. I. pp. 171—176.

The Divān was collected A.H. 1010, as stated in the following Rubā'i at the end :

دنوان رفیع چون دایم رسید
از حصرب پادشاه انعام رسد
در ملک دکن جمع نمودم و نوشت
در سال هزار ده سانجام رسید

It includes, however, some pieces written as late as A.H. 1011 (fol. 370 *a*).

Contents: 1. Fol. 1 *b*. Ghazals in alphabetical order, beginning .

ای نام نکوی نو سر دفتر دنوا
وی ذکر حیل نو آرادش عنوان

2. Fol. 313 *a*. Kaşīdahs, beginning .

ای شبنشه کامل عادل
شاهباز فضای عالم دل

This section contains poems addressed to Akbar, to the princes Dāniyāl and Murād, to Abulfazl, the Khānkhānān, and other dignitaries; also many personal narratives, descriptions of various places, and poems on contemporary events.

3. Maṣnavis, fol. 338 *a*. Mukatta'āt, fol. 345 *b*. Rubā'is, fol. 372 *b*.

The Mukatta'āt include chronograms on the taking of the fortress of Gāvil (Gawil-gurh), A.H. 1007, and of Āsir, A.H. 1009.

Or. 342.

Fol. 133; 9 in. by 5½; 15 lines, 3¼ in. long; written in Nestalīk; dated Lucknow, Jumāda II, A.H. 1250 (A.D. 1834).

[GEO WM. HAMILTON]

فرهاد و شیرین

"Farhād and Shīrīn," a Maṣnavī.

Author: Kaṣṣārī, کوثری

Beg. حدادند دلی حواهم واکش

محبب ار همه دلها درو کش

Mir 'Akil, poetically surnamed Kaṣṣārī, born of a family of Sayyids in Hamadān, was known for his devotion to the Imāms, which won him the favour of Shāh 'Abbās I. He probably did not long survive the composition of the present poem, completed A.H. 1015; for he says in the conclusion, that he was then bent down by age, and saw his end draw near. He did not leave any other poem. Tāhir Naṣīrābādī states in his Tazkīrah dated A.H. 1083, fol. 120, that he had once met Kaṣṣārī's son in Isfahan, but had not been able to procure from him a single line of his father. See Riyāz ush-Shu'arā, fol. 394, and Atashkadah, fol. 116.

After a panegyric addressed to the reigning Shāh, 'Abbās I., the poet complains bitterly of the slackness of the poetical market in Irān, and declares his intention of sending his poem to that accomplished and munificent patron of letters in India, the Khānkhānān (Mirzā 'Abd ur-Rahīm Khān, who died A.H. 1036; see p. 244 *a*), whose praises had been celebrated by 'Urfī (see p. 667 *a*).

The date of composition, A.H. 1015, is given at the end, in the following chronogram:

بی تاریخ ابن انبیا دلو
بهر سو بود طبعم در نکابو
که ای اشعارم از کک بیان زاد
حرد شرس حکانها نشان داد

Copyist: علام بی ولد ای القع

Or. 325.

Foll. 31; 9 in. by 5½; 15 lines, 3½ in. long; written in Shikastah-āmiz; dated Haidarābād, Zulka'dah, A.H. 1064 (A.D. 1654). From the Lucknow library.

[Geo. Wm. Hamilton.]

Poetical works of Nau'ī, کباب نوعی

Beg. کر دای عشقم و لب نشسته سرتا پای می

Muhammad Rizā Nau'ī, of Khabūshān, near Mashhad, went to India in the time of Akbar, and found a patron in Mirzā Yūsuf Khān Mashhadī, but soon after entered the service of the Khānkhānān Mirzā 'Abd ur-Rahim, and stayed with him and Prince Dāniyāl at Burhānpūr, where he died A.H. 1019. See Rīyāz ush-Shu'arā, fol. 468, Bādāoni, vol. iii. p. 361, Mir'at ul-'Ālam, fol. 494, and Khulasat ul-Afkār, fol. 294. A full account of Nau'ī's life will be found in Ouseley's Notices, pp. 161—166; see also Sprenger, Oude Catalogue, p. 516, and Blochmann, Ain i Akbari, p. 606.

Contents. Qasīdahs, fol. 2 b. Tarjī' and Tarkīb-bands, fol. 20 a. Muḳaṭṭa'āt, fol. 36 a. Ghazals in alphabetical order, fol. 37 b. Rubā'īs, fol. 92 b. Sāḳī Nāmāh, a Maṣnavī in praise of the Khānkhānān, fol. 99 b, beginning.

نوی اولین پیر میخانه دیاد تو شکر پیمان

Sūz u Gudāz, سوز و کداز, the story of a Hindu princess who burned herself on her husband's pile, in the reign of Akbar, a

Maṣnavī dedicated to Prince Dāniyāl, fol. 111 b, beginning:

الهی حنده ام را نالکی ده

It has been printed at the end of the first volume of the Akbar Nāmāh, Lucknow, 1284

Add. 7816.

Foll. 96; 9½ in. by 5½; 15 lines, 3 in. long; written in a cursive Indian character, apparently in the 17th century.

[Cl. J. Rich.]

دیوان شاپور

The Divān of Shāpūr

Beg. حط زاند نکرد حان فرای لعل جابارا

زحاصیت نه اندازد عباری آب حیوانرا

Khawājah Shāpūr, son of Khawājagī Khawājah, of a distinguished family of Teheran, was, according to Tāhir Naṣirābādī, fol. 178, a sister's son of the poet Ummīdī (died A.H. 925; see Tuhfah i Sāmī), and a first cousin of Amin Rāzī (see above, p. 335 b, and Blochmann, Ain i Akbari, p. 508). He first used the Takhalluṣ of Faribī or Karibī, which he afterwards exchanged for Shāpūr. He twice went to India, where he enjoyed the protection of his relative Mirzā Ja'far Āsaf Khān (who was raised to the Khanship A.H. 993, and died A.H. 1021; Tazkirat ul-Umarā, and Blochmann, Ain i Akbari, p. 411), and of Sultan Salim (Jahāngir). Taḳī Kāshī states, Oude Catalogue, p. 42, that Shāpūr was engaged in A.H. 966 in imitating the Divān of Fighānī. See Haft Iklim, fol. 454, Rīyāz ush-Shu'arā, fol. 235, Ātashkadāh, fol. 94, and Sprenger, Oude Catalogue, p. 564.

Contents: Ghazals in alphabetical order, fol. 1 b, wanting the latter part from the beginning of the letter ج. Rubā'īs, fol. 86 a.

Or. 286.

Foll. 136; 7½ in. by 3½; 19 lines, 2½ in. long; written in Nestalik, apparently in the 17th century.

[Geo. Wm. Hamilton.]

دیوان سنجر

The Divān of Sanjar.

بہی کج معنی دہ دل کوہ فروش را

Mir Muhammad Hāshim, poetically surnamed Sanjar, was the son of Mir Rafi' ud-Din Haidar, of Kāshān, a poet who has been mentioned p. 672 *b*, to whom he was, in the opinion of Amin Rāzi, fol. 390, far superior in poetical talent. He went to India, according to Maāsir i Rahimi, Blochmann's Ain i Akbari, p. 595, in A.H. 1000, was imprisoned by Akbar for some offence, to which he alludes in the present Divān, fol. 101, and, after his release, repaired to Ibrāhīm 'Adil Shāh in Bijāpūr, where he died A.H. 1021. See also the Oude Catalogue, pp. 150, 571, Riyāz ush-Shu'arā, fol. 218, and Ātashkadah, fol. 109.

Contents: Ghazals alphabetically arranged, fol. 2 *b*. Kasīdahs, fol. 76 *b*. Khṭ'ahs, fol. 105 *a*. Maṣnavis, fol. 117 *b*.

Of the Kasīdahs several addressed to Akbar, to Ibrāhīm 'Adil Shāh, and to Mirzā Jāni Beg, ruler of Tattah, with whom the poet appears to have stayed some time.

Add. 24,088.

Foll. 190; 9 in. by 5½; 14 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [WILLIAM H. MORLEY.]

لیلی مجنون

Lailā and Majnūn, a Maṣnavi, with a prose preface.

Author: Rūh ul-Amin, روح الامن

Beg. ای حس طرار عشق پرداز
انجام نسی کار زاعجاز

This poet, no record of whom has been found, appears from passages of his works to have been a Sayyid born in Isfahan, who held a high office at the court of the Kutubshāhs in the Deccan. The present poem is dedicated to

Sultan Muḥammad Kūli Kutubshāh, who reigned from A.H. 988 to 1020. The author refers in the prologue, fol. 20, to two previous compositions, one treating of the loves of Parviz, the other entitled Matmah, as the first two poems of his Khamsah, the present being the third. He bestows upon himself, both in that passage and in the epilogue, the most extravagant praises, which he puts in the mouth of his great master Nizāmi, while he speaks in very slighting terms of earlier Maṣnavi writers, as the latest of whom he names Jāmi, Hāṭifi, and Maktabi. The last, a contemporary of Ahli Shirāzi, lived in the first half of the tenth century of the Hijrah; see the Oude Catalogue, p. 38.

In the prologue of the Āsmān Hashtum (see below, Add. 25,903) the author states that he had written the Lailā Majnūn in the space of seven months.

Rūh ul-Amin was, according to Amal Šūh, fol. 697, the takhallus of Mir Jumlah, i. e. Mir Muhammad Amin, a Sayyid of Isfahan, who went A.H. 1010 to the Deccan, and was, during the reign of Muhammad Kūli Kutubshāh, the virtual head of the state of Golconda. He entered, A.H. 1027, the service of Jahāngir, and held high offices at the Delhi court until his death, A.H. 1047. See Maāsir ul-Umarā, fol. 483, and Ḥadīkat ul-'Ālam, vol. i. p. 243. His poetical works amounted, according to Ṭāhīr Nasirābādi, fol. 52, to 20,000 lines.

Add. 6617.

Foll. 164; 7½ in. by 4; 12 lines, 2½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; apparently in the 17th century. [J. F. HULL.]

Another, somewhat shorter, recension of the same poem.

Beg. ای تادری شردک و ادبار
حاکم او شده سپهر اعجاز

Add. 25,903.

Foll 148; 8½ in. by 4½; 12 lines, 2¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, dated Rajab, A.H. 1024 (A.D. 1615).

آسمان هشتم

A poem in imitation of Nizāmī's *Haft Paikar* and on the same subject, by the above poet.

Beg. ای روان آفرین دل آری
وی حر در آن معشوق را نهایی

This poem, the fourth of the author's intended *Khamsah*, was written for Muhammad Kulī Qutubshāh, whose panegyric occupies a great part of the prologue, foll. 22 b—28 a; but we learn from the conclusion, fol. 144 b, that, the king having died during its composition (A.H. 1020), it was dedicated to his successor, Sultān-Muhammad Qutubshāh. The date of completion, A.H. 1021, is conveyed in the following line, fol. 147 b:

در سده کاب الف فرون رهبر
کشت کامل چو چرخ این گلزار

The above title is found in the epilogue, fol. 139:

شد چو این کاج سر بلند تمام
کرد من آسمان هشتم تمام

Another title, with the same meaning, فلك الروج, is found in the illuminated heading at the beginning.

Or. 284.

Foll. 185; 8½ in. by 5¼; 14 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Geo Wm. Hamilton]

کستان ناز

The *Divān* of Rūh ul-Amin.

Beg. ای روشن از فروغ نو شمع روان ما
از نور قدرت نو چکیدست جان ما

In a prose preface, of which only a fragment is extant, fol. 18, the author states that this *Divān*, entitled *Gulistān i Nāz*, contains five thousand distichs, and consists of Ghazals written in early life.

Add. 7799.

Foll. 290; 10¼ in. by 6¼; 19 lines, 4 in. long, written in Nestalik, with two 'Unvāns and gold-ruled margins; dated Jumāda I., A.H. 1044 (A.D. 1634). [Cl. J. Rich.]

دیوان شانی

The *Divān* of Shāni.

Beg. ای ز سودا سانه در زلف ایاز انداخته
کردن محبورا در دام ناز انداخته

Maulānā Shāni, whose original name was Nasaf Akā, belonged to the Turkish tribe of Taklū, and was born in Teheran. He was the favourite poet of Shāh 'Abbās I. It is stated in the 'Ālam-ārāi, quoted in the *Zinat ut-Tavārikh*, fol. 651, and the *Favā'id Safaviyyah*, fol. 26, that the Shāh was so delighted with a *Kaṣidah* in praise of 'Alī, which Shāni recited before him, that he ordered the poet to be weighed and to receive his weight in gold for his reward. This incident took place in the ninth year of the reign (A.H. 1004-5). Shāni spent the last years of his life in Mashhad, where he died, according to *Sirāj*, *Oude Catalogue*, p. 150, the *Khulāsat ul-Afkār*, fol. 147, and *Haft Asmān*, p. 132, A.H. 1023, a date fixed by the chronogram یادشاه سغین. See also *Riyāz ush-Shu'arā*, fol. 234, *Atashkadah*, fol. 8, and the *Oude Catalogue*, pp. 42, 112, 564.

Contents: *Kaṣidahs* in praise of the Imāms, of Shāh 'Abbās, and some personages of his Court, fol. 1 b. A *Maṣnavi* in praise of the Imāms, fol. 112 a, beginning.

بسم الله الرحمن الرحيم
مأهله رایت امید و بیم

Ghazals in alphabetical order, fol. 129 b, beginning

ای دادای حمد نو مرمره عقل و رای را

Kiṭ'āls and Rubā'is, fol. 288 a.

Copyist: دادر محمد بن عبد الرحیم نوبانی

Or. 1301.

Foll 251; 8 in. by $4\frac{1}{4}$, 14 lines, $2\frac{3}{4}$ in. long; written in Nestalik, in two gold-ruled columns, apparently in the 17th century.

The same Divān, imperfect at the beginning.

Or. 350.

Foll 239; $8\frac{1}{2}$ in. by $4\frac{1}{4}$; 15 lines, $2\frac{1}{4}$ in. long; written in Nestalik, apparently in the 17th century. [Geo. Wm. Hamilton.]

محمود و اباز

The story of Sultan Mahmūd and his favourite Ayāz, a Maṣnavi.

Author. Zulālī, زلالی.

Beg. دنام انکه محمودش ایاز است
عیش نغانه دار و نیاز است

Maulanā Zulālī, of Khwānsār, 'Irāq, lived in the reign of 'Abbās I, and was one of the panegyrists of the influential Sayyid, Mir Muhammad Bākīr Dāmād. He is chiefly known by seven Maṣnavis, the most popular of which is the present poem.

It was commenced, as stated by the author in the epilogue, in A.H. 1001,

در اسفناح ان مشور نامی

بجو تاریخ نظمیش از نظامی

and finished A.H. 1024. The latter date is fixed by the following chronogram:

الهی عاقبت محمود باشد

Zulālī appears to have died shortly after; for we are told by Tāhir Naṣīrābādī in his Tazkirah, fol. 173, that he left the poem unarranged, and that it was put into order by Shaikh 'Abd ul-Ḥusain B. Shaikh

'Alī Naki Kamra' in India. Mirzā Tughhrā, of Mashhad, wrote a preface to it

Notices on Zulālī have been found in Haft Iklim, fol. 395, Mir'at ul-Khayāl, fol. 53, Riyāz ush-Shu'arā, fol. 197, Atashkadah, fol. 91, and Haft Āsmān, p. 140. See also the Oude Catalogue, pp. 41, 90.

The prologue contains eulogies on Shāh 'Abbās, the Vazīr Mirzā Ḥabīb Ullāh, and the author's patron, Mir Bākīr Dāmād, at whose request, we are told, the poem was written.

Foll. 1—18 have been supplied by a modern hand.

The Mahmūd u Ayāz has been lithographed in the press of Navalkishor. The seven Maṣnavis of Zulālī are mentioned in Stewart's Catalogue, p. 57, and more fully described by Dr. Sprenger, Oude Catalogue, p. 593.

Add. 16,797.

Foll 282; 8 in. by $4\frac{1}{4}$; 13 lines, $2\frac{3}{4}$ in. long; written in Nestalik; dated Rabi' I, the third year of Farrukhsiyar = A.H. 1126 (A.D. 1714). [Wm. Yule.]

The same poem, with a preface by the author.

In the preface Zulālī compares his seven Maṣnavis with the seven planets, Sab' Sayyārāh, and enumerates them in the following order: 1. حسن کوسوز. 2. شعله دندار. 3. میخاده. 4. سلمه نامه. 5. آدر و سیدر. 6. دره و حورشد. 7. محمود و انار.

Another short prose preamble, also by Zulālī, is prefixed to the poem.

Add. 18,678.

Foll 38; 6 in. by $4\frac{1}{4}$; 14 lines, 2 in. long, with 16 lines in the margin; written in Shikastah-āmiz; dated Shavvāl, A.H. 1222 (A.D. 1807).

The first half of the same poem, corresponding to foll. 1—125 of Or. 350.

Add. 18,807.

Foll. 201; 9½ in. by 5; 15 lines, 2½ in. long; written in Nestalik; dated Muharram, A.H. 1075 (A.D. 1664).

Three Maṣnavis by the same.

I. Fol. 1 b. Maḥmūd u Ayāz; see above.

II. Fol. 241 b. میخانه, the "Tavern," with a short prose preamble by the author

Beg. دام او ناده سینہ میخانه
دهی هرکه هست پیامده

III. Fol. 275 b. دره و حورشید, "The Moth and the Sun," with a prose preface by Zulālī.

Beg. سخنم کرد داماش حارود
ذره را جوهر دغ حورشید

Add. 16,792.

Foll. 179; 10½ in. by 6; 23 lines, 3 in. long; with 18 lines in the margin; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramazān, A.H. 1194 (A.D. 1780).

[WM. YULE.]

دیوان ظهري

The Divān of Zuhūri.

Beg. انکه حواده داشت فردا رحمتش دیوان ما
کشنه وصفش آفتاب مطلع دسوان ما

Zuhūri, whose proper name was Nūr ud-Din Muhammad, was a native of Turshīz, Khorasan. His contemporary Takī Kāshī, Oude Catalogue, p. 44, states that he went at an early age to Yazd, from whence he proceeded, A.H. 988, to India, and settled in Bijāpūr. There he became the intimate friend of another poet, Malik Kummī (see Oude Catalogue, pp. 30, 151), whose daughter he married. Both stood in high favour with Ibrāhīm 'Adilshāh (A.H. 988—1037), who rewarded them, according to the Futūhāt 'Adilshāhī, fol. 301, for the Gulistan i Khalil,

their joint production, with a present of 9000 gold pieces. Both were killed in an affray A.H. 1024 or 1025. See Bada'oni, vol. iii. p. 281, Mir'āt ul-'Ālam, fol. 486, Mir'āt ul-Khayāl, fol. 57, Riyāz ush-Shu'arā, fol. 281, Ātashkadah, fol. 36, and the Oude Catalogue, pp. 112, 125, 151.

Zuhūri's compositions in prose and verse, which are much admired in India, are little known in Persia. A notice on the author and some of his works, written by 'Abd ur-Razzāk Sūrati, A.H. 1212, and entitled Mukaddimāt Zuhūri, has been lithographed in Cawnpore, 1873.

The Kuliyāt, or poetical works of Zuhūri, consist of a Sākī Nāmāh, dedicated to Burhān Nizāmshāh, another Maṣnavi, and the Divān. See Stewart's Catalogue, p. 68, and the Oude Catalogue, p. 580.

Contents of the Divān: Ghazals in alphabetical order, fol. 1 b. Rubā'īs, fol. 143 b.

Copyist میر محمدی

On the first page is the stamp of the Oude Minister, Tiket Rāi, with an 'Arz Didah dated A.H. 1203.

Or. 294.

Foll. 183; 9½ in. by 6½; 16 lines, 4 in. long; written in cursive Nestalik; dated Rajab, A.H. 1241 (A.D. 1826).

[GEO. WM. HAMILTON.]

The same Divān, containing—Ghazals, fol. 2 a; Kit'ahs, fol. 178 a, Rubā'īs, fol. 178 b.

Add. 26,167.

Foll. 140; 7½ in. by 4; 15 lines, 2½ in. long; written in Nestalik; dated Zulhijjah, A.H. 1092 (A.D. 1681). [WM. ERSKINE.]

ساقی نامه

Sākī-Nāmāh, a poem in praise of Burhān Nizām Shāh, and the Court of Aḥmadnagar, by Zuhūri.

Beg. ثَنَا مَكْمُومُ ارْد پَاك رَا
ثَرِيَا دَه طَارِم سَاك رَا

This poem, which is stated at the end to consist of 4500 distichs, was written shortly after the accession of Burhān, who reigned from A.H. 999 to 1003.

The Sākī Nāmāh is mentioned by Firish-tah, vol. ii. p. 307. It has been lithographed in Lucknow, 1849.

Or. 338.

Foll. 201; 7½ in. by 4½; 12 lines, 2½ in. long; written in Shikastah-āmiz, with gold-ruled margins, and eleven miniatures in Indian style; dated A.H. 1096 (A.D. 1685). From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

The same poem, with a different beginning:

ثَنَا هَمِه اَزْد پَاك رَا

Five leaves at the beginning, and a few in the body of the volume, have been supplied by a later hand.

Add. 18,419.

Foll. 17, 7½ in. by 4½; 12 lines, 3½ in. long; written in a cursive Indian character; dated Lucknow, Ramazān, A.H. 1205 (A.D. 1791).

[WM. YULE.]

نَان و حُلُو

"Bread and Sweets," a Maṣnavī on ascetic life, by Bahāʾī, i.e. Shaikh Bahā ud-Dīn 'Amilī, who died A.H. 1030 (see p. 25 b).

Beg. اِيهَا السَّاهِي عَنْ الْعَهْدِ الْعَدِيمِ
اِيهَا اللّٰهِي عَنْ النُّهَيْجِ الْقَرُومِ

The author states, in a short preamble, that he had written this poem during a journey to Mecca and his stay there. It has been printed in Constantinople, A.H. 1268.

Copyist: سید افضل علی الرضوی

Add. 7821.

Foll. 35, 7½ in. by 5; 5 lines, 3 in. long, written in Turkish Naskhī; dated Jumāda I., A.H. 1214 (A.D. 1799).

[Cl J. Rich]

The same poem.

Copyist: درویش ملا سلمان

Add. 5630.

Foll. 130; 9½ in. by 5½; foll. 1—62, 10 lines in three columns, about 20 lines in four columns; written in Nestalīk; dated A.H. 1044 (A.D. 1634).

[NATH. BRASSEY HALHED]

دیوان طالب آملی

The Divān of Ṭalīb Amulī.

Beg. حُومِ کُفِ بَهِمِ بَعْرِقِ حُرْدِ اَفْسَرِ بَانِ
اَر مَدَحِ شَهِ اطافَه زَمِ رِ سَرِ زَبَانِ

Ṭalīb, born in Amul, Māzandarān, was cousin (حاله راده) to Ḥakīm Ruknā (p. 603 a), who composed an elegy on his death. Having been induced by his relative to go to India, he attached himself to Mirzā Ghāzī, ruler of Sindh (A.H. 1015—20; see *Tazkīrat ul-Umarā*, fol. 125), and afterwards passed into the service of Jahāngir, who conferred upon him the title of Mahk ush-Shu'arā. His mind, however, became deranged, and he died still young, A.H. 1035. The date is expressed in the *Mir'at ul-'Ālam*, fol. 186, by the chronogram باد حشرش بعلی ابی طالب باد.

In the *Tabaqāt i Shāhjahānī*, fol. 321, A.H. 1040 is given as the date of his death. See also *Riyāz ush-Shu'arā*, fol. 274, *Ātash-kadah*, fol. 92, *Khulāsat ul-Afkār*, fol. 158, *Oude Catalogue*, pp. 90, 125, 151, and *Ouseley, Notices*, pp. 176—9.

Contents: *Kasīdahs* in praise of 'Alī, of Mirzā Ghāzī, Jahāngir, Nur Mahall, Shāh 'Abbās, Mir Abul-Kāsim, Chīn Kiliy Khān, and others, fol. 1 b. *Tarjī's*, fol. 67 b. *Ghazals* in alphabetical order, fol. 69 a. *Rubā'īs*, fol. 127 b.

Copies are mentioned in the Oude Catalogue, p 575, the Munich Catalogue, p 38, de Jong's Catalogue of the Academy's library, p 224, and in the Catalogue of the library of King's College, Cambridge, No. 172.

Add. 17,489.

Foll. 41; 10 in by 6, 16 lines, $4\frac{1}{4}$ in. long, written in Nestalik, with 'Unvân, gold-ruled margins, and eleven miniatures in the Indian style; dated Zuhijjah, A.H. 1211 (A.D. 1797).

کوک شاسترا

A poetical version of the Koka-Śāstra, a Sanscrit or Hindi work, treating of the various temperaments of men and women, and of sexual intercourse.

Author: Muhammad Kuli, poetically sur-named Jāmi, محمد فی مخلص جامی

Beg. کنم ابتدا من ندام حدا
که پداست رمدتش دو سراى

The translation is dedicated to 'Abd ullah Kutubshāh, who reigned from A.H. 1035 to 1083. It was written, as stated at the end of the prologue, fol. 13 a, in A.H. 1036. The original work, ascribed to the Vazīr Kokā, کوکا, consisted of 34 Bābs; the translator has added two more.

Muhammad Kuli was born, according to his own account, at Haidarābād, one of the "sixty" sons of a Vazīr called like himself Muhammad Kuli.

In the subscription the work is called *al-Nasā*, a title which does not appear in the text, and which belongs to an earlier version of the same work by Ziyā Nakhshabī; see the Copenhagen Catalogue, p. 15, Ilāhī, Oude Catalogue, p. 80, and Pertsch, *Zeitschrift der D. Morg. Gesellschaft*, vol. xxi. p. 511.

Hindustani versions of the Kokā Śāstra

are mentioned by Garcin de Tassy, *Hist. de la Litt. Hind.*, 2nd edition, vol. i. p. 187. See also Aufrecht, *Bodleian Catalogue*, p. 404.

Add. 6622.

Foll. 294; $11\frac{1}{2}$ in. by $6\frac{3}{4}$; 25 lines, $4\frac{1}{4}$ in. long, in a page; written in fair Nestalik in four gold-ruled columns, with five 'Unvāns; dated Rajab, A.H. 1039 (A.D. 1630).

خمسه حسن بن سيد فتح الله

The Khamsah of Hasan B. Sayyid Fath Ullah.

This Khamsah consists of five long rhapsodies in glorification of Muhammad, of the first four Khalifs, and of the author's spiritual guide, Shaikh ul-Islām Shaikh Muhammad B. Fazl Ullah ul-Bakrī, who had come from Medina to India (fol. 234 a), and who is spoken of in the fifth poem as dead (fol. 232 b).

The author boasts of his descent from Amir Khusrau: his mother was a daughter of Hasan B. Piṣrah, whose genealogy is traced up to the celebrated poet (fol. 235 a).

The poems, which follow the metres of Nizami's Khamsah, and are designated as the first, second, third, fourth, and fifth *Tuhfah*, begin respectively on foll. 1 b, 57 b, 119 b, 160 b, and 228 b, as follows:

بسم الله الرحمن الرحيم
باسم محمد شدة فيض عليم
الهي سوي احمد راه دنيا
بعدح او دلم را بيلك بكشا
بسم الله نمنا كليلد آعار
سا قفل دلت ارو شود بار
مصطفا آن حبيب رب ودود
نورش از نور حق شدة موجود
خدانا حبيب نو نعم القاست
محمد نبى حاتم الادبياست

The date of each, and the number of its verses, are recorded in its epilogue, and repeated in the subscription. The first was written in two months, and completed in Šafar, A.H. 1038; it contains 5314 distichs. The second was completed in Jumāda, A.H. 1038, and contains 8000 distichs. The third was completed in Zulka'dah, A.H. 1038, and consists of 4225 distichs. The fourth was finished in Muharram, A.H. 1039. The fifth was finished in Rabi' I, A.H. 1039; it consists of 8500 distichs.

The author mentions in his conclusion another Khamsah previously written by him in praise of Muhammad, his wives, his grandchildren, Hasan and Husain, and their descendants. A *Maṣnavi* entitled *تحمه مبینة* and attributed in the Oude Catalogue, p. 419, to Muhammad Hasan, of Dehl, A.H. 1013, is probably a part of that work.

Copyist عبد العادر بروحي

Add. 7801.

Foll 76; 11½ in. by 7¾; 17 lines, 5½ in. long; written in Nestalīk, in four gold-ruled columns, with 'Unvān and ten miniatures in the Persian style; dated A.H. 1109 (A.D. 1697). [Cl. J. Rich.]

جرون نامه

Jarūn-Namah, a *Maṣnavi* on the taking of Jarūn (Hormuz) from the Portuguese by Imām Ḳulī Khān.

Author: Kadri, مدری

Beg. ار اول نام بزرگ خدا
سر دمر بنی را در کشا

Imām Ḳulī Khān, son and successor of Allah Virdi Khān, Beglerbegi of the Province of Fars, captured Hormuz, after a siege of two months, in the 36th year of the reign of Shāh 'Abbās I., A.H. 1032; see 'Ālam-ārāi, fol. 382, and Malcolm, vol. i p. 546.

The poem was written in Imām Kulī's lifetime and dedicated to him. But a subsequent addition, foll 59—65, contains a record of the cruel execution of that general and his children by Shāh Safi, which took place, as stated, fol. 63 c, in A.H. 1043. See Malcolm, vol. i. p. 571.

Foll 65, 71, 72 contain some versified chronograms of births, etc., by the same Kadri. This poet is not to be confounded with his namesake Kadri Shirāzi, who died in India, A.H. 989. See Riyāz ush-Shu'arā, fol. 370.

Appended is a fragment of a poem on Shīrin and Khusrau, foll. 66—70.

Add. 19,662.

Foll. 445; 9 in. by 6½, 17 lines, 3½ in. long; written in Shikastah-āmīz, with ruled margins, dated Jumāda I., the fifth year of the reign (of Shāh Husain) = A.H. 1111 (A.D. 1699).

دیوان اسیر

The Divān of Asir.

Beg. ای دانه سبج حالت دل دانا
سر حلقه مستان رحمت دنده نسا

Mirzā Jalāl Asir, son of Mirzā Mūmin, one of the Sayyids of Shahrīstān, and a native of Isfahan, stood high in the favour of Shāh 'Abbās I., who gave him one of his daughters in marriage. He died young from excess of drink, leaving a Divān, which consists, according to Tāhīr Naṣīrābādī, fol. 80, of 8000 lines. The date A.H. 1049 given for his death by Sirāj, Oude Catalogue, p. 149, and by Abu Ṭālib, *Khulasat ul-Afkār*, fol. 15, is probably correct. An earlier date, A.H. 1040, given in *Mirāt ul-'Ālam*, fol. 476, and *Hamishah Bahār*, Oude Catalogue, p. 117, is not consistent with the evidence of his

Divān, which contains chronograms on events of A.H. 1044 and 1045. See also *Kisas ul-Khākāni*, fol. 163, *Mir'āt ul-Khayāl*, fol. 52, *Riyāz ush-Shu'arā*, fol. 49, and *Oude Catalogue*, p. 342.

Contents. *Kasidahs* in alphabetical order, fol. 1 *b*. *Kit'ahs*, including chronograms, fol. 57 *a*. *Masnawīs*, fol. 60 *a*. *Tarjīs*, fol. 73 *a*. *Ghazals* alphabetically arranged, fol. 79 *a*, beginning:

ای کلشن ار بهار حال نو سیدها
رک کل ار طراوت دامت سعیدها

Rubā'īs in the same order, fol. 438 *a*. See *Ouseley's Collection*, No. 15.

Copyist. شجاعت دك شزارى

Or. 278.

Foll. 148, 6½ in. by 4, 11 lines, 2½ in. long; written in *Nestalik*, apparently late in the 17th century. [GEO. WM. HAMILTON.]

ديوان اوجي

The Divān of Aujī.

Beg موب پای کردم بیست ار سداد مار
میروم چندانکه دارم فونی اما ز کار

Aujī Naṭanzī, a native of Naṭanz, near Isfahan, lived in Herat. He and two other poets, Malik Mashriqī, and Faṣīḥi of Herat (who died A.H. 1046; *Oude Catalogue*, p. 151), were the favourite companions of Ḥasan Beg Shāmīlū, the Beglerbegi of Khorasan. This Amir, who succeeded to the post of his father Ḥusain Khān A.H. 1027, and died about the close of the reign of Shāh Safī (A.H. 1038—1052), was a passionate lover of poetry, and has left a Divān of three thousand lines. See *'Alam Arāi*, fol. 368, and *Tāhīr Naṣīrābādī*, fol. 28 *b*.

Aujī died, according to *Sīrāj*, *Oude Cata-*

logue, p. 149, A.H. 1050. His Divān is stated to contain about ten thousand lines. See *Tāhīr*, fol. 188, *Riyāz ush-Shu'arā*, fol. 47, and *Ātashkadah*, fol. 94.

Contents: *Kasidahs*, fol. 2 *b*. *Tarkibs*, fol. 33 *b*. *Kit'ahs*, fol. 47 *b*. *Ghazals* in alphabetical order, fol. 57 *b*, beginning:

مکن شرمده با رب در پیامت میپرسان را
Rubā'īs, fol. 136 *b*

The laudatory poems are mostly in praise of the Imām 'Alī Rīzā and of the author's patron, Ḥasan Khān. A *Kasidah* is addressed to Shāh Safī at the time of his accession, and a *Tarkib* to the Vazīr Mir Abul-Ma'ālī.

Or. 299.

Foll. 109; 7¼ in. by 4½; 15 lines, 2½ in. long, written in neat *Nestalik* on gold-spinkled paper, with 'Unvan and gold-ruled margins, in the 17th century.

[GEO. WM. HAMILTON.]

ديوان غياث

The Divān of Ghiyāṣ.

Beg. چه دوست این که پیدا و نهان بيمند اعیاش
فضای خاطر هر درو میدان حولانش

Ghiyāṣā i Ḥalvā'i, or "the confectioner," was a native of Shirāz, and a contemporary of Mullūmī and of Nizām, of Dast i Ghaib (who died A.H. 1039). In middle life he settled in Isfahan, where he was much appreciated by men of taste. Having lost his sight, he died, in consequence of a fall from the roof of his house, in the reign of Shāh Safī (A.H. 1038—1052). See *Tāhīr Naṣīrābādī*, fol. 179, *Riyāz ush-Shu'arā*, fol. 321, *Ātashkadah*, fol. 133, and *Oude Catalogue*, p. 412.

Contents: *Kasidahs*, fol. 3 *b*. *Sāki Nāmāh*, a *Masnawī* addressed to the Shāh, fol. 31 *a*. *Ghazals* without alphabetical arrangement, fol. 37 *a*, beginning:

ای کرم حوش از نو درون پیدایا
شونت فندله سوخده در معز لایا

Rubā'is and Fardīyyat, fol. 104 a.

The laudatory poems are addressed to the Imāms, and to a princely personage, only designated by the title of Khān. Many *Kasīdahs* treat of moral and religious subjects in the style of Khākānī. One of them, imitated from a well known *Kasīdah* of that poet, and entitled *معراج العزنان*, was composed in A.H. 1035, as shown by the chronogram *لعمد فیص*.

Add. 7800.

Foll. 180; 9½ in by 4½, 15 lines, 2½ in long; written in Nestalik, apparently in the 17th century. [Cl J. Rich.]

دیوان مشرقی

The Divān of Mashriki

نست حون دافوم ارکس حواشی در هیچ باب
نه در اش آب میوام نه در حاک افتاب

Mirzā Malik Mashriki, who has been mentioned, p. 682 b, as one of the favourite poets of Ḥasan Khān, governor of Herat, was born in Isfahan of a family which came from Mashhad, and was one of the secretaries of the Dār ul-Inshā, or chancery, of Shāh 'Abbās I. He appears to have been staying in Isfahan during the reign of Shāh Ṣafī (A.H. 1038—1052) to whom several of his *Kasīdahs* are addressed. His Divān includes a chronogram on some royal building erected A.H. 1050.

Notices on Mashriki are to be found in the *Tazkirah* of Tāhir Naṣirābādī, fol. 185, the *Riyāz ush-Shu'arā*, fol. 429, and the *Ātash-kadah*, fol. 49.

Contents: *Kasīdahs*, fol. 1 b. *Ghazals* and detached verses, in one alphabetical series, fol. 53 a, beginning:

مجنون طبیعتم وجنونس کازما
سر مشن عالمی شده لوح مزارما

A *Maṣnavī* on Khusrau and Shirin, written, as stated in the prologue, by desire of Shāh Ṣafī, and left unfinished, fol. 166 a, beginning

حدا دل ز می نسما نراری

Another *Maṣnavī*, fol. 175 a. Rubā'is, fol. 177 b.

Or. 305.

Foll. 338; 10 in. by 4½; 21 lines, 2½ in. long, written in Naskhi, apparently in the 17th century. From the royal library of Lucknow. [Geo. Wm Hamilton.]

Poetical works of Mir Muhammad Kāzīm Ḥusaini, poetically surnamed Karīm.

میر محمد کاظم حسینی کرم تخلص

The author, no record of whom has been found, was, as appears from some passages of his works, a native of Irak, in the service of 'Abd ullah Kutubshāh, who reigned in Ḥaidarābād from A.H. 1033 to 1083, and his father's poetical surname was Fikr. See the *Oude Catalogue*, p. 456.

The contents are as follows:

I. Foll. 56 A collection of Rubā'is, mostly of religious nature, in alphabetical order, with a prose preface.

Beg. of Pref. هر مصرع دساحه مسانه من
ورست زار دل دوانه من

The collection comprises, as stated at the end, four thousand and eighty Rubā'is.

II. Foll. 300 b. کف نامہ "The Treasure," a *Kasīdah* addressed to Sultān 'Abd ullah Kutubshāh, with a prose preface, beginning:

معلوم بود نصاحب استعداد
کر حد بود ان نیست زهرش نیداد

In a letter to the Sultan, which is prefixed, the author alludes to his poem as a buried treasure which he had discovered in the estate bestowed upon him by the sovereign.

The *Kasīdah*, which begins thus, fol. 308 b,

کف باشد عدل و ظلم و بدعت مار آن
مارا چون سر کونی میبری کف از میان

consists of upwards of a thousand lines. The text is frequently interrupted by long extracts from Nizāmi, Sa'di, Jāmi, and the author's own poems. The poet offers to the king very bold advice for the reformation of abuses and the better government of the kingdom. He adds bitter complaints of the neglect and niggardly treatment he had met with during seven years service, and of the exactions which reduced his scanty allowance, and threatens to leave Haidarābād to return to his native Irak, and to the holy shrines of Najaf.

Foll. 3 and 4 contain a notice on ten religious Maṣnavis of the author, with remarks on the efficacy of their recitation.

Or. 337.

Foll. 143; 10½ in. by 6, 17 lines, 3¼ in long; written in Indian Shikastah-Amiz; dated 'Alamgirpūr, vulgo Bhilsah, Zulhijjah, the 28th year of Aurangzib, A.H. 1095 (A.D. 1684). [Geo. Wm. Hamilton.]

زبیا نگر

A story of two Sindian lovers.

Author: Ruzā'i, رضائی

Beg. الهی ہم دل و ہم بی دلی دے
ہم آن حاصل ہوا بیخاںلی دے

The author, who appears to have been a native of Sind, states in the introduction, fol. 30 b, that the original name of the lover was Panun پانون, and that of his beloved, Sisi سسی, but that, from fear of offending Persian ears by outlandish names, he had substituted for them Nigār and Zibā.

The poem is founded, as stated at the end, upon a prose narrative, due to Sayyid 'Alī of Thathah, a holy personage, who was a contemporary of the heroes of the tale. The date of composition, A.H. 1053, is

expressed by the words کل و دغ, as stated in the following lines, fol. 140 b.

کل اندر ناغ خواندم ار حساش
کہ ہم سارچ باشد ہم حطاش

Appended is a eulogy on the work by the transcriber Jaikarn, in which the author is named Maulanā Hājī Muhammad Rizā'i.

See Sprenger, Oude Catalogue, p. 544, and Stewart's Catalogue, p. 73.

Or. 323.

Foll. 482; 8¼ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century; much damaged by worms

[Geo. Wm. Hamilton.]

The poetical works of Kudsī, کلیات قدسی.

Hājī Muhammad Jān, who took the surname of Kudsī from the holy shrine of Mashhad, his native place, had performed in his youth a pilgrimage to Mecca. He went to India in A.H. 1041, and was patronized by 'Abd Ullah Khān Firūz Jang, who introduced him to the notice of Shāhjahān. He soon became one of that sovereign's favourite poets, but did not obtain the appointment of Malik ush-Shu'arā, to which he was, according to the 'Amal Šāh, fol. 696, entitled above all others, because he had been forestalled by Tālib Kalīm. He spent the last years of his life in Kashmir, where he died A.H. 1056, according to Sirāf, Oude Catalogue, p. 151, the Sarv i Azād, and Haft Asmān, p. 143, or A.H. 1055, as stated by Shir Khān, fol. 64, and in the Khulāṣat ul-Afkār, fol. 225. The first of the above dates is confirmed by a Tarkīb composed by a contemporary poet on Kudsī's death, Or. 351, fol. 7, in which it is expressed by the chronogram:

دور اران لیل قدسی چمن زندان شد

Other notices on Kudsī will be found in the

Tazkirah of Tahir, fol. 169, the *Tabakāt i Shāhjahānī*, fol. 324, *Pādishāh Nāmāh* of Amin, fol. 430, *Pādishāh Nāmāh* of 'Abd ul-Hamid, vol. i., part 2, p. 351, *Vakī'at i Kashmir*, fol. 119, *Riyāz ush-Shu'arā*, fol. 370, and the *Oude Catalogue*, pp. 113, 128, and 536

The contents are as follows:

I. Fol. 2 *b*. A description of the gardens of Kashmir, a *Maṣnavi* dedicated to Shāhjahān, imperfect at the beginning.

II. Fol. 19 *b*. Tarkib-bands, mostly in praise of Imām Rīzā, beginning:

سنگ ز سر سر ز سرکردنم سدک اصاست

The first of these was written, according to the heading, when the poet was setting out for Irak; another at the time of his departure for India.

III. Fol. 47 *b*. *Kasīdahs*, only partially arranged in alphabetical order. They are mostly in praise of the Imāms. One is addressed to Mīnūchīhr, governor of Mashhad, another to Ḥasan Khān, governor of Herat.

IV. Fol. 136 *b*. *Ghazals* in alphabetical order, beginning:

زود نه کردم من بصبر دای خوش را

V. Fol. 215 *b*. Preface to the *Divān* of Kudsī, written in Agra, A.H. 1048, by Jalāl ud-Dīn Muhammad Ṭabāṭabā'i (see p. 258 *a*)

VI. Fol. 222 *b*. *Rubā'is*.

VII. Fol. 274 *b*. *Marsīyahs* on the death of the poet's son, and other persons, in the form of Tarkib-bands.

VIII. Fol. 294 *a*. *Ṭuḥfat* شاهجهانی, a poetical history of Shāhjahān in *Maṣnavi* rhyme.

Beg. ندام حدائی که داد از شهن
جهان دادشاهی بشاهی جهان

The poem was left unfinished. The present copy contains a confused series of detached fragments, treating of Shāhjahān's accession, his early life, and some events of the beginning of his reign. The latest of these is the erection by Shāhjahān, on his return from the Deccan, of several edifices, and especially of the famous Delhi mosque, the building of which is dated by a chronogram A H 1047. Some of the fragments are written twice and even thrice over with some variations.

IX. Fol. 477 *a*. Two fragments, probably belonging to the *Maṣnavi* mentioned under Art. I. The first is part of a description of Kashmir; the second is in praise of Shāhjahān, and begins:

سپاس پادشاه بادشاهان
سرافرازی ده صاحب کلاهان

Or. 351.

Fol. 68; 8½ in. by 5, 17 lines, 2½ in long, written in cursive Nestalik, apparently in the 17th century. [GEO WM HAMILTON]

Some poems by Kudsī, as follows

Fol. 2 *b*. A *Kiṭ'ah* of religious character, ending with an invocation to 'Alī

Beg. ار وارشب داری کوش سنکی وس
ار درای کاروان عمر شنیدی صدا

Fol. 4 *b*. *Kasīdahs* addressed to Shāhjahān, mostly on Naurūz festivals

Fol. 7 and 9 contain the Tarkib-band, composed by some poet not named, on the death of Kudsī, which has been noticed p. 684 *b*

Fol. 21 *a*. *Maṣnavi*, beginning:

وداع دولت و مال و وطن کرد
راه چنکل آهنگ دکن کرد

This section contains poems on various palaces erected by Shāhjahān, with chronograms ranging from A.H. 1040 to 1048 a long description of Agra, fol. 44 *a*, and other pieces relating to events of that period. The longest, however, foll. 48 *b*—51 *b* and 21 *a*—26 *b*, relating to the flight and death of Rājah Jajhār Singh (A.H. 1044), is not by Kūdsī, but by Kalim, and is found in the Divān of the latter, Add. 24,002, foll. 86 *a*—94 *b*.

Fol. 61 *a*. *Khāṭahs*, most of which contain chronograms on contemporary events.

Add. 24,002.

Foll. 166; 9 in. by 6; about 20 lines, 3½ in. long; written in a cursive Nestalik, with two 'Unvāns, and gold-ruled margins, probably in the 18th century

دوان کلیم

The Divān of Kalim.

Beg. شوق هر کس را که در آه طلب سر میدهد
کر در آرد اول از پا آتش پر میدهد

Abu Ṭālib, poetically surnamed Kalim, was born in Hamadīn and grew up in Kāshān. After completing his studies in Shirāz, he went to India, where, according to the 'Amal i Sālih, fol. 697, he stayed some time with Mir Jumla, poetically styled Rūh ul-Amin (p. 675 *b*). Having been attached to the court of Shāhjahān shortly after that sovereign's accession, he became his favourite poet, and received from him the post of Malik ush-Shu'arā. Amin states, in his Pādishāh Nāmā, fol. 431, that Ṭālib and Kūdsī were then (A.H. 1047) simultaneously engaged upon the composition of two poetical records of Shāhjahān's reign, both of which he terms Pādishāh Nāmā. Ṭālib was sent to Kashmir, to devote himself to the completion of

his task, and he died there, as stated by his contemporary Vāris, in the third volume of the Pādishāh Nāmā, fol. 530, on the 15th of Zulhijjah, in the 26th year of the reign (A.H. 1062). The same year is given as the date of his death by Shir Khān, fol. 67, while Mir'at i 'Alam, and other later works, give A.H. 1061. See Taẓkirah i Ṭāhir, fol. 165, Atashkadāh, fol. 110, Riyāz ush-Shu'arā, fol. 385, and the Oude Catalogue, pp. 113, 128, 151, and 453.

The contents of the Divān are as follows:

Fol. 2 *b*. *Qasidāhs*, mostly addressed to Shāhjahān, with a Tarkib-band of the kind called Bahāriyyah, or vernal poem, at the end

Fol. 41 *a*. Mukatta'āt, including chronograms, the dates of which range from A.H. 1024, Dārā Shikūh's birth, to A.H. 1054.

Fol. 52 *b*. Masnavis, mostly descriptive of buildings erected by Shāhjahān, and recording their dates. The longest, fol. 86 *a*—94 *b*, contains an account of the flight and pursuit of Jajhār Singh. The last is a Sākī Nāmā composed for Zafar Khān, governor of Kashmir.

Fol. 97 *b*. Ghazals in alphabetical order, beginning:

دل کردم مستی عاقبت ره رنائی را
رساندم ذاب ارمین می نداد بقوی را

The margins contain additional Ghazals. Fol. 160 *a*. Rubā'is.

Add. 7798.

Fol. 183; 7½ in. by 3½; 14 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A collection of Kalim's Ghazals, slightly imperfect at beginning and end. It is far richer than the corresponding section of the preceding MS., and contains a few Rubā'is at the end.

Add. 22,701.

Foll 162; 9 in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{4}$ in long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1098 (A.D. 1687). [Sir JOHN CAMPBELL]

Another collection of Kalim's minor poems, containing Ghazals, fol. 1 *b*, Rubā'is, fol. 153 *b*, and two Maṣnavis, fol. 159 *b*

Or. 306.

Foll. 193; $9\frac{1}{2}$ in. by 6; 15 lines, 3 in. long; written in Nestalik, with gold-ruled margins, dated Jumāda I, A.D. 1814.

[Geo. Wm. HAMILTON]

Ghazals of Kalim.

Or. 357.

Foll 210; $7\frac{1}{2}$ in. by $4\frac{1}{4}$; about 20 lines written diagonally, in Nestalik, partly in three and partly in four columns, probably in the 17th century.

[Geo. Wm. HAMILTON]

پادشاه نامه

Five fragments of a poetical record of the life of Shāhjahān, by Kalim, as follows.

1. Early life of Shāhjahān, concluding with the death of Jahāngir, fol. 1.

2. Part of the prologue, and account of the emperor's forefathers from Timūr to Humāyūn, fol. 48 *a*.

3. Early part of Shāhjahān's reign, from his accession to Zafar Khān's expedition to Tibet (A.H. 1046—7), fol. 72 *a*

4. Another part of the introduction, beginning with the Mi'rāj, and ending with the birth of Shāhjahān, fol. 198.

5. Description of Kashmir, fol. 205.

The same work is mentioned in the Oude Catalogue, p. 454, under the title of شاهنشاه نامه. See also the Munich Catalogue, p. 96, and King's College Library, No. 253.

Add. 25,330.

Foll. 196; $8\frac{1}{2}$ in. by $4\frac{1}{4}$, 15 lines, $2\frac{1}{2}$ in. long; written in Nestalik, on gold-sprinkled paper, with 'Unvān and gold-ruled margins; dated A.H. 1042 (A.D. 1632).

دیوان الہی

The Divān of Ilāhī

Beg. آراست دکاندار چیں بار دکانرا
کل بست خدا دست رمن و رمانرا

Mir Ilāhī is the author of a Taḡkīrah, in which he calls himself 'Imād ud-Din Mahmūd Ilāhī Husaini, the contents of which have been fully stated by Dr Sprenger, Oude Catalogue, pp. 66—87. He belonged, according to Tāhir Naṣirabādī, fol. 192, to the family of the Sayyids of Asadābād, Hamadān, and lived some years in Isfahan under Shāh 'Abbās I, in frequent intercourse with the poet Ḥakim Shifā'i. He then went to India, and appears to have stayed some time in Kābul with the governor Zafar Khān, to whom several of his pieces, one of them dated A.H. 1033, are addressed. After some years spent at Court, under Jahāngir and Shāhjahān, he accompanied Zafar Khān to Kashmir, A.H. 1041—2, and resided there till his death, the date of which, A.H. 1063, is expressed in some verses engraved on his tomb, and quoted in the Vaki'āt i Kashmir, fol. 122 *a*, by the chronogram بدست سخن آفرین.

See 'Amal i Šālih, fol. 701, Mir'āt ul-Khayāl, fol. 84, Riyāz ush-Shu'ara, fol. 40, Ātashkadah, fol. 115, and Oude Catalogue, pp. 150 and 435

Zafar Khān, son of Khwājah Abul-Ḥasan, was a munificent patron of letters, and no mean poet himself. He was appointed governor of Kābul, as lieutenant of his father, in the 19th year of Jahāngir (A.H. 1033). Having been sent in the same

capacity to Kashmīr in the 5th year of Shāhjahān (A.H. 1041—2), he held that post down to the 26th year of the reign, when he was transferred to Tattah. He died A.H. 1073. See Ma'āshir ul-Umarā, fol. 374.

Contents. Kāsidahs in praise of the Imāms, of Shāhjahān, Mahābat Khān, and other Amīrs, fol. 1 *b*. Tarkib and Tarjīh-bands, fol. 57 *b*. Kit'āhs, including a Mar-siyah on Husain, fol. 69 *b*. Maṣnavis, fol. 95 *a*. Ghazals in alphabetical order, fol. 102 *b*, beginning

ای رحمت تو سر خط لوح نجاب ما
دسپاه از صبع نو دنوان داب ما

Rubā'is, fol. 157 *b*.

Fol. 78—87, 173—195 have been supplied by a later hand

Add. 7815.

Fol. 136; 7½ in. by 4¾; 14 lines, 3½ in. long; written in cursive Nestalīk; dated Safar, A.H. 1049 (A.D. 1639).

[Cl. J. Rich.]

دیوان مسیح

The Divān of Masīh.

Beg عقل نشاخت درین معرکه ندک و ند را
نو لپ کیست که داد شرف احمد را

Hakim Rukn ud-Din Mas'ūd, of Kāshān, poetically surnamed Masīh, who has been already mentioned, p. 603 *a*, left the court of Shāh 'Abbās I., in consequence of a supposed slight, at the time of the Shāh's setting out for Māzandarān (A.H. 1006). He arrived at the court of Akbar with his famous contemporary, Hakīm Ṣadrā of Shirāz, afterwards Masīh uz-Zamān, A.H. 1011, and stayed there in a position of great honour and emolument during the whole reign of

Jahāngir and the first years of Shāhjahān. Amin states in his Pādīshāh-Nāmā, written A.H. 1047, fol. 429, that the Hakīm had sometime previously obtained, on account of his advanced age, leave to retire and to go to Mecca, and that he was then staying at home engaged upon the composition of his eighth Divān. His contemporary, Tāhir Naṣirābādī, who had seen no less than ten Divāns of his composition, states, fol. 161, that he died in Kāshān A.H. 1066, and adds, in order to fix the date, the chronogram

رفت نسوی فلک ناز مسیح دوم

Contents. Ghazals in alphabetical order. Kit'āhs, with some short Maṣnavis, fol. 101 *b*. Rubā'is, fol. 120 *b*.

In the subscription the work is designated as the sixth Divān of the Hakīm.

Or. 475.

Fol. 65; 8½ in. by 4¾; 15 lines, 2½ in. long; written in Nestalīk, with gold-ruled margins, probably in the 17th century.

[Geo. Wm Hamilton.]

Three Maṣnavis of the same poet, viz.:

I. Fol. 1 *b*. مجموعه, Anecdotes of lovers.

Beg حدادنا مرا بردار ار حال
نآش عصر حاکم نشو پالک

The title occurs in the following line, fol. 7 *a*:

اگر نویی حق سازد نماش
رجموعی شود مجموعه نماش

The poem is dedicated to Shāh 'Abbās, and appears, from some passages, to have been written shortly before the author's flight. In one of these, fol. 47, he begs to be allowed to leave the Court, then at Rai, and to go home to Kāshān, in order to get healed of the scab. Further on he refers to the end of his brother poet, Akḍasi Mashhadi,

whose deathbed he had attended in A.H. 1003, and to the death of his own father in A.H. 1001. In another passage, fol. 55 *b*, he states that he had, at the time of writing, completed his 35th year.

II. Fol. 56 *b*. A Maṣnavi, entitled *Sākī Nāmāh*, in praise of *Shāh 'Abbās*.

Beg. دلا چمد اران دست برد حبار
نقارچ میخانه دسنی در آر

III. Fol. 63 *b*. A Maṣnavi, without title, relating to the adventure of a caravan at the tomb of *Hātīm*.

Beg. تیره شبی چون شب هجران یار
بخت سیه پوش مرا پرده دار

On the first page is a Persian note stating that this "very rare work of *Ḥakīm Masīh Ruknā'ī Kāshī*, the master of *Šā'ir*," had been presented by *Ziyā ud-Dīn Ahmad Khān* to Col. Wm. Hamilton, at Delhi, on the 17th of January, A.D. 1867.

Or. 1250.

Foll. 195; 9½ in. by 6½; 14 lines, 3½ in. long; written in Nestalīk, probably about the beginning of the 19th century.

The story of *Rām* and *Sītā*, in Maṣnavi rhyme, by *Masīh*.

Beg. حداردا ز جام عشق کن مست
که ارمستی فشانم درجهان دست

The prologue contains a long panegyric on *Jahāngir*, and the author's apology for having taken his theme from a heathenish tale.

Or. 293.

Foll. 70; 7½ in. by 4½; 12 lines, 2½ in. long; written in *Shikastah-āmiz*, apparently in the 18th century; from the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان صیدی

The *Divān* of *Ṣaidī*, consisting of *Ghazals* alphabetically arranged.

Beg. شد سکه احرارم تو نمیر حالها
ار حا در آمدند نکلس بهالها

Mir Ṣaidī, whose original name was *Sayyid 'Alī*, belonged to a family of *Sayyids* in *Teheran*, and made his studies in *Isfahan*. Having gone to *India*, he found access, A.H. 1064, to the court of *Shāhjahān*, and secured a protectress in that emperor's accomplished daughter *Jahān-ārā Begam*, who was then in her 42nd year (see p. 357 *b*). He was scarcely more than thirty years of age when he died, in *Dehli*, A.H. 1069, as stated in *Kisāṣ ul-Khākānī*, fol. 167 *a*. See also *Tāhūr*, fol. 267, *Vāris*, fol. 530, *Sarkhush*, fol. 78, *Mir'āt ul-'Ālam*, fol. 485, *Riyāz ush-Shu'arā*, fol. 259, *Atashkadah*, fol. 94, and the *Oude Catalogue*, pp. 112, 125, and 383.

Add. 7813.

Foll. 75; 6½ in. by 3½; 11 lines, 2½ in. long; written in Nestalīk, apparently about the close of the 17th century.

[Cl. J. Rich.]

The same *Divān*.

Add. 26,235.

Foll. 60; 10 in. by 5½; 18 lines, 3½ in. long; written in cursive Nestalīk, apparently in the 18th century. [Wm. Erskine.]

آشوب هندوستان

"The troubles of *India*," a poetical account of the struggle of *Shāhjahān's* sons for the empire, from the rising of *Murād-bakhsh* in *Ahmadābād* to the death of *Dārā Shikūh*, A.H. 1067—1069.

Author: *Bihishtī*, بهنی

Beg. کلام سخن سنخ را اندا
بنام خدانست نام خدا

The author, who calls himself the panegyrist مداح of Sultan Murādbakhsh, writes in the interest of his master, and in a spirit of bitter animosity against the successful competitor Aurangzib. He asserts that he had witnessed all the battles he describes:

من این رزمهارا همه دیده ام
ز کس همچو افسانه دشبیده ام

The poem was evidently written shortly after the events related, and before the death of Murādbakhsh, which took place in A.H. 1071. The title is contained in the last line.

شد این نامه ارهیت دوستان
مسی آشوب هددوستان

Or. 302.

Foll 170, 10 in. by 5½; 16 lines, 3½ in. long; written in Shikastah-āimīz, about the close of the 17th century. From the royal library of Lucknow. [Geo. Wm. HAMILTON.]

دیوان فوجی |

The Divān of Fauji.

Beg. ای جهانرا از جمال حوش دنیا ساحنه
حاک را آئینده رحسار زینا ساحنه

Mullā Mukim, or Mukimā, poetically surnamed Fauji, belonged to a family of poets. His father, Mullā Kaidi, of Nishāpūr, a poet of some note, and a nephew of the better known Naziri, went to India in the reign of Shāhjahān, and died at sea on his return voyage to Persia, A.H. 1064, as stated in the Fauz i 'Azim, fol. 92, by Fauji's brother, Mullā 'Azimā. See the Mir'at us-Şafā, fol. 223, and Tāhir Naşirābādī, fol. 236.

Fauji, who went also to India, attached

himself to Mirzā Jān Beg, who commanded in Orissa, under Shāh Shujā', took Hijli in the 24th year of Shāhjahān (A.H. 1060-61), and fought by the side of Shāh Shujā' in that prince's last war (see Taẓkirat ul-Umarā, fol. 116). Fauji went from India to Mecca, and, after performing the pilgrimage, returned to his native place, Nishāpūr, where he died, according to the Mir'at us-Şafā, A.H. 1075, and, as stated in the Kisaş ul-Khā-kāni, fol. 177, at the age of forty-two years. See Mir'at ul-Khayāl, fol. 106, where Fauji is wrongly described as a native of Shirāz, Rūyāz ush-Shu'arā, fol. 346, and the Oude Catalogue, pp. 113 and 398.

Contents: Kaşīdahs in praise of the Imāms, of Shāh Shujā', and of the poet's special patron, Mirzā Jān Beg, fol. 2 b. Ghazals in alphabetical order, fol. 47 a, beginning.

بہان از ددہ ہا رفتی بخلو بخانہ دلہا
شدی در پردہ بہان ارمدان بر حاست حایلہ

Kiṭ'ahs, including some chronograms, which relate to contemporary events in India, and range from A.H. 1052 to 1059, fol. 151 a. Rubā'is, fol. 153 b. A Şakī-Nāmāh, written in Orissa, for Mirzā Jān Beg, and two shorter Maşnavis, fol. 157 b.

Or. 360.

Foll. 223; 11½ in. by 6½; 21 lines, 4½ in. long; written in Nestalīk, with three 'Un-vāns, and gold-ruled margins, apparently in the 17th century. [Geo. Wm. HAMILTON.]

دیوان شاہ

The Divān of Shāh.

Beg. در شرح آمد چہار عنصر ظاہر
تا نامت برن چہار نور باہر

Mullā Shāh, originally called Muḥammad Shāh, and surnamed Lisān Ullāh, was one of

the greatest Sufis of India, and the spiritual preceptor of Dārā Shikūh, who has given a full account of his life, with many of his letters and poems, in the *Safinat ul-Auliya*, fol. 86—118 (see p. 358 *a*). He was the son of Mullā 'Idi, the Kāzī of Ark, in the canton of Rūstāk, Badakhshān, and, having early adopted a religious life, wandered, A.H. 1023, to India, in quest of a spiritual guide. He found one in Miyyān Mir, the celebrated saint of Lahore (see *ib.*), by whom he was initiated in Sufism and affiliated to the Kādīrī order. After his master's death, A.H. 1045, he settled in Kashmir, where a vast monastery was built for him and his disciples, at the expense of Dārā Shikūh and his sister Jahānārā Begam, both devoted adherents, and where he was frequently visited by Shāhjahān. He died in Lahore, A.H. 1072, and left, besides a large number of religious Ghazals and Maṣnavis, an unfinished Sufi commentary upon the Coran. See *Mir'at ul-Khayāl*, foll. 87—91, 'Amal i Šāhh, fol. 686, *Mir'at ul-'Ālam*, fol. 447, *Vākī'at i Kashmir*, fol. 126, *Riyāz ush-Shu'arā*, foll. 247—250, and the *Dabūstān*, vol. iii. p. 284.

Contents: Rubā'īs of a religious nature, with paraphrases in Maṣnavī rhyme, and comments in prose, fol. 2 *b*. Another series of Rubā'īs in alphabetical order, with paraphrases in Maṣnavī, fol. 17 *b*. The same series, without paraphrase, fol. 130 *b*. Ghazals and Kasīdahs, forming one alphabetical series, fol. 187 *b*, beginning:

حمد آبر که مرا ددش روش دادا
در نومنی بر اس بسته خود نکشادا

The second series of Rubā'īs includes chronograms relating to incidents of the author's life, with dates ranging from A.H. 1023 to 1060. From these we learn that he wrote a *Shash Ganj* A.H. 1055, and a commentary on the *Sūrat Yūsuf* A.H. 1057, and that he

was joined by his relatives, after forty years' separation, in Kashmir A.H. 1060.

Or. 277.

Foll. 177; 9½ in by 5½; 16 lines, 3 in long; written in Nestalīk, apparently about the close of the 17th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

دیوان انسان

The *Divān* of Insān.

Beg. انسان بیا بمدرسه عشق بی ریا
اول ریاں بجمد و ثنای خدا کشا

The author states in his first poem that he was a Sayyid, originally called Abu l-'Alī, that he was born in A.H. 1037, and that he had given up the world and adopted a life of religious poverty in A.H. 1060:

حستم من اولاد انسان چوارحد
کفما برو که بخر صادق کند ادا
کفعم که سال ترک بعلی نم نکو
کفما عاں ر لفظ عسی مشود ترا

In the concluding lines he says that he had given up the writing of poetry in A.H. 1077. From his frequent references to Kāsi, or Benares, he appears to have been dwelling in that city. His principal theme is the mystic love of the Sufis, and he often refers to his complete enfranchisement from all positive creed or religious law.

Contents: Kasīdahs, or longer poems, in alphabetical order, fol. 2 *b*.

Ghazals in alphabetical order, fol. 42 *b*.

Beg. ای بی نشان نشان تو ناشد نشان ما
آبیه حمال تو کردنده جان ما

Tarjīl-bands, fol. 132 *a*. A *Sāḳi-Nāmāh*, fol. 145 *a*. Rubā'īs, fol. 150 *b*.

Or. 300.

Foll. 70; 8½ in. by 4½; 15 lines, 2¾ in. long; written in Shikastah-āmiz, in the first half of the 18th century. From the royal library of Lucknow.

[GLO. WM. HAMILTON.]

دیوان غنّی

The Divān of Ghani, with a preface by Mahir.

Beg. of Pref. داب نو سردن افراد وجود
Beginning of the Divān :

حزونی کو کہ زفد حرد دیون کشم پزار
کنم ربحر پای حوشتن دامن صحرا

Muhammad Ṭāhūr, surnamed Ghani, was a Kashmirian by birth, and a disciple of another Kashmirian poet, Muhsin Fāni, whom he is said to have surpassed in poetical genius. (Fāni died A.H. 1082). He adopted the takhallus عی as a chronogram for A.H. 1060, the date of his first poetical compositions, and died at an early age, A.H. 1079, three years before his master. His Divān was collected by his friend, Muhammed 'Alī Māhūr, who composed the following chronogram on his death

همی چون کرد برم شمع را کردد ناربخش
که آگاهی سوی دار دعا ار دار فانی شد

See 'Amal 1 Sālīh, fol. 705, Sarkhush, fol. 95, Mir'at ul-Khayāl, fol. 101, Ṭāhīr Nasirābādī, fol. 328, Vākī'at i Kashmir, fol. 322, Riyāz ush Shu'arā, fol. 322, and the Oude Catalogue, pp 113, 151, and 410.

The editor describes Ghani, whom he calls his master, as a man who by holiness of life had almost become a disembodied spirit. The date of his death, A.H. 1079, is expressed by the chronogram عی

Contents : Ghazals, and longer poems, in one alphabetical series, fol. 6 b Rubā'is, fol. 57 b. Maṣnavis, fol. 66 a.

Fol. 68 contains a short piece in prose,

in which Ghani clears himself of a false accusation of plagiarism.

On the first page is a 'Arz-Didah, dated A.H. 1169.

The Divān of Ghani has been printed in Lucknow, 1845.

Add. 25,819.

Foll. 202, 8½ in. by 6½; 13 lines, 4 in. long; written in Nestalik, dated Cawnpore, Muharram, A.H. 1223 (A.D. 1808).

[WM. CURBETON.]

یوسف و زلیخا

Yūsuf and Zulaikḥā, a Maṣnavī.

Author. Nāzīm, ناظم

Beg. حدادا چون سپهرم سینه کشا

دل طوطی کن و آبیہ دنیا

Mullā Nāzīm, son of Shāh Rizā Sabzavari, was born in Herat, where he spent his whole life as court poet of the Beglerbegis of that province. The author of the Kīsas ul-Khā-kāni states, fol. 178, that Nāzīm was then (A.H. 1076) upwards of sixty years of age, and that his Divān contained twenty-five thousand lines. He died, according to Sirāj, Oude Catalogue, p. 151, A.H. 1081. See Ṭāhūr Nasirābādī, fol. 246, Riyāz ush-Shu'arā, fol. 470, Ātashkadāh, fol. 85, and the Oude Catalogue, pp. 129, 515.

After eulogies upon Herat, upon the reigning sovereign, Shāh 'Abbās II., and his protector, 'Abbās Quli Khān Shāmlū, governor of Herat, the poet relates in the prologue how he had been urged by his patron to try his skill in Maṣnavi, and how the theme of the present poem had been suggested to him by the same exalted personage. He concludes with an encomium on his predecessor Jāmi. In the epilogue Nāzīm states that he had devoted fourteen years to the composition of the poem, having commenced it A.H. 1058, and completed it A.H. 1072.

The Yūsuf u Zulaikhā of Nāzīm has been printed in the press of the Oude Akhbār, Lucknow, A.II. 1286.

Or. 292.

Foll. 392; 8½ in. by 4½; 23 lines, 2½ in. long; written in Shikastah-āmīz, with 'Unvān and gold-ruled margins, apparently in the latter part of the 17th century.

[Geo Wm. Hamilton]

دیوان صائب

The Divān of Šā'ib.

Beg. زعی نعمزه حاسوز برق مذهبا
بمخنده شکر نو بهار مشربا

Mirzā Muhammad 'Alī, poetically surnamed Šā'ib, is by common consent the creator of a new style of poetry, and the greatest of modern Persian poets. He was born in Isfahan, where his father, a native of Tabriz, was Kadkhudā, or provost, of the merchants of 'Abbāsābād. As he was, according to the Kīshas ul-Khākānī, fol. 163, upwards of sixty years of age in A.II. 1076, his birth must have taken place about A.H. 1010. Having started in early life for India, he made a long stay at Kābul, where the Governor, Zafar Khān, treated him with great kindness. He was afterwards favourably received by Shahjahān, who conferred upon him a command of one thousand and the title of Mustā'idd Khān. He left the Court, however, to accompany his munificent patron, Zafar Khān, to his government of Kashmir (A.H. 1041-2), and, after staying there some time, returned to Persia, where Shāh 'Abbas II. bestowed upon him the title of Malīk ush-Shu'arā. The latter part of his life was spent in Isfahan, where he died at an advanced age, A.H. 1088, leaving upwards of a hundred and twenty thousand lines of poetry, chiefly Ghazals. The date of his

death is fixed by the following chronogram of a contemporary poet, Vā'iz, Add. 7812, fol. 245 :

شد صائب اریں جهان و زان صد حیف
زان در ثمن بحر عرفان صد حیف
کعبند ناله بلبان تاریخش
ای حیف ازان هزار دستان صد حیف

Other dates, however, are given, viz., A H 1080 by Sirāj, Oude Catalogue, p. 151, 1081 by Sarkhush, fol. 74, 1087 by Haj Khal., vol. iii. p. 290, and 1089 in Mir'at ul-'Ālam, fol. 485.

Notices on Šā'ib will be found in the Tazkīrah of Tāhūr, fol. 163, Mir'at ul-Khayāl, fol. 65, Riyāz ush-Shu'arā, fol. 260, Atash-kadah, fol. 16, Ouseley's Notices, p. 227, and Sprenger, Oude Catalogue, p. 385.

The Divān of Šā'ib has been lithographed in the press of Navalkishor, Lucknow, A II. 1292, with the title کتاب صائب. A small collection of select verses has been lithographed in Lucknow, A H. 1264, under the title of انتخاب دیوان صائب, and reprinted with the title دیوان صائب, Lucknow, 1871.

Contents : Ghazals, about 1800 in number, alphabetically arranged, fol. 3 b. Maṭāh', or opening lines, in the same order, fol. 313 b. Mutafarrīkāt, or detached lines, similarly arranged, fol. 323 b.

Copies of Šā'ib's Divān are mentioned in the catalogues of Vienna, vol. i. p. 597, Upsala, p. 110, St. Petersburg, p. 398, and Munich, p. 38, and in the Ouseley Collection, No. 19.

Add. 7806.

Foll. 281; 8 in. by 4½; 17 lines, 2½ in. long; written in Nestalik, with 'Unvān and gold-ruled columns; dated Shawvāl, A.H. 1166 (A.D. 1753). [Cl. J. Rich.]

The Divān of Šā'ib, containing.—

Fol. 1 b. Kaṣīdahs in praise of the Imāms,

and of the Shāhs Šafī, 'Abbās II., and Sulaimān, beginning:

ای سواد عبرت منامت سوبدای رمین
معز حاک از نکھت مشکین لباس ت نامہ چن

Fol. 20 b. الحفظ, "What should be learnt by heart," a selection from the Ghazals, Maṭālī, or opening couplets, and Muta-farrikāt, or detached lines, of Šā'ib, in two alphabetical series.

Beg. زارباب بھرد نیست در دل نار عالم را

Fol. 141 a. A Maṣnavī in praise of Shāh 'Abbās II., beginning:

در آردہء ناچ و تخت و کلاه
حدو حوائج عاس شاه

Fol. 146. مرآة الجمال, "The Mirror of Beauty," another selection from the Divān of Šā'ib, containing Ghazals, or detached lines, descriptive of feminine charms, arranged in alphabetical order, under each of the following headings: Mirror, Eyebrow, Frown, Eye and Eye-lashes, etc.

Beg. ای روی چون نہشت ترا کوثر آیدہ
احسار آئین ترا مجمر آسمہ

In the preface of the Lucknow edition both the above titles, Mir'āt ul-Jamāl and Vājib ul-Hifz, are said to belong to a selection made in Šā'ib's lifetime, and under his roof, by 'Amilā of Balkh. The Mir'āt ul-Jamāl is mentioned in Stewart's Catalogue, p. 70.

Add. 7804.

Fol. 308; 10 in. by 6; 16 lines, 3½ in. long; written in a large Nestalīk, about the close of the 17th century. [Cl. J. Rich.]

The Divān of Šā'ib, imperfect at the beginning, and containing only Ghazals in alphabetical order.

Add. 7803.

Fol. 489; 9½ in. by 5½; 15 lines, 3½ in.

long; written in fair Shikastah-āmīz, probably early in the 18th century.

[Cl. J. Rich.]

The Divān of Šā'ib, containing Ghazals in alphabetical order, fol. 1 b. Kīṭāhs and Rubā'is, in one alphabetical series, fol. 433 b.

Beg. حدانا در پذیر انی نعرہ مستانہ ما را
مکن نوید ار حسن قبول اسانہ ما را

Or. 1223.

Fol. 208; 8 in. by 4½, 21 lines, 2½ in. long; written in Nestalīk, with gold-ruled margins, probably early in the 18th century.

[ALEX. JABA.]

Ghazals of Šā'ib, in alphabetical order.

Beg. نا رب از عرفان پدما نہ سرشار دہ
چشم سیمہ حان اکاہ و دل بیدار دہ

At the end are some lines by a contemporary poet, Naḥīfī, who states that he had collected and arranged these poems in the author's lifetime, and had completed that task in A.H. 1066, a date expressed by this chronogram, نوشتم نامہ دوان صائب.

Add. 24,001.

Fol. 171; 8½ in. by 5; 17 lines, 3½ in. long; written in Nestalīk, with 'Unvān and gold-ruled margins; dated Ramazān, A.H. 1166 (A.D. 1753).

Ghazals of Šā'ib, in alphabetical order.

Beg. اکر نہ مد بسم اللہ بودی تاج عنوانہ
بکشتی نا قیامت رو خط شیرازہ دنیوانہ

Add. 25,828.

Fol. 289; 9 in. by 5½; 15 lines, 3½ in. long; written in Nestalīk, with 'Unvān and ruled margins; dated Thānesar, Šafar, A.H. 1119 (A.D. 1707).

[WM. CURETON.]

Ghazals of Sā'ib, in alphabetical order, beginning like the preceding MS.

Add. 7805.

Foll. 76; 14½ in. by 8¾; 27 lines, 2½ in. long, with a large number of additional lines in the margin, written in Nestalik, probably early in the 18th century.

[Cl. J. Rich.]

A portion of the Divān of Sā'ib, comprising Ghazals from letter 1 to letter 3, the last incomplete.

Beg. دیا رب از عرفان مرا پیما ده سرشار ده

This collection is richer, as far as it goes, than any of the preceding. It contains marginal additions, and some Turkish glosses.

Add. 7807.

Foll. 176; 7½ in. by 4½; 15 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century.

[Cl. J. Rich.]

مرآة الجمال

The "Mirror of Beauty," a selection from the Divān of Sā'ib; see p. 694 a.

Egerton 705.

Foll. 310; 8¼ in. by 4½; 14 lines, 2½ in. long; written in Nestalik, in the 18th century.

کلیات بینش

The poetical works of Binish.

Binish, a Kashmirian poet, whose proper name was Ismā'il (see fol. 177 a), went, according to the Riyāz ush-Shu'arā, fol. 86, and the Atashkadah, fol. 165, from his native country to Hindustān, and stayed in Delhi. Some of his poems are addressed to Šafshi-

kan Khān (Muhammad Tahir), an Amir who was raised to the Khānship in A H. 1068, accompanied Aurangzib to Kashmir in the sixth year of the reign (A.H. 1073-4), and died A.H. 1085. See Maāsir ul-Umarā, fol. 371. Sarkhush, who wrote his Tazkirah about A H. 1100, speaks of Binish as dead. See the Oude Catalogue, p. 110.

Contents: Fol. 1 b. سنن الانصار, a Masnavi, in the measure of Nizāmi's Makhzan ul-Asrār, treating of the virtues of the true Fakir, dedicated to Aurangzib.

Beg. بسم الله الرحمن الرحيم
گل سر هسته ناع نعيم

Fol. 46 b. کنج روان, "The Treasure of the Soul," a Masnavi.

Beg. نفاى كه عالم گلستان اوست
كنج روان ملك ثمان اوست

It contains eulogies on Aurangzib, on Mīrzā Muhammad Kāsim Kirmāni, Divān of Kashmir, and on Mir Jamshīd Kashāni, the poet's patron, descriptions of the four seasons, and a Šaḡi-Namah.

Fol. 86 b. کلدسته, "The Bouquet," a Masnavi treating of creation, and including descriptions of Kashmir and Lahore.

Beg. کلدسته بوستان لوحيد
حدیست بچشم صاحب دد

Fol. 124 b. شور حلال, "Stirring of Fancy," a Masnavi, dedicated to Aurangzib, containing a story of two lovers, natives of Benares, with anecdotes and a eulogy on Isfahan.

Beg. خداوند زشور دل حرامس
بمك پرورده چون مرغ کيام

Fol. 180 b. رشته کوه, "The String of Jewels," a Masnavi dedicated to Aurangzib, containing the story of Amir and Gauhar, two lovers of Šāri in Māzandarān.

Beg. دیوان نافت در حریفه شاه
رشته کوهی چو سیم الله

This poem is stated at the end, fol. 217 *a*, to be the last of the author's Khamsah.

Fol. 220 *a*. Ghazals in alphabetical order.

Beg. صبح شد سافى سناغر كى شراب كهنه را
چون فلک در كردش آور آفتاب كهنه را

Fol. 292 *b*. Kasidāhs in praise of the Imāms, of Mirzā Muhammad Kāsim, the Divān before mentioned, and of Ṣafshikan Khān.

Beg. زلف تو زد بطالع ناساز ما كره
در كار آشنا نكند آشنا كره

On the last page is written: "George Curttenden, Moorshedabad, Oct 4th, 1785."

Or. 310.

Foll. 137; 8 in by 5½; 16 lines, 3¾ in. long, written in Nestalīk; dated Jaunagar, Sha'bān, the 20th year of 'Ālamgir (A.H. 1088, A.D. 1677). [Geo. Wm. HAMILTON.]

ديوان محبى

The Divān of Muhyi, containing Ghazals of a religious character, alphabetically arranged, and a few Tarjī's at the end.

Beg. اى نهائى حبات جان جانبا سوخته
آتشى سوداي عشقت جانبا سوخته

The Divān is ascribed in the subscription to Pirān Pir Mir Muhyi ud-Dīn Ghaṣṣ ul-A'zam, i.e. the famous saint Muhyi ud-Dīn 'Abd-ul-Qādir Jilānī, who died A.H. 561, and to whom the best authorities do not attribute any poetical composition. It is distinct from a Divān containing the same takhallus, and ascribed to the same holy personage, which is noticed in the Oude Catalogue, p. 501, and has been lately lithographed in the press of Naval-kishor, without date. A Divān attributed to Ghaṣṣ ul-A'zam is mentioned in Stewart's Catalogue, p. 58.

Add. 23,613.

Foll. 79; 8¾ in. by 4¾; 11 lines, 3¼ in. long; written in Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 18th century.

ديوان شريف

The Divān of Sharif.

Beg. بدست دست نا مباح معصاح در دلها
نكن نارب بمفاح عنات حل مشكلا

It contains Ghazals of a religious and mystic character, in alphabetical order, with a few Rubā'is similarly arranged, fol. 76 *b*.

A Divān with the same beginning is described in the Oude Catalogue, p. 567, as containing chronograms ranging from A.H. 1089—1091. Its author is stated to have been a Vākī'ah-Navis, or news-writer, attached to Zabardast Khān.

Or. 309.

Foll. 102; 8¾ in by 5; 21 lines, 3¼ in. long; written in Nestalīk, about the close of the 17th century. From the royal library of Lucknow. [Geo. Wm. HAMILTON.]

ديوان مجذوب

The Divān of Majzūb.

Beg. روز بازوى ترا الله اكبر شاهد است
كودل حرم نو مكر ناهى حبيب شاهد است

Mir Muḥammad, poetically called Majzūb, is described by Tāhir Nasirūbādī, writing about A.H. 1083, fol. 145, as a young scholar devoted to Sufism, whose teaching was daily attended by the students of Tabriz. He is also mentioned in the Kiṣāṣ ul-Khūkānī, written A.H. 1073, fol. 164, as a living poet, born in Tabriz, who had written poems in praise of the Imāms, a Maṣnavi of 3000 lines

entitled *Shāh Rāh i Najāt*, and *Ghazals* in which he followed *Hāfiẓ*.

The present *Divān* contains some chronograms relating to pilgrimages to Mecca and Najaf performed by the author and his father in A.H. 1060 and 1063, and to the death of the latter in A.H. 1066. At the end is found the following *Rubā'i*, which gives A.H. 1093 as the date of *Majzūb's* death :

مجدوب ازان رفت بصد حوشحالی
در باغ نعیم بود جایش حالی
تاریخ وفاتش از خرد پرسیدم
کمتا آسود در بهشت عالی

There must therefore be some error in the following chronogram quoted by *Tāhir*, and in *Riyāz ush-Shu'arā*, fol. 439, according to which the *Shāhrāh i Najāt* would have been completed A.H. 1006, a date which can hardly be reconciled with those above stated :

بهر داریش انکه درها سفت
شاهراه نجابت دلها کفمت

Contents: *Kasidahs* in praise of the *Imāms*, fol. 2 *b*. *Ghazals* alphabetically arranged, fol. 10 *a*. *Mukhammas*, *Tarjī'*-bands, *Maṣnavis*, and *Qit'ahs*, fol. 91 *b*. *Rubā'is*, fol. 98 *b*.

See the *Oude Catalogue*, pp. 131, 479.

Add. 19,624.

Foll. 115; 9½ in. by 6½; 18 lines, 3½ in. long; written in *Nestālīk*; dated *Benares*, *Muḥarram*, A.H. 1182 (A.D. 1768).

[SAMUEL LEE.]

دستور همت

The love-story of *Kāmrūp* and *Kāmlatā*, a *Maṣnavi*,

Author: *Muḥammad Murād*, محمد مراد

Beg. خداوندا بکرم تاره جان کن
محمد حوش اول ترزدان کن

Beginning with a panegyric on his patron, *Himmat Khān*, to whose literary assemblies he was admitted, the poet relates how in one of these *Himmat Khān* had read the touching tale of *Kāmrūp*, written by himself in prose, and had desired him to put it into verse. *Himmat Khān*, we are further told, died shortly after, and the author found some solace in composing the present poem as a monument to his memory. The date of its completion, A.H. 1096, is expressed by this chronogram at the end:

چوان صورت ز معی کشت آگاه
شد تاریخ حتمش نقش دلخواه

The name of the heroine is inverted for the convenience of the metre to *کام*.

Mir 'Isā, son of *Islām Khān Badakhshī*, received the title of *Himmat Khān* in the first year of *Aurangzib*, with whom he was a great favourite, and was raised in the 24th year to the post of *Mir Bakhshī*. He died in *Ajmir*, A.H. 1092. *Himmat Khān* was passionately fond of Persian and Hindi poetry, and used the poetical surname of *Miran*. See *Maāshir ul-Umarā*, fol. 577 *a*, and *Tazkirat ul-Umarā*, fol. 106.

The *Dastūr i Himmat* is ascribed to *Himmat Khān* himself by *Garcin de Tassy*, *Littérature Hind.*, 2nd edition, vol. 1. p. 213.

Add. 7812.

Foll. 255; 9½ in. by 5½; 17 lines, 3½ in. long; written in *Nestālīk*, apparently about the close of the 17th century.

[Cl. J. RICH.]

دیوان واعظ

The *Divān* of *Vā'iz*.

Beg. ای نام دلکشای تو عنوان گارا
حاکم در دو آب رخ اعتبارا

M M

Mirzā Rafī' ud-Dīn Muḥammad B. Fath Ullah Kazvinī, poetically surnamed Vā'iz, lived in Isfahan during the reigns of 'Abbās II. and Shāh Sulaimān, and is chiefly known as the author of *Abvāb ul-Jinān*, a vast collection of the traditional sayings of the Imāms, the first volume of which has been printed in Teheran, A.H. 1374. Sarkhush, writing in A.H. 1093, speaks of him (fol. 137, and Oude Catalogue, p. 114) as still living; and it is stated in the *Riyāz ush-Shu'arā*, fol. 500, that he died in the early part of the reign of Sulṭān Husain, *i.e.* shortly after A.H. 1105. The date A.H. 1032 assigned to his death by Sirāj, Oude Catalogue, p. 151, is not consistent with the fact that his *Divān* contains chronograms as late as A.H. 1088. See also *Ātashkadah*, fol. 107, and the Oude Catalogue, p. 587.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Detached lines, fol. 166 *b*. *Kasīdahs*, fol. 172 *b*, beginning:

باد نوروزی ذکر نیرام عشر آور است
با جهان پسر را باد جوابی در سر است

This last section contains pieces in praise of Muḥammad and each of the twelve Imāms, of 'Abbās II. and Shāh Sulaimān, and a *Ta'ziyah* on the martyrdom of Husain. In one of these, fol. 215 *a*, the author begs the Shāh to be excused from accepting an office conferred upon him at Court, and says that, after spending nearly fifty years in anxious cares, he wished to pass the rest of his life in retirement.

Rubā'is on moral and religious subjects, fol. 217 *b*. Chronograms relating to private or public events, with dates ranging from A.H. 1030 to 1088, fol. 229 *b*. Three short *Maṣnavis*, fol. 248 *b*.

See *Bibliotheca Sprenger*, No. 1517.

✓ Add. 7810.

Foll. 176; 10½ in. by 6; 17 lines, 3¼ in.

long; written in Nestalik, with gold-ruled margins; dated Rabī' I., A.H. 1132 (A.D. 1720). [Cl. J. Ricca.]

دیوان شوکت ✓

The *Divān* of Shaukat.

Beg. الهی زک تاثیر کرامت کن نعم را
بموج اشک بلبل آب ده تیغ زبام را

Khawājah Shaukat, of Bukhārā, went to Herat in A.H. 1088, and entered the service of the Beglerbegi of the province, Šafi Kuli Khān Shāmlū. He afterwards repaired to Mashhad, where he was well received by Mirzā Sa'd ud-Dīn Muḥammad, Vazir of Khorāsān, and ultimately settled in Isfahan, where he spent his latter years as a religious mendicant, and died, according to Razin, fol. 28, A.H. 1107. See *Riyāz ush-Shu'arā*, fol. 250, Sarkhush, fol. 73, and the Oude Catalogue, p. 568.

Contents: Ghazals and *Mukatta'at*, arranged in alphabetical order, according to the rhyme and to the initial letter of each piece, fol. 1 *b*. Rubā'is, the last of which gives a chronogram for A.H. 1093, the date of the collection of the *Divān*, fol. 153 *b*. *Kasīdahs*, mostly in praise of Imām Rizā, and of the above-named Sa'd ud-Dīn, fol. 156 *b*.

See Kraft's Catalogue, p. 69, and Ouseley's Collection, No. 85.

Copyist: مراد حان

Or. 290.

Foll. 209; 10½ in. by 6; 15 lines, 3¼ in. long; written in Nestalik, apparently in the 19th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

The same *Divān*.

Or. 347.

Foll. 79; 7¼ in. by 5¼; 13 lines, 3¼ in. long; written in Shikastah-amiz; dated

Zulhijjah, the fourth year of Ahmad Shāh (A.D. 1751), A.H. 1164. From the royal library of Lucknow. [Geo. Wm. HAMILTON]

مهر و ماه

The story of two Indian lovers, Manohar and Madhumālat, a Maṣnavi

Author: Rāzī, رازی

Beg. حداددا عم حود ده دلم را
ز عشق اسان ناهرمشکلم را

Mir 'Askari, who came of a family of Sayyids settled in Khwāf, Khorasan, but was born in India, took the poetical surname of Rāzī from his spiritual instructor Shaikh Burhān ud-Dīn Kāz i Ilāhī. He was an early follower and favourite companion of Prince Aurangzib, who on his accession bestowed upon him the title of 'Akil Khān. In the 24th year of the reign (A.H. 1091—2) he was appointed governor of the province of Dehli, and discharged that office till his death. He died at the age of eighty-two, in the month of Rabi' II., A.H. 1108. 'Akil Khān left a Divān, and several Maṣnavis composed in his youth, which are mentioned in the Hamishah Bahār, Oude Catalogue, p. 123. He is also the author of the Zafar-nāmah i 'Ālamgiri, a copy of which, wrongly ascribed to Amir Khān, has been described above, p. 265 a.

See Tārīkh i Muḥammadi, fol. 235, Sarkhush, fol. 48, Mir'at ul-Khayāl, fol. 135, Ma'āshir ul-Umarā, fol. 387, Tazkirat ul-Umarā, fol. 69, Riyāz ush-Shu'arā, fol. 192, Ouseley's Notices, p. 167, and the Oude Catalogue, p. 543.

The present poem was composed, as stated in the conclusion, A.H. 1065. In the prologue the author sings the praises of his spiritual guide, Shāh Burhān ud-Dīn, and states that he had substituted in his version Mihr and Māh for the original names of the lovers.

The Mihr u Māh has been lithographed in Lucknow, 1846.

Or. 315.

Fol. 143; 8½ in. by 4½; 19 lines, 2½ in. long; written in Nestalīk, early in the 18th century. [Geo. Wm. HAMILTON]

دیوان ناصر علی

The Divān of Nāsir 'Alī

Beg. الهی درۀ دردم بجان رنر
شر در پنهان رنر استخوان رنر

Thus poet, who uses sometimes Nāsir 'Alī, but mostly 'Alī, as his takhallus, was born, and spent a great part of his life, in Sirhind. Two Amirs of the reign of Aurangzib, Saif Khān Badakhshi, governor of Sirhind, and the Amir ul-Umarā Zulfakār Khān, are mentioned as his patrons. He led the life of a devotee, and was as eminent in Sufism as in poetry. After travelling through many parts of Hindustan and the Deccan, he took his abode in Dehli, where he stayed until his death. Sarkhush, who lived in his intimacy, and collected his Divān, states, fol. 88, that he died on the 6th of Ramazān, A.H. 1108, a date adopted by all later writers, but adds a chronogram of his own composition آء على رمت, which gives A.H. 1109. See Mir'at ul-Khayāl, fol. 160, Riyāz ush-Shu'arā, fol. 313, Tārīkh i Muḥammadi, fol. 235, Khulāsat ul-Afkār, fol. 197, Naghmah i 'Andalīb, fol. 126, and the Oude Catalogue, pp. 126, 151, and 329.

Contents. A religious poem called Maṣnavi, divided into two Daitars, fol. 2 b. It contains in the prologue a eulogy on Aurangzib, and, further on, fol. 48, a reference to the author's age, which was then fifty-two. It breaks off on fol. 53, and is followed by a few short Maṣnavis. See the catalogues of Leyden, vol. ii. p. 107, and of Gotha, p. 80. Qasīdahs in praise of Muḥammad, of the

Indian saint Abu 'Alī Kalandar, and of the author's patron, Saif Khān (Badakhshī), fol. 59 *a*.

Beg. کداحت بسکه هوئی دوز معر جبال
شرر ز سسک برآید نصورت بجال

Ghazals in alphabetical order, fol. 67 *a*.

Beg. محبت حادۀ دارد بهان در حلوب دلبا
چو تار صیغه کم کردد اس ره زیر مرلبا

Rubā'is with a few Kitā'hs, also in alphabetical order, fol. 118 *b*.

The Divān of Nāsir 'Alī has been lithographed in Lucknow, 1844, and A.H. 1281.

Or. 352.

Foll. 61; 7 in. by 4½; 11 lines, 2½ in. long; written in Shikastah-āmīz; dated Benares, the 44th year of Aurangzib, i.e. A.H. 1111—1112 (A.D. 1700).

[Geo. Wm. Hamilton.]

Maṣnavi by Nāsir 'Alī.

Beg. حدانا روزم کن سوز دردی
که در دام حران و رنگ زردی

The first contains a description of Kashmir. The longest, fol. 17—61, is a portion of the Maṣnavi above described, corresponding to Or. 315, foll. 3 *b*—32 *a*.

The margius of foll. 2—10 contain the first part of a Maṣnavi on the love-story of Prince Manohar موهوهر and Princess Madhūmālat مدهومالآت.

Beg. بتونین خداوند حرد بخش
طعیل حضرت والا اعظم

The tale is stated to have been taken from a Hīndu poem written by Shaikh Jamman.

هرراں آفرین در شبح جمن
بشعر همدوی بوده است پرفن

Add. 25,827.

Foll. 112; 9½ in. by 5½; 15 lines, 3 in. long; written in plain Nestalīk, apparently in the 18th century. [Wm. Cureton]

The Divān of Nāsir 'Alī, containing Ghazals, Kitā'hs and Fardiyyāt in one alphabetical series.

Beg. ای عنک فروغ جمالت حجابها
اینده دار پیرو حسنت نقابها

Or. 301.

Foll. 64; 8½ in. by 6; 15 lines, 3½ in. long; written in cursive Nestalīk, apparently in the 19th century. [Geo. Wm. Hamilton.]

دیوان غنیمت

The Divān of Ghanimat.

Beg. ای سانه' مصاب عطائی نو کشت ها
کردی ز کوچۀ بو هوای بهشت ها

Muhammad Akram, poetically styled Ghanimat, a native of Ganjāh, or, according to others, of Kuṣūr, Panjāb, was a Sufi of the Kādīri order, and a pupil of the poet Muḥammad Zamān Rāsikh, of Lahore, who died A.H. 1107. He was some time attached to Mukarram Khān (Mir Muḥammad Ishāq), who filled the post of Nāẓim of Lahore from the 39th to the 41st year of Aurangzib (A.H. 1106—8; see Tazkirat ul-Umarā, fol. 94). Ghanimat left, besides his Divān, a Maṣnavi composed A.H. 1096, and entitled Nairang i 'Ishāq, or Shāhid u 'Aziz, which is very popular in India, and has been lithographed in Lucknow about A.H. 1263. See Sarkhush, fol. 97, Riyāz ush-Shu'arā, fol. 322, Tazkirah i Ḥusaini, fol. 95, Mir'āt Aftābnumā, fol. 146, Naghma i 'Andalib, fol. 133, and the Oude Catalogue, pp. 127, 410.

The Divān consists only of Ghazals, in alphabetical order.

Add. 7779.

Foll. 192; 7½ in. by 4½; 17 lines, 2½ in. long; written in Nestalik, with gold-ruled margins, about the close of the 17th century.
[Cl. J. Rich]

دیوان عظیم

The Divān of 'Azīm.

'Azim or 'Azimā, of Nishāpūr, who has been mentioned, p. 690 *a*, as the brother of Fauji, lived in Khorasan, and died, according to the Mir'at us-Safī, fol. 223, A II. 1110, or, as stated in Naghmah i 'Andalib, fol. 124, A.H. 1111. The statement of the Riyāz ush-Shu'arā, that 'Azīm was appointed Divān of Lahore by Shahjahān rests on a confusion. Sarkhush, the poet's contemporary, asserts distinctly that he never came to India (see the Oude Catalogue, p. 113), nor is there in his Divān any trace of a residence in that country.

The laudatory poems are addressed to Shāh Sulaimān (A.H. 1077—1105), and to two Amirs who resided at Nishāpūr, viz Barām 'Alī Khān, who died in A.H. 1071 (see fol. 140 *a*), and his son Muḥammad Ibrāhīm. The dates of various chronograms contained in the Divān range from A.H. 1055 (fol. 140 *a*) to A.H. 1082 (fol. 190 *b*). Compare the Oude Catalogue, p. 358.

The contents are as follows:

Fol. 1 *b*. فوز عظیم, a Maṣnavi treating of the creation of the world and the nature of man.

Beg. دارم سر حمد حق تعالی
ام لالسان ما تمئی

'Azim wrote it in Kandahār (see fol. 82 *b*), some time after the death of his father Kaidi, in A.H. 1064 (see fol. 91 *a*). The prologue contains eulogies on the Shāh ('Abbās II.), on Mirzā Sa'd ud-Dīn Muḥammad, Vazir of Khorasan, and on Ṣafī Kulī Khān (son of Zulfakār Khān, governor of Kandahār),

Beglerbeg of that province (see foll. 54 *a*, 55 *b*).

Fol. 99 *b*. Kasidahs and Tarkib-bands, mostly in praise of the Imāms.

Beg. ای ز سم الله کل رفرق وژان ریجنه
شکر الحمد ازان در کام اسان ریجنه

Fol. 137 *a*. Kit'ahs and Tarikhhs.

Fol. 142 *b*. Ghazals in alphabetical order

Beg. ای عشق من ما روشد جان نو ارما
ما ار روشدم آخر و دیوان نواز ما

Fol. 190 *b*. Marsiyah on Mir Abul-Hasan, and a few Rubā'is.

Or. 334.

Foll. 242; 10 in. by 6; 21 lines, 3½ in. long; written in Naskhi in two columns, about the close of the 17th century.

[Geo. Wm Hamilton]

جهان نامه

A versified sketch of general and Indian history, in the metre of the Shahnamah

Author: Fanā'ī, فدئی

Beg. تمام جهاندار جان بخش و هوش
سوارنده حسام نا چشم و کوش

This is the first volume حد اول only of an extensive work, which, according to the prologue, was intended to comprise the history of the prophets and of the ancient kings of Kashmir, Kabul, Sind, Bengal, the Deccan, Ujjain, and Hindustan. The author, who is not otherwise known, begins with eulogies on his spiritual guide, Shaikh Lukmān B Shaikh 'Uṣmān Khalil Sulaimāni, and on the reigning sovereign, Aurangzib. As he refers incidentally to the conquest of Bijāpūr and Golconda by the latter, he must have written after A.H. 1099.

The present volume contains an account of the creation of the world, of the prophets from Adam to Lukmān, and of the early kings of Persia.

Or. 1217.

Foll. 434; 9½ in. by 5½; 15 lines, 3¼ in. long; written in cursive Nestalik; dated A.H. 1532 (for 1132, A.D. 1720).

[ALEX. JARA]

مسلك المتقين

A versified treatise comprising an introduction on the creed, and four books treating of the laws of purification, prayer, legal alms and fasting, according to the Ḥanafī school.

Beg. حمد نبيد ثنى في اعداد
بعدي كنه دور ايمان داد

The author, whose name does not appear, was originally, according to his own statement, an illiterate Uzbek in the king's service, but had been enlightened, and affiliated to the Nakshabandī order, by Shaikh Naurūz. He completed the first book in A.H. 1111, and the second A.H. 1112. In his conclusion he adds that he was postponing the composition of a fifth book on pilgrimage until he had himself performed that sacred rite, but that he was yet prevented by the prevailing state of impiety and lawlessness from carrying that design into execution.

In a lithographed edition of this work, printed in Lucknow A.H. 1290, the author is called in the subscription Šūfī Ilahyār Khān, صوفي الدار خان.

Or. 311.

Foll. 192; 9 in. by 5½; 12 lines, 3 in. long; written in Shikastah-ā-miz, with 'Urvān and gold-ruled margins, in the 18th century.

[GEO. WM. HAMILTON.]

ديوان مخفي

The Divān of Makhfī.

Beg. ای ز ابر رحمت حرم کلستان ما
کشف کوی حرب عشقت مطلع دنوان ما

Makhfī is the poetical surname of Zib un-Nisā Begam, the eldest child of Aurangzib, a princess celebrated for her high literary attainments and her liberal patronage of men of learning. She was born A.H. 1048, and died in Dehli on the 10th of Muharram, A.H. 1114. See Tārīkh i Muḥammadī, fol. 237, Mir'āt ul-'Ālam, fol. 444, Maāsir 'Ālamgiri, pp. 462, 539, Gul i Ba'nā, fol. 79, Naghmah 'Andalib, fol. 89, and the Oude Catalogue, p. 480.

Contents. Ghazals in alphabetical order, fol. 1 b. Tarjī' and Tarkīb-bands, fol. 149 b. Kasidahs, fol. 174 b. Mukhammasāt, fol. 189 a.

The Divān of Makhfī has been lithographed in Cawnpore, A.H. 1268, and in Lucknow, A.H. 1284.

Add. 25,826.

Foll. 136; 10½ in. by 6½; 17 lines, 4 in. long, written in cursive Nestalik, in the 18th century.

[WM. CURETON.]

The same Divān.

The first page bears the name of Turner Macan.

Add. 16,790.

Foll. 102; 9½ in. by 6; 15 lines, 4 in. long; written in Nestalik, apparently in India, dated Jumādā I., A.H. 1219 (A.D. 1804).

[WM. YULE.]

ديوان عالي

The Divān of Nī'mat Khān 'Alī.

Beg. تمامی یابد از مصراع بسم الله دیوانها
ببین کردم این ابروست زب روی عنوانها

Ni'mat Khān 'Alī, who has been already mentioned, pp. 268 *b* and 272 *a*, was the son of Ḥakīm Faṭḥ ud-Dīn Shīrāzī. He is stated in the *Tārīkh i Muḥammadi*, fol. 245, to have died in Dehli, on the first of Rabi' I, A.H. 1122. Notices on his life are to be found in the *Riyāz ush-Shu'arā*, fol. 316, the *Tazkirah i Husaini*, fol. 92, and *Naghmah i 'Andalib*, fol. 128.

This copy contains only Ghazals, in alphabetical order.

A Divān, including also Kitāhs, chronograms, and riddles, is described under the title of *Ḥawā Nimat* in the Oude Catalogue, p. 328. See Stewart's Catalogue, p. 74, the Ouseley Collection, No. 257, and *Bibliotheca Sprenger*, No. 1374.

Or. 317.

Foll. 203; 7½ in. by 3¾; 9 lines, 2½ in. long; written in *Shikastah-āmin*; dated *Shāhjahānābād*, Sha'hān, A.H. 1247 (A.D. 1832). [GEO. WM. HAMILTON]

The Divān of Ni'mat Khān 'Alī, containing Ghazals in alphabetical order, but differing from the preceding copy in contents and arrangement.

Beg. دنیا ای خامه بسم الله سرکن راه مطاب را
درار دامن حرب اعداب از نطفه کوکب را

Copyist: نوازش حسن

Add. 16,789.

Foll. 121; 9¼ in. by 6; 15 lines, 4¼ in. long; written in *Nestalik*, apparently in the 18th century. [WM. YULE]

Two compositions of the same Ni'mat Khān 'Alī, viz.:

I. Fol. 1 *b*. A *Maṣnavi*, containing moral tales and apologues.

Beg. حمد و شکر اورا که هرچه هست از اوست
دام هستی حلقه دار از های اوست

See the Oude Catalogue, p. 329.

The author's *Kulliyāt* are described in Stewart's Catalogue, p. 74

II. Fol. 108 *b*. *حسن و عشق*, "Beauty and Love," a tale in mixed prose and verse.

Beg. حدیث عشق شد زب سام
چو شمع افتاد آتش در ربانم

It has been published in Lucknow, 1842, and 1873, and printed, with a commentary by Imāmbakhsh, in Dehli, 1844. See *Bibliotheca Sprenger*, No. 1621-2, and *Zenker*, vol. ii. p. 51.

Egerton 698.

Foll. 72; 9½ in. by 6¼; 14 lines; written in Indian *Nestalik*, dated *Zulḥijjah*, A.H. 1218 (A.D. 1804). [ADAM CLARKE.]

The *Maṣnavi* mentioned in the preceding MS, art. I.

Copyist. احمد ولد محمد صادی

Or. 344.

Foll. 24; 10 in. by 6; 11 lines, 3½ in. long; written in neat *Nestalik*, with 'Unvān and gold-ruled margins; dated A.H. 1200 (A.D. 1706). [GEO. WM. HAMILTON.]

فیل نامه

Fil-Nāmah, also called *فیل منوی*.

Beg. بنام هدائی که بسل سخن
ردان کرد در عرصه گاه دهن

The author, who appears to have been a dependent of Jahāndār Shāh, describes a chase in the forest of Nānpārah, Oude, in which that prince, then heir presumptive, had a victorious encounter with a formidable wild elephant. He designates himself in the following verse, fol. 20 *b*,

رہی ہم باندازہم قدر حوش
لالی منظوم حود برد پیش

by the name of Rahī, which may have been his takhallus, and, complaining of his evil star which had banished him from Court, begs to be taken into the royal service.

Jahāndār Shāh ascended the throne in Muharram A.H. 1124.

Egerton 686.

Foll. 376; 13½ in. by 9½; 22 lines, 6¼ in long; written in four columns in Nestalik, apparently in the 18th century.

حمله حیدری

A poetical account of the life of Muhammad and the first Khalīfs, principally founded on the Ma'arīj un-Nubuvvat (see p. 149 a).

Author · Bāzil, دال

بنام حدارند بسیار بخش

حد بخش و دس بخش و دسار بخش

Mirzā Muhammad Rafī', poetically surnamed Bāzil, and entitled Rafī' Khān, was the son of Mirzā Mahmūd, who with his brother Muhammad Ṭāhir, afterwards Vazīr Khān, went from his native city, Mashhad, to India in the reign of Shāhjahān Rafī', who was born in Dehli, was attached as Divān to the staff of Prince Mu'izz ud-Dīn, whose mother was a sister of his own, and subsequently obtained the post of governor of Guālyār. Having lost the latter office after the death of Aurangzib, he retired to Dehli, where he died A.H. 1123 or 1124. The first date is given by Sirāj, Oude Catalogue, p. 150, and fixed by the chronogram *حامهر علی بیدش باد*, quoted in the Riyāz ush-Shu'arā; the second is found in Mir'at ush-Shafā, fol. 222, and Tarikh i Muhammadi, fol. 246. See also Mir'at Jahānnumā, fol. 324, Mir'at Aftābnumā, fol.

137, Ma'asir ul-Umarā, fol. 575, Khulāṣat ul-Afkār, fol. 30, and the Oude Catalogue, p. 368.

Bāzil did not live to complete his work, which is here finished by another hand. The original poem comes to an abrupt termination, fol. 315, shortly after the account of 'Usmān's assassination. The continuator, who calls himself Najaf, states in the next-following lines that at that point the poet's hand was stayed by death. He adds that he had long entertained the thought of completing the work, when he became, A.H. 1135, the fortunate possessor of a poem written, long before Bāzil's time, by a Sayyid Abu Ṭalīb in Isfahan, which contained the history of 'Alī from the point at which Bāzil had left off, and found that it tallied so well with the Hamlah, that, by adding it to the unfinished poem, he was able to produce a complete and uniform whole.

This continuation, which begins with 'Alī's accession to the Khulāfat, was apparently brought down to his death; but it breaks off in the present copy, a little before the end.

The present poem is quite distinct from a poetical history of 'Alī, which bears the same title, and has been twice lithographed in Persia, A.H. 1264 and 1270. This last was written in A.H. 1220 by Mullā Bamūn 'Alī *ملا بومللی* (Mūmin 'Alī ?) Kirmāni, poetically called Rājī, by order of the Shāhẓadah Ibrāhīm Khān. See the Journal of the As. Soc. of Bengal, vol. 21, p. 535.

The Hamlah i Haidari of Bāzil has been lithographed in Lucknow, A.H. 1287.

The first page of the MS. bears the name and the Persian seal of General Carnac.

Egerton 1037.

Foll. 312; 12½ in by 7½; 18 lines, 5 in. long; written in two columns, in a cursive Indian character, apparently in the 18th century.

The first half of the same work, corresponding to foll. 1—187 of the preceding copy.

Egerton 1038.

Foll. 134; 15 in. by 8½; 21 lines, 6 in. long; written in cursive Nestalik, in four columns; dated Šafar, A.H. 1207 (A.D. 1792).

The second half of the same poem, corresponding to foll. 187—315 of Egerton 686.

Copyist: محمد بن لطف علی رصوی

Add. 25,806.

Foll. 360; 11½ in. by 6½; 23 lines, 4½ in. long; written in cursive Indian Shikastah-āmir, in four columns; dated Lucknow, Zul-hijjah, A.H. 1206 (A.D. 1791).

[WM. CURETON.]

The same work, with a continuation by Azād, foll. 316—360, which contains the history of 'Alī from his accession to his death, and begins thus:

ثای که سردنبر دامهاست
خداوند لوح و قلم را سزاست

Azād, who has been mentioned p. 373 a, states in the prologue that, after completing his *Dilkushā-Nāmah* (see p. 719 b), he had been desired by Muhammad Fakhr ud-Dīn Khān, a cousin of Bāzīl, to complete the unfinished work of the latter.

Copyist: میرزا محبوب علی از زمرد سادات رصوی
کنه

Add. 7809.

Foll. 99; 9 in. by 4½; 14 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[CL. J. RICH.]

دستور العفاف

"The Model of the Chaste," a tale in Maṣnavī rhyme.

vol. II.

Author: Turāb, رب

Beg. بنام آنکه خاشی بی نشاست

بنام او زهر دانی نشاست

The author, who praises in the prologue the reigning sovereign, Shāh Sulṭān-Husain, states that his purpose had been to write a strictly moral tale, fit to be read by old and young. The story, which is borrowed from the Kāfi of Kullinī, records the trials, and eventual triumph, of a virtuous woman, exposed to the obsessions of a wicked Kāzi, her husband's brother.

The title and date of composition, A.H. 1126, are stated in the following lines, fol. 98 b:

دسر حامه اش چون کرد منظوم
دستور العفاف ساحت موسوم
فلم چون کوهر بارجم را سفت
رنهر سال آن منظوم من کعب

The fly-leaf bears the title افضل التمشاد

Add. 16,795.

Foll. 168; 7½ in. by 4½; 12 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[WM. YULE.]

دیوان عالی

The Divān of 'Alī.

Beg. کی شود دلدک ار عم هرکه دادل اشاست

بی تکلف گوشه دل بوستان دلخاست

Mirzā Abul-Ma'ālī, poetically surnamed 'Alī, came of a noble family of Nishapūr, which traced its origin to Farid ud-Dīn 'Attār. He was a Sufi and an eminent scholar, and lived at the court of Farrukhsiyar, from whom he received the title of Vizārat Khān. See Muṣhafi, fol. 67, Hamishah Bahār, Oude Catalogue, p. 126, and Garcin de Tassy, Litt. Hind., vol. i. p. 191.

N N

Contents: Kasidahs, and Kit'ahs, including chronograms, fol. 1 *b*. Ghazals in alphabetical order, fol. 23 *a*. Rubā'is and Fardiyyāt, fol. 164 *b*.

The Divān contains some pieces addressed to Farrukhsiyar, and chronograms ranging from A.H. 1124 to 1127, and relating for the most part to births and marriages in the imperial family

Or. 313.

Foll. 149; 7½ in. by 4½; 15 lines, 2½ in. long, written in Nestalik, with gold-ruled margins, for Uzbek Khān, son of Kipchāk Khān, dated Multān, Zulkā'dāh, A.H. 1142, (A.D. 1730). [Geo. Wm. Hamilton]

دیوان منصف

The Divān of Munṣif.

کشت ز بار کنه قامت از بس دوا
شد حظ بیشاسم همچو نکتش پا

The poet gives his proper name, Fāzıl Khān, in the following chronogram, fol. 146, relating to the building of his house in Lahore, A.H. 1117.

کهکاشد مضاعف داریش
ساده آباد حانه فاضل حال

He appears to have been attached to the service of 'Abd us-Ṣamad Khān Dīlir Jang, to whom several of his Kaṣidahs are addressed, and to whose victory over the Sikhs, in A.H. 1127, he refers fol. 9 *a*. See Sprenger, Oude Catalogue, p. 507.

'Abd us-Ṣamad Khān distinguished himself under Farrukhsiyar by the capture of the Sikh chief Bandū, and was rewarded for his success with the Ṣūbahdāri of Lahore and Multān. See Tazkirat ul-Umarā, fol. 72.

Contents: Kaṣidahs, fol. 2 *b*. Ghazals in alphabetical order, fol. 14 *b*. Rubā'is similarly arranged, fol. 132 *b*.

Add. 25,822.

Foll. 166; 8½ in. by 5; 17 lines, 2½ in. long; written in cursive Nestalik; dated from the camp of Nizām ul-Mulk Aṣafjāh, near the fort of Ausā (Owsa), Deccan Sha'bān, A.H. 1145 (A.D. 1733).

[Wm. Cureton.]

انتخاب دیوان مرزا عبد القادر بیدل

Selection from the Divān of Bidil.

بهر حسن که بود سطرې ارکتاب حیا
ز نقطه عزم دارد انتخاب حسا

Mirzā 'Abd ul-Kādir, poetically surnamed Bidil, is by common consent the greatest Indian poet of the last century; but Persian critics find fault with him for his unidiomatic phraseology. He was of Turkish extraction, belonging to the Chaghatāi tribe of Arlāt, but was born in 'Azimābād (Patna). He is described as a man of herculean strength and proud spirit. Having been attached in his youth to the service of Prince Muhammad A'zam Shāh, he chose to leave it rather than to prostitute his talent by lauding his patron, as he was required to do, and led henceforth a free and independent life, dwelling mostly in Dehli, where his house was the common resort of all lovers of poetry, and where he died in A.H. 1133 at the age of seventy-nine. His collected works are said to amount to more than a hundred thousand lines.

Notices on Bidil are found in Mir'āt ul-Khayāl, foll. 257—268, Sarkhush, fol. 19, Mushafī, fol. 25, Ḥusaini, fol. 29, Tārīkh i Muḥammadi, fol. 253, Riyāz ush-Shu'arā, fol. 83, Khulāṣat ul-Afkār, fol. 85, Naghmah i 'Andalib, fol. 50. Compare Sprenger, Oude Catalogue, p. 378, and Garcin de Tassy, Litt. Hind., vol. i. p. 314.

A volume entitled کلیات بیدل, lithographed in Lucknow, A.H. 1287, comprises the Nikāt, Ruḳa'āt, Divān, and Chahār 'Unṣur.

The present MS. contains Ghazals in alphabetical order, fol 3 *b*, Rubā'is, similarly arranged, fol. 134 *a*, and Mukhammasāt, fol. 146 *b*.

Add. 7093.

Foll. 332: 9½ in. by 5¼, 17 lines, 2½ in. long; written in Nestalik; dated Rajab, the 4th year of the reign (of Farrukhsiyar = A.H. 1128, A.D. 1716)

عرفان

A poem treating of Sufi doctrines, by Mirzā Bīdīl.

Beg. عش ار هشت حاك آدم ريغت
آنقدر حوس كه ريك عالم ريغت

It is divided into numerous sections, each of which has a Maṣnavi distich for its rubric.

The author states at the end that the poem consists of eleven thousand lines, and gives the date of its completion, A.H. 1124, in the following chronogram:

كرد تاريخ او ساز كرام
هده دو الجلال والاكرام

Copyist: الله بخش

On the first page is a note stating that the MS. had been bought in A.H. 1159 by Mirzā Muhammad, son of Mu'tamad Khān; also the Persian seal of Archibald Swinton, with the date 1174.

Add. 7094.

Foll. 167; 9¼ in. by 5½; 15 lines, 3¼ in. long; written in cursive Indian Nestalik; dated A.H. 1135, the fourth year of Muḥammad Shāh (A.D. 1719).

رياض المعارف

The "Gardens of Insight," a Maṣnavi containing precepts on spiritual life, illustrated by anecdotes of the patriarchs and some celebrated saints.

Author: Maulavi 'Ali Asghar B. 'Abd us-Samad, مولوي على اصغر بن عبد الصمد

Beg. حمد كوند مر حدارا در وجود و در نقا
جنی و انس و ملك والطرفی حو السما

The above title and author's name are found in the subscription. From the following words, which are appended to the latter, دام الله تعالى برکاته و هداياته عليها اله, it would appear that 'Ali Asghar was alive at the date of transcription, and that the transcriber, مع علی بن فاضی محمد مرصی, who calls himself الفوحی, was one of his disciples.

Add. 5635.

Foll. 109; 8 in. by 4½; 15 lines, 2½ in. long; written in Indian Nestalik, in the 18th century. [NATH B. HALHED]

دیوان قاسم دیوانه

The Divān of Kāsim Divānah.

Beg. بسكه افتاد از غمت شورى دكى در كار ما
در سر ما خود بخود وا مشود دسار ما

Mullā Kāsim, a native of Mashhad, studied in Isfahan, and became a pupil of Mirzā Šā'ib. He subsequently went to India, where he was apparently still living in A.H. 1136. See the Ilamishah Bahār, Oude Catalogue, p. 128, Sarkhush, fol. 107, Riyāz ush-Shu'arā, fol. 372, Mir'āt Aftabnumā, fol. 152, Husaini, fol. 108, and the Oude Catalogue, p. 533.

His nickname Divānah, or madman, was probably due to the use he made of that word in the first line of one of his Ghazals:

عشق دارد زده دل آب و گل دیوانه را
کرم دارد حوش می هکامه میخانه را

Contents: Ghazals in alphabetical order, fol. 1 *b* A Maṣnavi, fol. 105 *b*. Rubā'is, fol. 108 *a*.

Copyist: شیخ احمد
N N 2

Add. 25,805.

Foll 172; 12 in. by 8½; 19 lines, 5½ in. long; written in a cursive Indian hand in four columns, in the 18th century; much damaged by fire in 1865. [WM. CURETON.]

صولت صفدری

A poem on the life and warlike deeds of 'Alī.

Author: Hikmat, حکمت

Beg. نام خدا حالی مرتضی
سدائده موحدا ما سویی

The author, whose proper name was Muhibb 'Alī Khān, wrote this poem, as he states in the prologue, in order to complete the unfinished Hamlah i Haidari (see p. 704 a). He was evidently a Shi'ah of the most rabid stamp, and never mentions Abu Bakr or 'Umar without calling them hog, dog, or similar names.

A passage of the conclusion, in which A.H. 1143 was given as the date of composition, is now lost.

Add. 7808.

Foll. 201; 10½ in. by 5½; 19 lines, 3½ in. long; written in Shikastah-āmiz, in the 18th century. [Cl. J. RICH.]

A poem on the history of Fātumah, according to Shi'ah tradition, by the same Hikmat, with a continuation.

Beg. دزم خداوند عرش عظیم
نگاردهد لوح امد و نسیم

Hikmat, who commenced this poem, as stated in the prologue, after completing the Şaulat i Şafdari, left it unfinished.

The continuation, entitled فرح نامه فاطمی, foll. 38 b—201 a, is by Hāzik, who in the prose preface prefixed to the first part calls himself محمد بن المدعو ناکظم الطبیب المخطب من حباب السلطان بجاد الملک

Beg. خدا را چه نام است نام خدا
که سرآب دل یافاه زو جلا

Hāzik states that he was a native of Shūshtar, fol. 194, that he had previously written a history of prophets and saints, fol. 188 a, and that he was upwards of seventy years of age when he composed the present poem, fol. 194, which he completed in the space of four months, while performing a toilsome and a dangerous journey.

On the first page is written, by a later hand, the following title, which does not appear in the text:

کتاب زبدة البادج من نتیجه انکار محب علیخان راهب
مخلص وحاذق مخلص کبراه الهدد

Add. 25,831.

Foll. 48; 6½ in. by 4½; 6 lines in a page; written in Nestalik, in the 18th century.

[WM. CURETON.]

طربم القنایع

A collection of detached distichs describing the charms of the female breast.

Author: Allah Virdi Khān Fayyāz, الله وردیخان فیاض

Beg. دو یستاش دو سرکش ماه روها
دو معشوفان سر بیچیده موها

The author states in a short preface that he wrote these verses in the space of a week, at the request of a Darvish called Shaukmast, who had accosted him while he was fishing on the river's bank. The date of composition, A.H. 1144, is expressed in a versified chronogram by the words رهی سامان عشرت

Add. 19,620.

Foll. 100; 8½ in. by 4½; 15 lines, 3½ in. long; written in Nestalik, in the 18th century. [SAMUEL LEE]

دیوان مخلص

The Divān of Mukhlis.

Beg. الهی پرو از نور نقین ده شمع حاسم را
نشوی از حرف ناطل تکلم لوح سام را

Mirzā Muhammad, poetically styled Mukhlis, was called from his native place, Mashhad, to Isfahan in the reign of Shāh Sultān Husan by I'timād ud-Daulah Māmin Khān. Hazin, who was acquainted with him, states, fol. 33, that he died in that city, about sixty years of age.

Several pieces of the present Divān are quoted in the Rīyāz ush-Shu'arā, fol. 444. See also Mir'at Aftābnumā, fol. 154, Naghmah 'Andalib, fol. 167, and Oude Catalogue, pp. 128, 138.

Contents: Ghazals, in alphabetical order. Kit'ahs, similarly arranged, fol. 81 b.

Add. 22,704.

Foll. 96; 8½ in. by 5; 14 lines, 3 in. long; written in Nestalik; dated Shavvāl, A.H. 1234 (A.D. 1819).

[SIR JOHN CAMPBELL.]

حنات الوصال

The second part, *حنت ثانی*, of a religious poem, entitled "Gardens of Union," treating of ascetic life.

Beg. باز کردم کوهر افشان خامه را
تا نمایم درج کوهر نامه را

The author, whose name does not appear, was a wandering Darvish of the Nī'matullāhi order. He refers incidentally, fol. 32 a, to a journey he took from Isfahan to Kirmān to visit the tomb of the holy founder of the order in Māhān (see p. 634 b), and to a disturbance in which his fellow traveller Mush-tāk lost his life. The prologue contains a long panegyric on Ahmad Pāshā, who wielded an almost independent power in Baghdād from A.H. 1135 to 1159. See the Arabic Catalogue, p. 433.

Or. 281.

Foll. 149; 8½ in. by 5; 12 lines, 3½ in. long; written in Skikastah-āmiz, about A.H. 1151 (A.D. 1738). From the royal library of Lucknow. [Geo. Wm. Hamilton]

دیوان ثابت

The Divān of Šābit.

Beg. ای که واسنهٔ حرب تو بود نظم سان
سجیت داطل دعوی کلام تو زبان

Mir Muhammad Afzal, poetically styled Šābit, was the nephew of Himmat Khān (Mir 'Iṣā), of Badakhshan, who was Mir Bakhshī under Aurangzib, and died A.H. 1092 (see p. 697 b). Šābit, who was a Sayyid of great learning and piety, died in Delhi, his native place, on the 13th of Rabi' I., A.H. 1151. See Tārīkh Muhammadi, fol. 289, Mir'at Aftābnumā, fol. 187, Rīyāz ush-Shu'arā, fol. 95, Ātashkadāh, fol. 173, and the Oude Catalogue, p. 578.

Contents: Kāsidahs, mostly in praise of the Imāms, fol. 2 b. Maṣnavis, including Marṣiyahs on the martyrs of Karbalā, fol. 57 b. A second series of Kāsidahs, addressed for the most part to contemporaries, fol. 88 a. Ghazals, in alphabetical order, fol. 96 b. Rubā'is, fol. 141 b. Kit'ahs, fol. 143 a. Mukhammasāt, fol. 145 a.

The first of the above sections includes a long Kāsidah entitled *شهاب ثانی*, foll. 21—39, in which the poet retorts on his critics. The Divān was collected, after Šābit's death, by his pupil, Band i 'Alī who writes at the end: *آغیه مسودات حضرت میر و مرشد سر: حق میر افضل الدین محمد ثانی قدس الله سره العزیز بدست آمدند علام ازلی بد علی فراهم آورده است کتاب کاندیده وان نسخه منبرکه را ابواب فضیلت و کمالات دسکاه مخدوم مهربان مولوی محمد پداه سلمه الله نمود*

Or. 274.

Foll. 279; 9 in. by 5½, 15 lines, 3½ in.

long; written in Nestalik, with 'Unvān and ruled columns; dated Rabi' I, the 19th year of Muhammad Shāh, A.H. 1147 (A.D. 1734).

[Geo. Wm. Hamilton.]

دیوان آفرین

The Divān of Afarin.

Beg. خداودا نکین کن دور سره مدس نام را
چو سطر آه عاشق سر مصمون ده کلام را

Shāh Fakir Ullah Afarin, a Sufi and poet, was born in Lahore, and died there, A.H. 1154. Vālih, who met him in his native city, A.H. 1147, was much struck with his genius, and says that, had he only been born in Persia, he would have been the greatest poet of the age. See Riyāz ush-Shu'arā, fol. 61, Mushafi, fol. 11, Tārīkh Muhammadī, fol. 29f, and the Oudo Catalogue, pp. 150, 154, and 317.

Contents: Ghazals, in alphabetical order, fol. 3 b. Mukhammasāt, fol. 256 a. Rubā'īs, fol. 266 a. Kasidāhs in praise of Muhammad, and a Tarji-band on the martyrdom of Ḥasan and Ḥusain, fol. 267 b.

Or. 348.

Foll. 103; 9 in. by 5½; 11 lines, 3½ in. long; written in Nestalik for Col. Geo. Wm. Hamilton, then Commissioner of Multan; dated Kalāchūr, Rabi' I, A.H. 1277 (A.D. 1860).

هیر و رانجهن

"Hir and Rānjhan," the tale of two Panjābi lovers, a Maṣnavi by the same poet.

Beg. دنام چمن ساز نار و ناز
که خار نیارش بود سرو نار

Copyist: شوق محمد ساکن قصبه حلاپور همدان

In the subscription the title is written قصه هیر و رانجه از تصدیف آفرین مسمی بنار و نیاز, but in the text the heroine's name is invariably written رانجهن.

Azād found Afarin engaged in composing this poem in A.H. 1143. See the Oude Catalogue, p. 317. A prose version of the same tale is found in Or. 1244. A Hindustani version, Kīssah Rānjhā Hir, by Maḡbūl, has been translated by Garcin de Tassy, Revue de l'Orient, 1857.

Add. 18,545.

Foll. 235; 9 in. by 5½; 14 lines, 3½ in. long, in a page; written in fair Nestalik, with gold-ruled margins; dated Jumādū I, A.H. 1162 (A.D. 1749).

[H. STEINSCHUSS.]

ثمره الفواد و نیتجه الوداد

A Maṣnavi on love and anecdotes of lovers, with a prose preface

Author. Muhammad, known as Kāsim, poetically surnamed Zarāfat, محمد الشهير بقاسم
المخلص بطراوت

Beg. of the Preface:

الحمد لله السدى روحنه آف بس القلوب

Beg. of the Poem:

سام آنکه نامش الفت آموحت
رخ عصیان زحام رحمت افروحت

The author, who lived at Lahore, says repeatedly that he had never made a study of prosody, nor written any verses before.

The poem, which is said to consist of 6268 lines, and in which are inserted extracts from various works, Persian and Arabic, is divided into two Daftars, the first of which was completed A.H. 1146, and the second, fol. 203 b, A.H. 1149. An appendix, in which the poet describes a happy meeting with his beloved, is dated A.H. 1156.

This copy contains numerous marginal additions.

Egerton 1036.

Foll. 207; 8½ in. by 5; 15 lines, 2½ in. long; written in Shikastah-amīz, in two

columns, dated Zulka'dah, the 7th year of 'Ālamgir II. (A.H. 1173, A.D. 1760).

فلك اعظم

The love-story of Kāmṛūp and Kāmlatā, a Maṣnavī.

Author: Anjab, انجب

Beg. ای رل هوس نشه لبان
آررومدمد نو صاحب طلدان

Badī' ul-'Asr, commonly called Hājī Rabi', poetically styled Anjab, gave himself out for a native of Andalus (Spain). He came in his childhood to Isfahan, where he spent thirty years, and became a pupil of Murtazā Kuli Beg Zanknah, surnamed Vīlāi Isfahani. After long travels he settled in Dehli, where he died, it is said, upwards of a hundred years old. He was a most prolific poet; Mushafī, who saw him some months before his death, mentions, among his works, an imitation of the Khamsah of Nizāmī, a Divān of sixty thousand verses, an extensive work on Imāmi tenets, a tale of the four Darvishes in prose, and a metrical translation of the eighteen Parvas of the Mahābhārat; see 'Iqd Ṣurayyā, Add. 16,727, fol. 4 a. Compare Hamishah Bahār, Oude Catalogue, p. 118.

Murtazā Kuli Beg, surnamed Valā, a native of Persia, was attached to the service of Sarbuland Khān, and went, after the death of that Amir, to Bengal, where he died. See Riyāz ush-Shu'arā, fol. 500.

The prologue contains a eulogy on Muhammad Shāh, and upon a Khān, called Mahmūd, who had sent for the author, then living in seclusion, and requested him to put the above story into verse. The poem was completed, as stated at the end, in A.H. 1157.

Or. 304.

Foll. 249; 9½ in. by 5½; 15 lines, 3 in. long; written in Shikastah, dated Rajab, A.H. 1159 (A.D. 1746). From the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان امید

Beg. شود کشاده دل ارغم سنه دکنیر
اگر شکفه کی دد عقیقه نصور

Mirzā Muhammad Rizā, afterwards Kizilbāsh Khān, poetically surnamed Ummid, was a native of Hamadān and a skilled musician. Mirzā Tāhūr Vahid, and afterwards Mir Najāt, were his instructors in poetry. Having gone to India in the reign of Bahādur Shāh, he attached himself to the service of Nizām ul-Mulk Āsafjāh. He died in Dehli on the 9th of Jumādā I, A.H. 1159. See Tārīkh i Muḥammadi, fol. 305, Mushafī, fol. 8, Naghmah 'Andalīb, fol. 43, the Oude Catalogue, pp. 153, 300, 581, and G. de Tassy, Litt. Hind, vol. iii., p. 250.

Contents: Kasīdahs in praise of Muhammad and 'Alī, of Muhammad Shāh, Zulfakār Khān, and others, fol. 2 b. Mukatta'āt, the first of which is addressed to Farrukhsiyār, fol. 11 b. Ghazals, in alphabetical order, fol. 16 b. Muḥammāsāt, fol. 239 a. Mufradāt, alphabetically arranged, fol. 241 a. Rubā'īs, fol. 246 a.

Copyist: میر محمد سبع المشهدی

Or. 345.

Foll. 91; 6½ in. by 3½; 12 lines, 2½ in. long; written in Nestalik, apparently in the 18th century. [Geo. Wm. Hamilton.]

نیاز و ناز

The love-tale of Prince Niyāz and Princess Nāz, a Sufī allegory in Maṣnavī rhyme.

Author: Āzād, آزاد

Beg. الهی دل بعشقت مایل کن
دو عالم شوق محو دل دلم کن

The prologue contains an eulogy on a holy Sayyid, Mir Abu 'l-Vafā, by whose desire the poem was written. The author's name occurs in the first line of the epilogue, fol. 91 a:

سيا آزاد درك ابن و آن كى
سر آمد نصه حنم داسان كى

as well as in some other passages; see foll. 22 *b*, 50 *a*, 85 *a*.

The title, which is found in the epilogue, fol. 91 *b*,

بياز و نار دانش ماز كردم

is often repeated in the same form, "Niyāz u Nāz," apparently intended to distinguish it from the well-known poem "Nāz u Niyāz" of Zamirī, a poet of the reign of Shāh Tahmāsp.

A poet called Āzād, whose proper name was Mirzā Arjumand, is mentioned by Sirāj, and the author of Hamishah Bahār, Oude Catalogue, pp. 154, 117. He was the son of 'Abd ul-Ghani Beg Kabūl, of Kashmir, who died A.H. 1139, *ib.* p. 151. But there is nothing to show whether the present poem should be ascribed to him, to an earlier Āzād, a native of Yazd, who died, according to Mir'at Jahānnumā, fol. 296, A.H. 950, or to some other poet of the same name.

Or. 272.

Foll. 125; 8½ in. by 5½; 11 lines, 3½ in. long; written in Shikastah-āmiz, probably about the close of the 18th century.

[GEO WM. HAMILTON]

ديوان اطمینان

The Divān of Iṭminān.

Beg. دام حسرو گشت نا سم الله عنوان ما
بور معنى حلوه كرد از مطلع ديوان ما

This Divān, which consists entirely of Ghazals, contains several imitations of earlier poets, especially of Amir Khusrāu. The latest of these appears to be Hūlālī, who died A.H. 939 (p. 656 *a*). No record has been found of the author.

Or. 270.

Foll. 69; 8½ in. by 5; 15 lines, 3½ in.

long; written in Nestalik, in the 18th century. [GEO. WM. HAMILTON.]

ديوان حسرت

The Divān of Hasrat.

Beg. اگر بمرض دهم دسنگاه مستی ها
شکست ششہ کشد بالہ از دل حارا

The proper name of the author, who designates himself alternately by the poetical surnames Hasrat and Ashraf, has not been ascertained. It appears from various chronograms contained in his Divān that he lived in India in the time of Muhammad Shāh, and was a dependent of 'Azamat Ullah Khān. He records victories gained by that Amir over the Rohillas and the Jāts in A.H. 1134, and his death in A.H. 1146. Later chronograms, which extend to A.H. 1158, relate to the rout of the army of Barhah by Mu'in ud-Din Muhammad Khān, A.H. 1150, and to some incidents in the life of Farid ud-Din Khān, who was apparently the author's last patron.

Contents. A Kaṣidah in praise of Muhammad, fol. 3 *b*. A Maṣnavī containing anecdotes of celebrated Sufis, imperfect, fol. 5 *a*. Ghazals, in alphabetical order, fol. 10 *a*, beginning:

ای مائل در تو رهرو منو نیارہ
دبر و رحم ز شوق تو لبریز رازہ

Kit'ahs, fol. 59 *a*. Ruba'is, fol. 62 *a*.

Or. 247.

Foll. 367; 9½ in. by 5½; 14 lines, 3½ in. long, written in Nestalik, with 'Uvnān and gold-ruled margins, dated Shāhjahānābād, A.H. 1166 (A.D. 1753).

[GEO. WM. HAMILTON.]

حقائق المعارف

A Sufi poem, in Maṣnavī rhyme.

Author: Shaikh Sa'd ud-Din Aḥmad,

surnamed Divānah, poetically styled Kuddūsi, شمع سعد الدين احمد المعروف بدبوانه العظمى بقدوسی

Beg. نور الله تعالى كلام العاشقين نور حماله

It treats of mystic love and contemplation, in the form of comments on Arabic texts taken from the Kur'ān and the Hadīs, which are inserted as headings.

The author, who uses Kuddūsi, and sometimes Kudsi, as his takhallus, appears from the appended letters mentioned below to have been consulted by the 'Ulamā of Balkh as a great authority on Sufi doctrines. He is designated there as the author of the alimān and other religious works. It is stated in the Arabic subscription, fol. 320 *a*, that he gave out the present work as one of the writings of Shaikh Kuddūsi ul-Munavvari, جعل تصنيفه من

مصنفات شمع قدوسی المنوری

The following short pieces are subjoined:—

Letter of Kāzi Fuzail to the author, dated Balkh, A.H. 1166, with four questions on points of Sufi doctrine, and the answer, in two drafts, foll. 322 *b*, and 351 *b*. A letter in verse to Miyyān Muhammad 'Umar Pashāvari, and other poetical pieces on Sufi subjects, by the author, fol. 328 *b*. A letter of the Kāzis and Muftis of Balkh to the author, relating to some unguarded utterances of great Sufis, with the answer, fol. 335 *b*. Some Ghazals by Kuddūsi, in alphabetical order, fol. 342 *b*.

Beg. طبیب عشق دوی حمال داد مرا

بعین نشنه لانی رلال داد مرا

Magnavis by the same, fol. 359 *a*.

Or. 276.

Foll. 308; 11½ in. by 6; 17 lines, 3½ in. long; written in Shikastah-āmiz, with gold-ruled margins; dated Dehli, A.H. 1157 (A.D. 1744). From the royal library of Lucknow. [Geo. Wm. Hamilton.]

ديوان اكسير

The Divān of Iksir, in the author's handwriting.

Beg. الهی لوح محفوظ سخن کن نار و بودم را

نکن صرف نوشن چون قلم نود و نمودم را

The poet, whose proper name is written in the subscription Muhammad 'Azim B Muhammad Ja'far, and who was better known as Mirzā 'Azimāi Iksir, has been already mentioned p. 376 *a*. See also Mushaf, fol. 14, Anis, fol. 9, and the Oude Catalogue, p. 435.

Contents. Ghazals, fol. 2 *b*, and Rubā'is, fol. 291 *a*, both alphabetically arranged.

Add. 18,583.

Foll. 197; 8½ in. by 4½; 17 lines, 2¾ in. long; written in Shikastah-āmiz, with 'Unvān, gold-ruled margins, and five miniatures in Indian style; dated Sha'bān, A.H. 1161 (A.D. 1748). [ADAM CLARKE.]

شاهد و مشهود

"Shāhid and Mashhūd," a love-story, by Iksir, in the same handwriting.

Beg. کهکوم نخست اران درداست

که ده اول نه آخرش پیداست

The author says in the prologue that he had learnt the story, which is here put into verse, from his younger brother Abul-Hasan, a learned and travelled man, who told him that it was a popular tale in Egypt.

Or. 296.

Foll. 171; 10 in. by 5½; 14 lines, 3½ in. long; written in Nestalik, in the 19th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان عشرت

The Divān of 'Ishrat.

Beg. کل درک کد رنگ ثانی تو زبانا

حد بد بهار است کلسای سانا

The author, whose proper name is not stated, appears to have been a dependent of Shujā' ud-Daulah (the Nāzim of Oude, A.H. 1167—88). In a long Kasidah addressed to the Navvāb and appealing to his liberality, he describes himself as a Hindu :

کر چه هندوم بود لرنز عشق او دلم

Contents: Ghazals, in alphabetical order, fol. 2 *b*. Kasidah, fol. 165 *b*, beginning:

کر نکونم عارض آناه مهرابراست

The same Divān is described in the Oude Catalogue, p. 442, where it is attributed to Mirzā 'Alī Rīzā 'Ishrat.

Or. 324.

Foll. 319; 10½ in. by 6; 13 lines, 3½ in. long; written in Nestalik, with three 'Unvāns and gold-ruled margins, in the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان موبد

The Divān of Mubad.

Beg. ای ده ملک اردست طلسماپ تو بریا

From a preface written A.H. 1180 by the poet's son, Tikā Rām Zafar, we learn that Mubad, originally called Zindah Rām Pandit, was a native of Kashmir, and a pupil of Mirzā Girāmi, son of 'Abd ul-Ghani Beg Kabūl (see p. 712 *a*); that he had settled in Lucknow, where his two sons took service in the reign of Shāh 'Alam; that one of these, Sitā-Rām 'Umdah, died in A.H. 1173, and that his father did not long survive him.

Contents: Kasidahs in praise of 'Alī, of Shāh 'Alam, Navvāb Madār ud-Daulah, and

others, fol. 15 *b*. Ghazals, in alphabetical order, fol. 31 *b*, beginning:

کرد تا تعلیم بسم الله پیردل مرا

Mukhammasāt, fol. 218 *a*. Chronograms relating to contemporary events in the reigns of 'Alamgir II. and Shāh 'Alam, to the births and deaths of Amirs, etc., with dates ranging from A.H. 1159 to 1174. Maṣnavis, fol. 258 *b*. Rubā'is and Kit'ahs, fol. 278 *a*. Thirty Ghazals from Mubad's first Divān, collected in Dehli, fol. 303 *b*. Appendix by the editor, fol. 315 *b*.

See the Oude Catalogue, p. 504.

Add. 7814.

Foll. 210; 9¼ in. by 5½; 15 lines, 3½ in. long; written in cursive Nestalik, apparently in the 18th century. [Cl. J. Rich.]

دیوان املا

The Divān of Imlā.

Beg. الهی صبح محشر کن دلم را

مقام عرش اگر کن دلم را

The Divān consists entirely of Sufi poems. The author, who is only designated by his takhallus, appears to have been a holy personage and spiritual teacher. Afghān, apparently the author of the next following Divān, is described in the subscription as his adopted son and successor. . . . ناتمام رسید. نسخده رنکین کلام معجز پیام حضرت داب نا برکات مست داده حقانی دارد ثانی قطب العارفین . . . حضرت مولانا املا رحمه الله تعالى . . . از دست کمینه . . . حاجی اورنگ حواجه از حدام درگاه فیض آثار حضرت امعان پسر خواند و حاشش مولانا

Contents: Two Maṣnavis, fol. 2 *b*. Ghazals, in alphabetical order, fol. 3 *b*, beginning:

بیاداد عقل کل طفل نو آموز مکتبها

باوصافت زبان کلمت عبث کوی مشربها

Rubā'is, similarly arranged, fol. 194 *a*.

The last two leaves contain invocations to Shaikh Muhyi ud-Din 'Abd ul-Kādir Jilāni

Or. 275.

Foll. 124; 8 in. by $5\frac{1}{2}$; 13 lines, $2\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, probably in the 19th century. [GEO. WM HAMILTON.]

ديوان افغان

The Divān of Afghān.

Beg. اي حسن فصاحت ز ثنای تو زانرا
صد کرده مباحث ز حد نو بیان را

The author, probably the Afghān above mentioned, was originally called Imām 'Alī Khān. He was a Darvish living in Lucknow, and left, besides this Divān, a Masnavi composed A.H. 1174. See the Oude Catalogue, pp. 197, 318, and Garcin de Tassy, *Litt. Hind.* vol. i. 117.

The Divān contains Ghazals, Kīṭ'ahs, and detached verses, in one alphabetical series, and a few Rubā'is at the end, fol. 121 *a*.

Add. 16,805.

Foll. 81; $6\frac{3}{4}$ in. by 4; 18 diagonal lines in a page, written in cursive Nestalik, in the latter half of the 18th century

[WM. YULE]

صورت حال

A record of the author's life, in Masnavi rhyme.

Author: Gulshan, گلشن

Beg. ای رفم کرده همچو نقش نیکین
صورت حال ما بلوح جبین

The author, whose proper name does not appear, tells us that he was born in Jaunpūr. He went as a young man to Delhi and en-

tered as secretary the service of a youthful Amir who had a taste for poetry, Band i 'Alī Khān, afterwards Shīr-afkan Khān, a son of Ghairat Khān. There he witnessed, some time later, the invasion of Nādir Shāh, and the sack of the capital. He speaks at some length of the poets with whom he became acquainted at Delhi, especially of Shaikh Ḥazīn (p. 372 *b*), and 'Alī Kulī Khān Vālih (p. 371 *a*). Having attached himself to the latter, he stayed with him until the Khān's death, in A.H. 1169. After that event he returned home, but, finding no employment there, he repaired to Shamsābād, where he found a patron in Sayyid Basalat Jahan.

The above poem, which was written shortly after the author's arrival at Shamsābād, is followed by four shorter Masnavis, foll. 63 *a*, 67 *a*, 70 *a*, and 73 *a*, the first in Hindustani, the other three in Persian, all relating to the author's new master, whose death in A.H. 1176 is recorded in the last. In the last but one, fol. 70 *a*, the author says that he was then past sixty.

Or. 322.

Foll. 446; $9\frac{1}{4}$ in. by $5\frac{1}{4}$, 14 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with five 'Unvāns and gold-ruled margins, about A.H. 1155 (A.D. 1742) [GEO. WM HAMILTON.]

ديوان شيخ علي حزين

The Divān of Muhammad, known as 'Alī ul-Jilāni Ḥazīn, محمد البشتهر علی الجیلانی حزن

Beg. اسماح نامه نام آرداں کیهان حدنو معین

Shaikh Muḥammad 'Alī Ḥazīn, who has been already mentioned, p. 372 *b*, died, according to the Tārikh i Muḥammadi, fol. 317, in Benares, on the 13th of Jumāda I., A.H. 1180. He is considered in India as the greatest poet of his time, although his pungent satires had roused against him bitter animosities. Full

notices on his life, with extracts from his poems, will be found in *Riyāz ush-Shu'arā*, foll. 138—150, *Muṣḥafī*, foll. 32—37, *Haft Asmān*, foll. 161—4, *Naghmah i 'Andalib*, foll. 65—70, and *Ātashkadah*, fol. 174. His collected works, including his memoirs and the *Tazkirat ul-Mu'āsirin*, have been lithographed, under the title of *کتاب حرن*, in Lucknow, A.H. 1293.

See also the *Oude Catalogue*, p. 424, *Bibliotheca Sprenger*, No. 1413, the *Munich Catalogue*, p. 39, and the catalogue of King's College Library, No. 124.

The author states in a prose preface, fol. 3 *b*, that, after having previously published three *Divāns*, he had collected in a fourth, A.H. 1155, the remainder of his detached pieces. He adds that he was then past fifty years of age, and residing in India. The four *Divāns* contain, according to his account, about thirty thousand lines, and thousand one hundred and seventy pieces.

Contents: *Kasidāhs*, mostly in praise of Muhammad, and the *Imāms*, fol. 6 *b*, beginning: *غرنفی غیرت کتائی سی هماسقی*
Ghazals, in alphabetical order, fol. 62 *b*, beginning:

ای نام نورنت زبانا
 حمد دو طراز داسانها

Fragments of *Ghazals*, and *مفردات عربیات*, also in alphabetical order, fol. 340 *b*. *Rubā'is*, similarly arranged, fol. 363 *b*. *Mukattā'at* (Lucknow edition, p. 903), fol. 389 *b*. A *Maṣnavi* called *چمن و اچمن* (Lucknow edition, p. 823), fol. 406 *b*, beginning:

بنام آن که آدر را چمن صاحت

Abridgment of a *Maṣnavi* called *Kharābāt* (*ib.* p. 839), fol. 417 *b*, beginning:

دنا هاست پیر خرابات را

The prologue of *Maṭmah ul-Anzār*, another *Maṣnavi* (*ib.* p. 863), fol. 432 *b*, beginning:

ای دل انسرده حروشت کجاست

Prologue and epilogue of a *Maṣnavi* called *Tazkirat ul-'Ashikūn* (*ib.* p. 889), fol. 437 *b*, beginning:

ساقی زمی موحداص
 طامت ترشک از مانه

Epilogue of the fourth *Divān* (*ib.* p. 1026), transcribed from the author's autograph, fol. 444 *b*, *ابن خاتمه را بقلم خود در آخر این دیوان نوشته شد*, beginning:

هان ای دانی شکران دنده ور و ژرف نگاهان
 معنی پرور

Foll. 2 and 3 contain some lines of poetry in the handwriting of Ḥazīn, signed as follows:

نمقه الوائی دعروه الوثقی محمد المشتبر علی الجیلانی
 عفی عنه

Additional pieces, written here and there in the margins of the *Divān*, are due to the same hand.

Or. 356.

Fol. 222; 11½ in. by 6½; 9 lines, 4 in. long; written in large *Nestalik*, with 'Uvnāns and gold-ruled margins, in the 18th century. [Geo. Wm. Hamilton.]

The *Divān* of the same 'Alī Ḥazīn.

Beg. *غیرنی غیرت یکتائی بیهماسقی*

Contents: *Kasidāhs* in praise of the *Imāms* and on various subjects, including *Mukattā'at* and a *Marṣiyah* on the death of Ḥusain, fol. 26. *Chaman u Anjuman*, fol. 161 *b*. *Mukhtasar i Kharābāt*, fol. 178 *a*. *Dibājah i Tazkirat ul-'Ashikūn*, fol. 201 *a*. *Dibājah i Maṭmah ul-Anzār*, fol. 216 *a*.

In a prose preface prefixed to the above four *Maṣnavis*, fol. 160, the author states that the original drafts had been scattered in various countries, and that he had now written what he describes as a sample of each, in order to comply with the desire of a noble friend in India.

Add. 18,890.

Foll. 300; 10 in. by $6\frac{1}{2}$; 18 lines, $3\frac{1}{2}$ in long; written in Shikastah-āmiz, probably early in the 19th century.

The Divān of Hazin, containing Kasidahs and Ghazals, fol. 61 b

The alphabetical series, although breaking off in the letter ع , is richer than the corresponding section in the preceding copies

Add. 5608.

Foll. 39; 12 in. by $7\frac{1}{2}$; 23 lines; written in cursive Shikastah-āmiz, about A.H. 1180 (A.D. 1767).

فتح نامه

A poetical account, in Masnavi rhyme, of the British wars in Bengal, from the first year of 'Ālamgir II (A.D. 1754) to the conclusion of peace with Shāh 'Ālam, and the grant of the Divānī of Bengal to the East India Company (A.D. 1765).

Author · Musāfir, مسافر

Beg. حدادونا نو فلاح جهانی

فتح در حمله اعدا مبدھانی

The poet, who designates himself only by the above takhallus, was, it appears, with the Marattah army in Benares, and subsequently in Ilahābād. He writes as a warm partisan of the conquerors of Bengal, whom he hails as the future masters of India. In the epilogue he states that he had previously written a similar account in Hindi

The above title is given on fol. 38 b, with the date of composition, A.H. 1180, expressed by the chronogram ظہر

On the first page is the Persian seal of Johannes Matthias Reuss (?) روس

Add. 26,285.

Foll. 421; $12\frac{1}{2}$ in. by $7\frac{1}{2}$; 19 lines, $4\frac{1}{2}$ in

long; written in Nestalik, about the close of the 18th century. [Wm. ERSKINE.]

Two Masnavis by Nizām ud-Dīn 'Ishrat Siyālkūtī Kūrashī, نظام الدین عشرت سیالکوتی فرشی

'Ishrat states in the latter part of his second poem that, having gone from Siyālkūt, his native place, to pay homage to Aḥmad Shāh Durrānī, then on his return march from Delhi, he accompanied the Shāh to Kābul, and received from him, with many marks of favour, the necessary documents for the composition of a poetical record of His Majesty's reign, and the permission to go back to Siyālkūt, in order to devote himself to that task.

I. Fol. 1. شہنمادہ داری, a poetical account of Nādir Shāh's invasion in India, A.H. 1151-2, concluding with a brief record of his subsequent wars and his death.

Beg. نام شہنشاہ اعظم بخش

ستاندہ ناج و دہدم بخش

The date of composition, A.H. 1162, is expressed in the following line:

چو دلدل ر بارج او دم مرن

اکر چشم داری نہ نس ناج مں

II. Fol. 130. شہنامہ احمدی, a poetical record of the life of Aḥmad Shāh Durrānī, from his rise to power under Nādir Shāh to the defeat of the Belūch chief Nasir Khān, A.H. 1173.

Beg. نام شہنشاہ معراج بخش

شدیو ز تحت انکی تاج بخش

III. Fol. 288 b Continuation of the above poem, dealing with Aḥmad Shāh's Indian campaign and his defeat of the Marattas at Panipat, concluding with the Shāh's death and the accession of Timūr Shāh (A.H. 1186).

Beg. الہی کی این نامہ دل فروز

ز فضل و کرم حتم در چند روز

The main part of this section was written in the life time of Ahmad Shāh, to whom the author bitterly complains of the sterility of his Jāgir, and the annoyances which it entailed upon him.

Add. 23,982.

Foll. 64; 7½ in. by 4½; 16 lines, 2½ in long; written in Shikastah-āmiz, apparently in the latter part of the 18th century.

دیوان نیازی

The Divān of Niyāzi.

سك كرشه زيارش دل ما را
چان رنود كه دوسف دل زيارا

This poet, whose proper name was Navvāb Ahmad Mirzā, was a son of Mirzā Sayyid Murtazā, who had married a daughter of Shāh Sulṭān Husain, and held in that Shāh's reign the office of Šadr. Niyāzi, who was married to a daughter of his maternal uncle, Shāh Tahmāsp II., died in Isfahan A.H. 1188. Lutf 'Alī Khān, who was personally acquainted with him, composed the following chronogram on his death, Ātashkadah, fol. 189.

چون شمار سال نارنجش ز آدر حواسم
زد رنم مونس بود احمد داحمد در بهشت

Contents. Ghazals, in alphabetical order, fol. 1 b. Rubā'is, fol. 61 a. Chronograms, fol. 63 a. The chronograms, the dates of which range from A.H. 1170 to 1187, relate to the death of some holy personages of the period, of a princess, 'Iṣmat Niṣā, and of Shāhbaz Khān.

Add. 7820.

Foll. 205; 8½ in. by 6; 11 lines, 2½ in. long, and 18 lines in the margins; written in cursive Nestalik; dated Šafar, A.H. 1202 (A.D. 1787).

[Cl. J. RICH.]

سر و كل

"The Cypress and the Rose," also called "Falaknāz Nāmāh," or the story of Prince Falaknāz, in Maṣnavī rhyme.

Author: Taskin, تسكين

بنام انكه كرد ايجاد عالم
برای آدم و اولاد آدم

The author states, in the conclusion, that he had adopted the above takhallus, because he had found in the composition of this poem a relief (taskin) to his woes; that his real name was 'Arab-Zādah, and that he was born of a family called Aulād Ya'kūb, in the town of Kaṭif. He was induced to write the present poem, as he states in the prologue, by his friend Mirzā Sharaf, who communicated to him the prose narrative on which it is founded, and urged him to complete what Ziyā'i had only commenced. The date of composition, A.H. 1189, is recorded on fol. 7 a.

A copy is mentioned in the Ouseley Collection, No. 69.

Or. 1267.

Foll. 271; 8 in. by 5½; from 12 to 14 lines, 3½ in. long; written in cursive Nestalik, with miniatures in the Persian style; dated Ramazān, A.H. 1257 (A.D. 1841).

The same poem, wanting the greatest part of the prologue, and the epilogue.

Or. 291.

Foll. 120; 8½ in. by 6½; 13 lines, 3½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, about the close of the 18th century. [Geo. Wm. Hamilton.]

دیوان صانع

The Divān of Šanī'.

Beg. فردا که دل سپینه خون شد
نا اشک ز دندنام نرون شد

Nizām ud-Dīn Ahmad Šamī, of Balgrām, lived in Murshidābād, and afterwards in Calcutta, where he died about A.H. 1195. See Muṣḥafī, fol. 65, Naghmah 'Andalib, fol. 105, Sprenger, Oude Catalogue, p. 217, and Garcin de Tassy, Litt. Hind. iii. p. 54.

Contents: A Tarjī'-band, and three Mukhammas, fol. 2 *b*. Ghazals, in alphabetical order, fol. 10 *b*, beginning.

ر نوای حرد ندیدم چو کشاد کار خود را

بحسب حواله کردم همه کار و بار خود را

Rubā'is, fol. 117 *a*.

Or. 321.

Foll 282; 9 in. by 5½; 13 lines, 3½ in. long; written in Nestalik, with 'Unvān and ruled margins, in the 19th century

[Geo. Wm. HAMILTON.]

دیوان وافق

The Divān of Vākif.

Nūr ul-'Ain Vākif, son of Amānat Ullah, Kāzī of Patiylāh, was a pupil of Arzū (p. 501 *b*). He died in Dehli A.H. 1200. See Naghmah 'Andalib, fol. 191, Mir'āt Aftāb-numā, fol. 157, and Sprenger, Oude Catalogue, p. 589.

Beg. ای بزم شوق تو دالن بهر سو سارها
رغم در هر گوشه زان سارها آوارها

Contents. Ghazals, in alphabetical order, with a few Kīṭā'is, fol. 2 *b*. Rubā'is, fol. 254 *a*. A long Tarjī'-band, followed by a few Rubā'is and a Mukhammas, fol. 269 *b*.

Or. 354.

Foll. 232; 10½ in. by 6½; 17 lines, 5 in. long; written in Nestalik, in four columns, with 'Unvān and gold-ruled margins, appa-

rently in the 18th century. From the royal library of Lucknow.

[Geo. Wm. HAMILTON.]

دلکشا نامه

The history of Mukhtār, the avenger of Ḥusain, a Shi'ah legend, in Masnavi rhyme.

Author: Azād, آرَد

Beg. بنام خداوند لیل و نهار

خدای نهان حالی اشکار

Mir Ghulām 'Alī Āzād, of Balgrām, died in Aurangābād A.H. 1200. See p. 373 *a*. He refers in the prologue to the numerous poets who had before his time sung the praises of the Prophet's family, mentioning by name Asir, Zulālī, 'Urfī, Kudsi, Šā'ib, Zuhūrī, Firdūsī, Bāzūl, the author of Ḥamlah i Ḥandari, and Jūyā. Inspired by the memories of Karbalā, he found a new theme in the subject of the present poem, which he commenced in the month of Šafar, A.H. 1131.

The poem is also called, from its subject, Mukhtār Nāmah. See the Oude Catalogue, p. 364.

At the end is found a Kasidah addressed to Shāh Ḥusain Šafavī, imperfect at the end.

Or. 316.

Foll. 373, 8½ in. by 5; 15 lines, 3½ in. long; written in fair Nestalik, apparently in the 18th century.

[Geo. Wm. HAMILTON.]

دیوان نظام

The Divān of Nizām.

Beg. بسم الله المهيمن دى الفضل والعطا
مستلزم العباد مستوجب الثنا

The author, who is only designated by the above takhallus, is the well-known 'Imād ul-

Mulk Ghāzī ud-Dīn Khān Bahādūr Firūz Jang, grandson of Nizām ul-Mulk Āsafjāh, and Vazīr of Ahmad Shāh and 'Ālamgir II. After the latter emperor's death, A.H. 1173, he relapsed into obscurity, and died about A.H. 1200, in Kālpi. Mushafī states, fol. 101, that he was still alive in A.H. 1199. See also Khizānah i 'Amīrah, fol. 18, Ma'āshir ul-Umarā, fol. 392, Gulzār i Ibrāhīm, fol. 240 a, Naghmah 'Andalīb, fol. 181, the Oude Catalogue, p. 273, and Garcin de Tassy, Litt Hind, vol. ii. p. 476.

Contents: Ghazals, in alphabetical order, with two Kasidahs, fol. 2 b. Several Ghazals are addressed to Fakhr i Jahān, the author's spiritual guide, also called Maulānā Fakhr ud-Dīn (see the Oude Catalogue, p. 273) Rubā'īs, fol. 293 b. Tarkīb and Tarjī'-bands, fol. 298 b. Musaddasāt of the kind called *والمصوت*, fol. 323 b. Mukhammasāt, fol. 330 b. The last of these is in Oriental Turkish.

Add. 26,172.

Foll. 54, 5 in. by 8½; about twenty lines in a page; written in Indian Shukastah-āniz, about the close of the 18th century

[WM. ENSKINE.]

منظومات قاسم

Poems of Kāzī Ghulām Kāsim Mīhrī, قاسم
علام قاسم مہری

Beg. دیا سانی آن می که هوش آورد
دل مردگانرا بپوش آورد

At the beginning is found this heading:

منظومات فقیر حقیر کوہاہ تدرسدواہ نظیر قاسم علام
قاسم مہری ارشدہ اللہ فی العظم والکلام واکرمہ من نظر
الکرام الی بوم القیام آمین

The author, who uses Kāsim as his takhalluṣ, was affiliated to the Nakshabandi

order. From a Kasidah addressed to Tippu Sultān, shortly after his accession (A.H. 1197), we learn that he was the son of Kāzī Husain, and a native of Bombay. Another poem, in praise of the same prince, is stated, at the end, to have been written off Ceylon, in Zulhijjah, A.H. 1205, on a voyage to Pegu.

The volume, which has the appearance of a scrap-book, contains Kaṣidahs, Ghazals, and Maṣnavīs, mostly of a religious nature, without systematic arrangement. The latter part contains Hindustani pieces and a few chronograms for A.H. 1206 and 1207.

Or. 273.

Foll. 147; 8½ in. by 5½; 11 lines, 3½ in. long; written in cursive Indian Nestalik, dated Shavvāl, A.H. 1209 (A.D. 1795). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان آفتاب

The Divān of Āftāb.

Beg. خداوند در افزون بنور خود چراغ را
لبالب از شرابی معرفت کردان اناعم را

Āftāb is the takhalluṣ of the Emperor Shāh 'Ālam ('Āli Gauhar), who was born A.H. 1140, and died A.H. 1221.

The Divān consists of Ghazals, in alphabetical order, with a few Rubā'īs at the end, fol. 145 b. See Sprenger, Oude Catalogue, p. 318, the Munich Catalogue, p. 40, and the Ouseley Collection, No. 68.

On fol. 3 is a profile portrait of the author.

Add. 7823.

Foll. 73; 8½ in. by 4½; 17 lines, 3 in. long; written in cursive Nestalik, on European paper, early in the 19th century.

[Cl. J. Rich.]

دیوان خاقان

The Divān of Khākān.

Khākān is the poetical surname of Faṭḥ 'Alī Shāh.

The Divān of the royal author is mentioned by Sir John Malcolm, who had obtained a copy of it in one of his missions to Persia, A.D. 1800 or 1810. See "History of Persia," vol. ii. p. 547, Wm. Ouseley's Travels, vol. iii. p. 372, Asiatisches Museum, p. 377, and the catalogues of St. Petersburg, p. 403, and Munich, p. 41.

Contents · Preface to the Divān by Nashāt, fol. 1 b. This preface, as well as the short prose introductions to the various sections of the Divān, and the epilogue, are found collected in the works of Nashāt (see p. 722 a), foll. 18 a—26 b. Kasidāhs in praise of 'Alī and of the Shāh's predecessor, Akā Muḥammad, fol. 6 a. Ghazals, in alphabetical order, fol. 15 a, beginning.

از مهر روی کلرخان در سینه دارم حارها
آتش بجان و دل رسد اس آتشین رحسارها

Tarkīb-band, fol. 55 a. Detached verses, in alphabetical order, fol. 57 a. Rubā'is, fol. 62 b. A Marṣiyah on the death of Husain, fol. 64 a. Maṣnavihs, fol. 66 b. Epilogue of Nashāt, fol. 71 a.

Add. 18,544.

Foll. 74; 10 in. by 6½; 15 lines, 3½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, early in the 19th century. [II STERNCHUSS.]

The same Divān, wanting the Ḳasidāhs and the prose prefaces.

Add. 25,017.

Foll. 188; 8½ in. by 5; 13 lines, 2½ in. long, with 26 lines in the margins; written in neat Nestalik, with three 'Unvāns and

gold-ruled margins, early in the 19th century.

Three Maṣnavihs, ascribed, in the label affixed to the back of the MS, to Hājī Muḥammad Ḥusain Shirāzi, محمّد حسین شیرازی

The author, whose name does not appear in the text, addresses Faṭḥ 'Alī Shāh, fol. 133 a, as the reigning sovereign. He has all the prolixity of Sufi poets, and delights in the endless repetition of the same idea under different images.

I. Fol. 1 b. دواص و عذرا, "Vāmik and 'Azrā," a love-story.

Beg. ای نبات امتحان نامها
وی سادات کرمی حکامها

The author says in the prologue that under the hero's name he only describes the holy love that burns in his own heart.

II. Fol. 92 b. اشنر نامه, "The Book of the Camel."

Beg. بار دلم عاشقی ار سر کومت
ناکه دکر پرده زرج بر کومت

The above title, which is taken from one of 'Atfār's poems (p. 578 b), is justified by frequent descriptions of the wild longings of the camel, and repeated addresses to the camel-driver شتریان.

III. Fol. 106 b. A poem without title, beginning:

آبی برندان دردی کشت
که مسند ار داده بیغشت

This poem, which is written in continuation of the preceding, without any apparent break, is distinguished from it by the change of metre. It belongs to the class called *دسمیه* or "adjuratory."

IV. Fol. 114 b. مهر و ماه, "Mihr and Māh," a love-story.

Beg. خداوندی ده سوز در سوز
بطور عشقباری آتش افروز

The various sections have extensive prose headings, showing the application of the allegory to mystic love.

Add. 19,533.

Fol. 187; 12 in. by $7\frac{1}{4}$; 15 lines, $4\frac{1}{4}$ in. long; written in Nestalik, on English paper, with the water-mark 1809.

The collected works of Nashāt نشاط, in prose and verse.

Mu'tamad ud-Daulah Mirzā 'Abd ul-Vahhāb, poetically surnamed Nashāt, was court-poet and secretary to Fath 'Alī Shāh. A letter of his composition, addressed to George III. about A.H. 1220, has been mentioned p. 392 *a*. His کتاب کجیبه has been printed in Teheran, A.H. 1266.

Fol. 1 *b*. A Maṣnavī treating of mystic love, with a prose preface beginning:

ایواب مجنن و خود بحکم کنت کنزاً محمداً مسدود

Fol. 13 *b*. Two Ḳaṣīdahs in praise of Fath 'Alī Shāh.

Beg. هو ناد و هوس نارن طبع حاک و خطر حضرا
درن کلشن زهی دادن که بدد دل کشاند نا

Fol. 17 *a*. Various compositions in ornate prose mixed with verses.

The most important are two prefaces, the first of which, beginning ناطم العوالم بدع, was written for the Divān of Fath 'Alī Shāh, fol. 18 *a*, and the second for a poetical account of the wars of the same sovereign, entitled شاهنشاه نامه, fol. 39 *a*.

From the latter we learn that the author of the poem, designated by his takhallus Šabā, was a native of Kāshān, and a pupil of the three poets called Āzur (Luṭf 'Alī Beg), Šabāhī, and Ḥatīf (see the Atashkadah, foll. 180, 197), that he recited a Ḳaṣīdah, quoted at full length, on the accession of Fath 'Alī Shāh, who appointed him Malik ush-Shu'arā, and finally that he wrote the above poem by

desire of the Shāh, after the Russian campaign (A.H. 1218), in which he had accompanied his sovereign.

The collection includes pieces in Oriental Turkish, fol. 35 *a*, and in Arabic, fol. 36 *a*.

Fol. 55 *b*. Ḳaṣīdahs addressed to Fath 'Alī Shāh, mostly on the occasion of the Naurūz festivals.

Beg. نرم عیب از شمع ذاتش چون منور داشتند
برده داران صفاش پرده بر در داشتند

This section contains some Ḳaṣīdahs imitated from Anvarī by desire of the Shāh. It concludes with a Turkish piece and a few Kitāhs.

Fol. 75 *b*. Letters and miscellaneous compositions in prose.

Among the former are letters written in the name of Fath 'Alī Shāh to the Sultan Maḥmūd (in Turkish), to the Emperor Napoleon, to George III. of England, to the Vahhābī chief (in Arabic), and to other princes and dignitaries. They are undated, and for the most part without headings. The second section, beginning fol. 104 *b*, contains letters written by Nashāt in his own name, and other prose pieces.

Fol. 142 *b*. Ghazals, in alphabetical order, followed by a Tarkīb-band, fol. 181 *a*, and some Rubā'is, fol. 184 *a*.

Beg. پیداست سر وحدت اراغیان اما بری
العکس فی البرانا والنفس فی القوی

Add. 27,267.

Fol. 250; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 14 lines, $3\frac{3}{8}$ in. long; written in fair Shikastah-āmiz on European paper, with two 'Unvāns and gold-ruled margins, about the beginning of the 19th century; bound in painted covers.

[Sir J. MALCOLM.]

دیوان والہ اصفہانی

The Divān of Vālih of Isfahan.

Beg. *دا اینکه سر نزد صفی از زبان ما*
ورد زبان خلق داستان ما

Valih, whose original name Muhammad Kāzım is found in the present MS, fol. 248 *b*, lived in Isfahan under the Zend and Kāchār dynasties. He was upwards of eighty years old in A.H. 1220, when Sir Gore Ouseley saw him in his native city. See Notices of Persian Poets, Memoir, p. 67, and Sir Wm. Ouseley's Travels, vol. iii. p. 53.

The present MS. is apparently in the same handwriting as some signed specimens of the author's penmanship, dated A.H. 1225, and preserved in Add. 27,271.

Contents. Ghazals, in alphabetical order, fol. 1 *b*. A Maṣnavi, fol. 204 *b*. Mukata'at, mostly chronograms on contemporary events, with dates ranging from A.H. 1164 to 1217, fol. 206 *b*. Kaṣīdahs, addressed to Fath 'Alī Shāh, Nizām 'Alī Khān of Haidarābād, and others, fol. 218 *a*. Kit'ahs and Rubā'is, fol. 233 *b*. Moral maxims in Arabic, fol. 248 *b*.

Add. 7818.

Foll. 125; 8 in. by 6; 9 lines, 4 in. long; written in Nestalik, on European paper, early in the 19th century. [Cl. J. Rich.]

The Divān of the same poet, in a shorter recension, containing Kaṣīdahs, fol. 1 *b*. Ghazals, fol. 16 *b*, Maṣnavis, fol. 108 *a*, Kīṭ'ahs, fol. 104 *b*, Rubā'is, fol. 111 *b*, and Chronograms, fol. 117 *b*.

Or. 308.

Foll. 124; 9 in. by 5½; 15 lines, 3½ in. long; written in Shikastah-āmiz and in Nestalik; dated Šafar, the eighteenth year of Shāh 'Alam (A.H. 1191, A.D. 1777). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان مبتلا

The Divān of Mubtalā, with two prose works by the same author.

Beg. *الهی درک و سار آرو ده شاحسار ما*
هارشاحسار آرزو کی درک و بام را

Shāikh Ghulām Muhyi ud-Din Kurashi of Mirath, who used the poetical surnames of 'Ishk and Mubtalā, was the son of a poet, Shāikh Nī'mat Ullah Nī'ami, and lived in Delhi as a dependent of Navvāb Najaf Khān, an Amir of the court of Shāh 'Alam. He left, besides his poems, a Tazkirah of Rekhtah poets, composed A.H. 1222. See Sprenger, Oude Catalogue, pp. 187, 498, and Garcin de Tassy, Litt. Hind., vol. ii p. 45.

Contents: I. Ghazals in alphabetical order, fol. 2 *b*. Mufradāt, Rubā'is, and Mukhammasāt, fol. 60 *b*. Kaṣīdahs, fol. 65 *b*. Maṣnavis, fol. 73 *b*.

II. داغ گلهای حسن, containing descriptions of the various points of female beauty, in ornate prose, with appropriate verses, partly due to the author, partly to other poets not named, fol. 78 *b*.

Beg. *تارکی گلستان حسن معنی بسحاب فضل*

The date of composition, A.H. 1187, is expressed by the title. The work is also called *مجموعه عشق*. See the Oude Catalogue, p. 187.

III. *صاد دفتر اشواق*, models of letters, in ornate prose, on various subjects, fol. 99 *a*.

Beg. *نای عیار آرائی که مذاق طسیعت*

It is stated in the preamble that the above title numerically expresses the date of composition, viz. A.H. 1187.

The last two pieces are the first and second parts of a collection designated in the preface, fol. 79, as *چار چم*. The third and fourth parts, called *مردمک عن تماشا* and *پیمانه فکر*, are wanting.

Add. 25,830.

Foll. 69; 13 in. by 9; 6 lines, 5 in. long; written in large Nestalik, A.D. 1822.

[WM. CURETON.]

زب التواريخ

A poetical account of the life of Zib un-Nisā Begam.

Author. Lālah Gokul Chand, لاله گوگل چند

Beg. تعالی الله رهی عفار حالی

که در وصفش دو عالم هست ناطی

Zib un-Nisā Begam, also called Begam Sumroo, was the widow of Walter Reinhard, a German soldier of fortune, better known in India by the nickname of Sombre, or Sumroo, who died A.D. 1778. His wife, who succeeded to his estate and to the command of his regiment, played a not unimportant part in the events of the reign of Shāh 'Ālam, from whom she received the title of *فرزند عروہ*, "beloved daughter," and died about 1825. See Franklin, *History of Shah Aulum*, pp. 150, 188, James Skinner's *Military Memoir*, p. 279, Sleeman, *Rambles and Recollections*, vol. ii p. 377, and Keene, *Fall of the Moghul Empire*, p. 297.

The author, who is designated in the title as the Begam's Munshī, begins with eulogies on his heroine, on Colonel George Alexander Dyce (a son-in-law of Zafaryāb Khan, the son of W. Reinhard by his first wife), who had the management of the Begam's estate, and on the Colonel's two sons, David Ochterlony Dyce, and John Thomas Dyce. He then proceeds to state that a history of Zib un-Nisā, written in prose by Munshī Jaisingh Rāi, having been lost, he had been desired to treat the same theme in verse.

The date of composition, A.D. 1822, is stated in the following line:

به سال هجده صد و عشرين و اثنان
مرتب شد کتاب از فضل نژدان

Or. 459.

Foll. 426; 9½ in. by 6¼; 17 lines, 3¾ in. long; written in Nestalik, about the beginning of the 19th century.

[DUNCAN FORBES.]

دیوان خاموش

The Divān of Khāmūsh.

Beg. ای سرترازان که کوند ادراک

وصف نو از علم و عقل ما پاک

Shāhib Rām Khāmūsh, a Hindu born in Delhi, and a pupil of Shaikh 'Alī Ḥāzin, acted as Munshī to Shāh 'Ālam, and was subsequently employed as Tahsildār under Mr. Duncan in the district of Benares. The author of the *Tarikh i Muzaffari*, who was his intimate friend, states, fol. 500, that he died A.H. 1225. He was then upwards of seventy years of age. See the *Oude Catalogue*, pp. 167, 461.

Contents: Kasidahs and Kit'ahs, including some chronograms with dates ranging from A.H. 1180 to 1205, fol. 2 b. *Maṣnavis*, fol. 90 b. *Ghazals*, in alphabetical order, fol. 109 b, beginning.

اگر باری نماد درو او هست دلها

Rubā'is similarly arranged, fol. 398 b.

On the first page is written: "G. C. Haughton, Febr. 1818. From Jonāthan Duncan's library."

Or. 285.

Foll. 110; 8¼ in. by 4¾; 13 lines, 3 in. long; written in cursive Indian Nestalik, in the 19th century.

[GEO. WM. HAMILTON.]

دیوان سرور

The Divān of Sarvar.

Beg. تحریر اورم کر نامہ بیعتی دلہا
نوسد حامہ حای مد سم الله سہلہا

The author was a dependent of Habib Ullah Khān. A Maṣnavi addressed to that Amir, and containing a pressing appeal to his liberality, is dated A.H. 1227.

Contents. Ghazals, in alphabetical order, fol. 2 *a*. A Ḳaṣidah in praise of Ḥabīb Ullah Khān, fol. 100 *a*. Mukhammasāt, fol. 104 *a*. A Maṣnavi also in praise of Ḥabīb Ullah Khān, fol. 105 *b*.

Add. 26,169.

Foll. 167; 10½ in. by 5½; 15 lines, 3¼ in. long; written in cursive Indian writing; dated A.H. 1229 (A.D. 1814).

[WM. ERSKINE.]

جرجیس رزم

A poetical account of the British wars in India, in Maṣnavi rhyme.

Author: Šafdar 'Alī Shāh, poetically styled Munsif, صدر عشاہ شخص منصف

Beg. ندامی کہ نامش سر نامہا
ز سر ناسپا زو زبان حامہا

The following notice of the author, on the fly-leaf, is in the handwriting of Mr. Erskine:—

“The author's original name was Mahomed Mohiudin, which, on renouncing worldly pursuits, he changed to Šafdar Alī Shah. He was the son of Mozuffer Jeng, who changed his name to Kalender Alī Shah on becoming a Fakir (his mother was Nur-Jehan Begum, the niece of Tehnat Nissa Begum, the wife of Nizam u Doulet), and the grandson of Samander Shah of Herat, who married Tehnat Begum, the daughter of Nawab Evaz Khan, of the Soubah of Aurungabad. She, dying while her son Mozuffer Jeng was an infant, gave him to her sister, Syed Shah Begum, to

bring up. Syed Shah's husband was Hoda-yet Mohiudin Khan Mozuffer Jeng, the grandson of the Nizam Asif Jah by his daughter Khayr-ul-nisa Begum.”

The first of the two sections contained in this volume treats of the war with Tippoo, from the rupture of the peace (A.D. 1799) to the settlement of the Carnatic (A.D. 1802). The second, foll. 43 *b*—167 *b*, contains a record of the Marattah war. It begins with the taking of Poonah by Holkar, and the flight of Bāji Rāo (A.D. 1802), and ends with the retrocession of the conquered territories to Holkar and Sindiah (Dec., 1803). The hero of both narratives is General Wellesley, called in the text حدرال وعلی

The first section contains in its prologue, fol. 14 *a*, a panegyric on Mr [the Honourable Mountstuart] Elphinstone, and at the end, fol. 36 *a*, eulogies on the author's special patron, Mr. Wm. Erskine, and on Dr. Taylor, who had restored him to health.

Both sections are signed by the author صدر صدر علی شاه نادری and the subscription shows that this copy was written by him for Mr. Erskine.

Add. 26,170.

Foll. 61; 11¾ in. by 7; 15 lines, 3¼ in. long; written by the same hand.

[WM. ERSKINE.]

An appendix to the preceding poem, containing an account of the war with Holkar (in A.D. 1801).

Beg. نام کہ نام آور نامہ ہاست
طرارده لوح زو حامہ ہاست

The prologue is followed by a short account of the capture of Pondichery by the French, foll. 3 *a*—4 *a*; after which comes this heading:

آغاز داستان ندمہ واقعہ هولکر کہ بعد فیصل مقدمہ
سبذہ مہراج و رکھی گہوسلہ راجہ ناگیر و ندبیر

تسغیر هوکر برداختن انکلیسیان بموجب اشارت راجه
سربوت داحی راو شهر پونه

Of the first part of the poem, foll. 1 *a*—13 *b*, there is a second draft at the end of the volume, foll. 48 *b*—61 *a*

The first page bears the author's signature.

Add. 26,171.

Foll. 34, 8½ in. by 6¼; 14 lines, 3½ in. long; written by the same hand.

[WM. ERSKINE]

A further continuation of the above poem, containing an account of the campaign of Bhartpur, from the defeat of Col. Monson (August 1804), to the retreat of Holkar from Bhartpur (March 1805).

Beg. چو در رزم کربل منسل شکست
نیسکار شد هوکر چمره دست

On the first page is found the following title, with the author's signature:

وقایعه بهرت و پورو داحتن حذرال ایک بهادر مظالم منک
راجہ سدري جاب درای راجہ اسودت راو هولکر بهادر

Or. 295.

Foll. 177; 7¾ in. by 4½; 11 lines, 2½ in. long; written in Nestalik; dated A.H. 1226 (A.D. 1811). [Geo. Wm. Hamilton.]

دیوان عبرت

The Divān of 'Ibrat.

Beg. صدک در حیرت اسم الله سوء عالم دلها
که نیتو صد هزار دل بخون امده نسملها

This poet, whose proper name was Husain, records the death of his father Muhammad Şiddik in A.H. 1182, that of his spiritual guide, Sayyid Hasan Shāh in A.H. 1188, and the birth of his eldest son in A.H. 1190. His Divān contains chronograms relating to contemporary events in Multan, from A.H. 1177

to the date of its compilation, A.H. 1226, with marginal additions coming down to A.H. 1231.

Contents: Ghazals, in alphabetical order, fol. 2 *b*. Mukhammasāt, fol. 119 *a*. Maḡnavis, fol. 123 *b*. Rubā'is and Fardiyyāt, fol. 128 *a*. Tazmin, an amplification of some moral verses of Sa'di, in Maḡnavi, fol. 132 *a*. Chronograms in prose and verse, with a short preambule by the author, fol. 138 *b*.

Or. 303.

Foll. 74; 8½ in. by 6; from 13 to 17 lines, 4¼ in. long; written in cursive Nestalik; dated Zulhijjah, A.H. 1232 (A.D. 1817).

[Geo. Wm. Hamilton.]

دیوان قتیل

The Divān of Mirzā Kaṭil, consisting of Ghazals in alphabetical order.

Beg. بود ترق دگر در حلوه‌ها جانانده مارا
نه هر شعی بجان آتش زند پروانده مارا

Mirzā Kaṭil has been already mentioned p. 64 *b*. A full notice of his life is to be found in the *Naghmah i 'Andalib*, fol. 149, where the date of his death, A.H. 1233, is ingeniously expressed in this contemporary chronogram, by the letters د ک ت ع خ ل ا ح :

ملاحت و سخن و شعرو نثر و مکروادب
شدند بی سرویا از وفات ان مرحوم

See the *Oude Catalogue*, p. 535, and the *Munich Catalogue*, p. 40.

Add. 18,546.

Foll. 96; 8¾ in. by 5½; 12 lines, 3½ in. long; written in fair Nestalik, with three 'Unvāns, and interlinear gilding throughout, early in the 19th century.

[H. Sternschuss.]

مثنویات شوکت

Maṣnavi of Shaukat.

The poet, who designates himself by the above takhallus, held a high rank under Fath 'Alī Shāh, and was probably connected with the royal family. It appears from some passages, as foll. 9, 10, 39, that he had been sent by the Shāh from Teheran to Shirāz to take the government of that city, and that, during an illness which befell him there, he was lovingly tended by three members of the Shāh's family, for whom he professes the most tender regard, namely Prince Ḥusain, his mother, the first wife of the Shāh, and the Prince's sister.

Ḥusain 'Alī Mirzā, the eldest son of Fath 'Alī Shāh, held during thirty-six years his court in Shirāz, as Governor of the province of Fārs. At the time of Sir Gore Ouseley's stay in that city, A.D. 1811, he was about twenty-two years of age, the Queen about fifty, and the Princess eighteen. See Notices of Persian Poets, p. 50, and Wm. Ouseley's Travels, vol. ii. p. 13.

The poems contained in this volume have neither titles nor headings. In all the poet describes, mostly in his own person, sometimes under the disguise of fictitious characters, the longings and joys of true love, the pangs of separation, and the tortures of jealousy.

Contents: Fol. 2 *b* First Maṣnavi. Description of the author's journey to Shirāz, of his amorous passion, and his dangerous illness.

Beg. نغم کردگار هستی آرا

کرو شد جمله همنی آشکارا

It was completed, as stated at the end, fol. 13 *b*, in A.H. 1233:

بروز شنه ار ماه جمادی

بپایان آمد ان دفتر بشادی

ز هجر و نت سالش را قراراست

سه و سی با دود بعد از هزاراست

Fol. 13 *b*. Second Maṣnavi. The author is sent from Teheran to Khabūshān, from whence he leads a plundering raid into the hills. The pangs of absence, and love messages. The author's journey to Mashhad, Nishāpūr, and Firūzkūh. His return to Teheran and blissful meeting with his beloved.

Beg. الا ای آسمان لاحوردی

چرا پیوسده داما در سردی

Fol. 22 *a*. The tale of Humāyūn and Malaknāz, two lovers of Haidarābād.

Beg. نخست گوهر درای اسن رار

بود عشق حوش المحام حوش آعار

Fol. 32 *b*. A dream of the Princess of China and her unhappy love.

Fol. 35 *a*. The poet's love-sickness, and his dialogue with his physician.

Fol. 36 *b*. A short poem addressed to the Shah at a hunting party.

Fol. 37 *b*. The author's message from the palace of Shirāz to his beloved.

Fol. 39 *b*. Love-letter. The pangs of separation.

Fol. 43 *b*. Discourse with a Sufi on divine and earthly love.

Fol. 46 *b*. The story of Yūsuf and Zulāikhā.

Beg. رم بردار ان محکم حکایت

عارب سار ان شیرین روان

Fol. 66 *b*. The story of Prince Humāyūn-Fāl and Gulandām, the Vazīr's daughter.

Beg. سام مالک الملکی که ار حود

دو عالم اردو حزب آورد موحود

The rest of the volume, foll. 76 *a*—96 *a*, contains some short Maṣnavis, the complaints of a deserted lover.

Round the margins of the last two pages are written some Ghazals by Khāḩān, i.e., Fath 'Alī Shāh.

Or. 359.

Foll. 130; 8½ in. by 5½; 11 lines, 3¼ in. long; written in cursive Nestalik; dated A.H. 1256 (A.D. 1840).

[Geo. Wm. Hamilton.]

هنس جواهر

Author: Zirak, زرك

The love-story of Prince Hans, son of the king of Balkh, and the Chinese Princess Javāhir, a Maṣnavi

Beg. اعار سخن نام والا

سبحان تارك و تعالى

Jai Sukh Rāi Zirak, a Kāyath of Dehli, is mentioned by Sarvar, writing A.H. 1242, as a young poet, then about twenty years of age. See Sprenger, *Oude Catalogue*, p. 306, and G. de Tassy, *Litt. Hind*, vol. iii. p. 343.

The author, who dedicates the work to Captain (afterwards Colonel) George William Hamilton, relates how, having heard the tale told by a friend in a literary assembly, he was prevailed upon by his younger brother, Khādīm Ḥasanain, to put it into Persian verse. The poem was written, as stated at the end, A.H. 1256, the author being then in his 36th year.

The MS. is, according to the subscription, in the author's handwriting: شکر الہی کہ
نگارستان معنی ندمس ثانی بخط ہی ربط مولف حلیہ
انعام پوشید

The poem consists, as stated in the last line, of 2736 distichs.

Or. 297.

Foll. 60; 9½ in. by 6½; 15 lines, 4¼ in. long in a page; written in cursive Nestalik, for Col. George Wm. Hamilton, then Commissioner of Multan, dated A.D. 1861.

دیوان علی

Author: Gadā 'Alī Shāh, گدا علی شاه

Beg. دم نسلیم مسباد براہ عش اولہا
کہ تا اسان توان رفتن در وادی بہنرلہا

The author, who uses the takhallus of 'Alī, is a Sufi poet of the most recent period.

Contents: Ghazals in alphabetical order, fol. 2 a. Rubā'is, fol. 30 a. Fardiyyāt, fol. 54 b.

Add. 7829.

Foll. 134; 8 in. by 5½; 15 lines, 2¼ in. long; written in cursive Nestalik, apparently early in the 19th century. [Cl. J. Rich.]

The contents are described by Rich on the fly-leaf as follows:

"Two poems in the Guran dialect of the Courdish Language; purchased at Sina, August, 1820."

Guran (probably from گوران "fire-worshippers") is the name given to the inhabitants of Eastern, or Persian, Kurdistan, the capital of which, Sina, was visited by Rich, in August 1820. See the "Narrative of a Residence in Koordistan," London, 1836, vol. i. pp. 80, 81 and 199.

Although spoken in Kurdistan, the dialect is essentially Persian. In its vocabulary and grammatical structure it agrees in the main with the language of Iran, from which it differs, however, by certain phonetical changes, by its verbal inflexions, its prepositions, and some other peculiar words. As it does not appear to have attracted notice, the following brief sketch of its principal features will not be superfluous:—

PHONETIC CHANGES.—Medial or final *د* is frequently dropped. Ex. دبار 'sight, face' (دندار), زبا 'more' (زبادہ), پیا 'on foot' (پیادہ), دا 'gave' (سپید), سپی 'white' (سپید), دی (داد), 'quick' (زود), زو (دود), 'saw' (دید).

The aspirates ه, ح, and ع, medial or final, generally disappear, and a preceding vowel, if in a closed syllable, is lengthened. Ex.: شار 'city, empire' (شهر), 'understanding' (فهم), 'poison' (زهر), 'scal' (مور), 'plain' (سارا), 'cruel' (بی رحم), 'love' (موبت), 'trial' (محنت), 'minst' (صحرا), 'space of time' (وعدة), 'flame' (شعله), 'taunt' (طعنہ), and even 'wound' (زخم). بيا 'he laid' (بہاد), 'advice' (نگاہ), 'mountain' (کوہ), 'hour' (صبح), 'morning' (صباح), 'thy soul' (ارواح), 'my way' (راہم), 'soul' (روح).

Persian گ is often replaced by بخ, as in داخ 'burn' (داغ), 'garden' (باغ), 'brain' (دماغ), 'he roared' (غرید), 'grief' (غم), 'enough' (بس).

The و stands for ب in وسان 'enough' (بس), 'springtide' (ربهار), 'pretext' (پہانہ), 'tongue' (زبان), 'sleep' (حواس), 'night' (شب), and many other words.

The same letter is preserved in some words in which Persian has substituted گ for it, as in وندہ 'fashion, manner' (گوندہ), 'become' (گشدہ), 'round' (گرد), 'to pass' (گذر).

Most Persian words beginning with حو have in Guran a و alone. Ex.: 'himself' (خوش), 'sweet' (خوش), 'to eat' (ور), 'to call, to read' (خوان), 'desired' (خواست).

In a few words ل appears to have taken the place of Persian ر, as in لو 'to go' (رو), 'love' (مہر), 'bird' (مرع), 'quarter, side' (راہ), and کبل 'to turn, to wander' (گرد).

NOUNS.—The Guran dialect has still less VOL. II.

declension than Persian; for the particle ا, is absent. The accusative is expressed by position alone, and the dative by prepositions. The plural is in ان for all nouns; ex. سکنان 'stones,' کلان 'flowers.' The Yāe Valdat assumes before the Izāfāt, or enclitics, the form نو; ex.: چزنو لاش 'a suitable object,' شخصون 'there is a person.'

PRONOUNS.—The detached personal pronouns are او 'I,' او 'thou,' او or او 'he, she,' او 'we,' او 'they.' They are used also for the accusative, instead of مرا etc.

The enclitical forms, which are, as in Persian, شان, نان, مان, شن, ب, م, are very extensively used, both to express possession, and to form the complement of verbs and prepositions. They also play an important part, as will be seen further on, in the conjugation of the past tenses.

The reflexive pronoun has distinct forms for each person, viz. 'myself,' 'thyself,' 'himself' (خوش).

The demonstratives are او 'that' (آن), او 'this' (این), and او 'thus' (neuter). The interrogatives are کی 'who?', 'what?' (چه), کامین 'what?' (کدام کدامین) adjectively.

VERBS.—The verb 'to be' is represented by هس, corresponding to 'is,' هس or هس 'my heart is sore' (حاطرم رشن است). Other enclitical forms are م or نان for the first person, ی . . . and نی for the second. The past has 'they were' (بودن), 'I was' (بودم), 'has been' (بودند); the perfect 'they were' (بودند); the subjunctive 'to be' (بوده است); the optative 'to be' (باشم), 'to be' (باشم), and the imperative 'to be' (باش).

The present tense takes the prefix م, occasionally written م. Thus from واچ, which, in striking agreement with Sanskrit, takes the place of گو, we have مواچو 'he says,' and from وبن 'to see' موبنو 'he says,' and the personal inflexions will be shown by the following paradigm of the verb 'to do':—

میکنم	=	مکرو	or	مکرون
میکی	=	مکری		
میکند	=	مکرو		
میکنیم	=	مکری	or	مکرم
میکنید	=	مکردی		
میکنند	=	مکران		

The future, which is also used as subjunctive, has the same inflexions, but substitutes the prefix ب for م: نکرون 'I shall do,' باورو 'he will bring,' 'that he may bring,' etc. The imperative, which is generally found with the prefix ب, but sometimes without it, mostly takes in the singular the termination ـه. Ex.: 'do' (نکن), 'do not' (مکر), بواچه (مکن), 'read' (نشنو), 'hear' (نشنو), 'say' (نگو), 'read' (نخوان). Plural, کردی, وادی etc.

The past adds, as in Persian, د or ب to the root in the case of strong verbs, as آورد 'brought,' کرد 'did,' said, 'heard.' Weak verbs form the same tense in ا, as کشا 'drew' (کشید), پرسا 'asked' (پرسید), فرما 'commanded' (فرمود). The latter formation applies to many verbs which in Persian are strong verbs, as حیزا 'rose' (شاخت), ریزا 'shed' (شاخت), شاسا 'know' (حاست), رابا 'drove' (رانند), while other verbs occur with either inflexion, as سپرد 'entrusted,' نوشت 'wrote.' بوسا 'wrote,' نوشت 'entrusted.'

The personal terminations are as follows:

آمد	=	آما
گفتم	=	وانم

آمدی	=	آما
گفتی	=	وانی
آمد	=	آما
گفت	=	واب
آمدند	=	آمان
گفتند	=	وانن

The past with the prefix م forms the imperfect: مواب 'was saying' (می گفت). The perfect is, in form, identical with the infinitive: کردن 'has done' (کرده است), کرتن 'has seized' (گرفته است), آمان 'is come' (آمده است). The pluperfect has کرتبی 'had seized' (کرده بود), بیا بی 'had laid' (کرده بود).

There is, however, another form of the past, more commonly used than the first, and which is one of the most striking features of the dialect. The ground-form of the past remains uninflected, and the subject is expressed by the enclitical forms of the pronouns, which are appended, either to the past itself, or to some preceding word. Thus we have وانش 'he said' (not گفتش, but وانش, 'they said' (گفتش, 'we did' (کردم), 'thou saidst' (جاء گرفتن), 'I took place' (حام کرت, 'I set out' (روم سا ورا), 'I adopted thee' (من ترا قبول کردم), 'how many taunts did I hear' (thou savedst me' (they read the letter' (همچونشان برد), 'they took Majnūn' (همچونرا بردند), 'they did not sleep' (حواب نکردند).

The same construction applies also to the other past tenses, as in the following examples: کردنت 'thou hast done' (کرده), تو سهوت, 'I have desired' (آرزو کرده ام), تو سهو 'thou hast made a mistake' (when have I seen thee? 'thou hast made me mad' (مرا شیدا کرده ام), موانش 'he was

saying' (می گفت) 'they were saying' موا نشان (می گفتند)
(علم) 'he was studying' علش موا (می گفتند)
(دیده بود) 'he had seen' دده بیش (می خواند)

The infinitive or verbal noun adds ن, as in Persian, to the ground form of the past. EX.: 'eating' (خوردن), 'seizing' (گرفتن), 'coming' (آمدن), 'seeing' (دیدن), 'going' (رفتن).

Causative verbs are formed by adding ن to the root, as in لریا 'caused to tremble, shook' (آرزاند), 'causes to flow, sheds' (می ریزاند).

An interesting passive form in ی is found only in the past, as کړا 'was made' (کرده شد), 'was burnt' (سوخنه شد), and in the perfect, as کشان 'is killed' (کشته است), 'is written' (نوشته است) نویسان.

The following table shows the third person singular past and present, and occasionally other characteristic forms, of some of the most common verbs, in so far as they differ, wholly or in part, from Persian:—

اژنی 'heard' (شنید).
آنا 'came' (آمد) میا or میو 'comes' (می آید);
plur. 'they come', fut. میان; imper. دیاوه.
اشا 'wounded, hurt', pres. اینشو.
پکا 'thrust, planted'; pres. میپکو.
دا 'gave' (داد) مدو or میدهد 'gives' (میدهد);
plur. 'they give'; subj. مدان or مدان.
first pers. plur. بدیم, بدرم, or بدرمی; imper. بدر, بدر, بدر.

مدروشو 'shone, sparkled'; pres. دروشا.

میو 'saw'; pres. ددا or دی.

رارا 'prepared' (آراست).

زانا 'knew' (دانست) مرانو 'knows' (می داند);
imper. برانه.

زیا 'came out, issued.'

'takes.' مسانو (ستد) 'took' ستاست or سند.

مشاوو 'laid, put down', pres. شانا or شند.

'they hear.' شنوا 'heard', شنفست.

نشو. 'goes' (شد) 'went' شی.

مکرو (گرفت) 'seized' کرب.

نکمون, نکم, subj, 1st pers. مکر, pres. 'did' کرد.

کی, or کر, imper. نک, 3rd pers. plur.

کروا 'wept' (گریست).

نکینو 'fell', subj, کا and (فتاد) کفت.

'sends.' مکاوو, 'sent' کایا or کاست.

مکیلو (گردید) 'turned, wandered'; pres. کیلا.

(می گردد).

نبارو 'he does not leave or let alone'.

لوا (نرو) 'went' (رَب) imper.

مدرا 'stood'; imper. بندره.

ممانو 'remained' (ماند); pres. مند.

منیشو (نشست) 'sat down' نشت.

(می نشیند).

نیا (نهد) بنرو, subj. 'laid down' (نَد).

نیه. imper.

موارو, or مورو, pres. 'ate' (خورد) ورد or وارد.

(می خورد).

موارو, pres. 'asked, desired' (خواست) واست.

(می خواهد).

مورشو 'sells' (فروشد) (می فروشد).

نوزو (?). subj. 'threw, cast down' وشت.

موانو, pres. 'called, read' (خواند) ونا or ودد.

(می گذرد) مورو, pres. 'passed' (گذشت) ورتد.

میواو, pres. 'arrived, reached' (یافت) نارا.

(می نابد).

PREPOSITIONS.—They are numerous, not to say redundant, and differ widely from the Persian words of the same class. Nearly all combine with the pronominal suffixes, a being in some cases inserted between the two elements. و, which is generally substituted for Persian به, در, in all its meanings,

forms with the pronouns the groups 'to me,' 'to him,' etc. پی 'to, for, on account of,' is also used to express the dative; with the pronouns it forms 'to me,' 'to thee'; also پیم, پنت, with the same meaning. The dative is likewise expressed by ل, apparently borrowed from Arabic, which occurs only in connection with pronouns, as 'to thee,' لیشال 'to them' پری 'for, towards,' takes also the pronominal suffixes, as in پرم 'for me,' پرمال 'for us.'

ن or نه, which does not combine with the pronouns, is found, strangely enough, in two opposite meanings, viz. 'in,' and 'from.' The latter meaning is more generally conveyed by رح, رحه, or چه (which, however, is also sometimes used in the sense of 'in'), with the pronouns: چم 'from me' (از من), چنت 'from thee,' چنی 'with,' چیم 'with me' (دبا). 'like,' چان 'after,' دما (دببال).

دا and و are frequently affixed to a noun governed by a preposition; ex ساددا 'into the desert,' تروی خاکدا 'upon the ground,' دلاي حداه 'before God.'

The pronominal suffix is sometimes detached from the preposition, and appended to a preceding word. Ex.: دواچه پنه, for 'tell me,' 'tell me'; ستانه چم, for 'take from me,' 'take from me.'

There are, besides, several compound prepositions, as دلی 'into,' دور 'round,' دلی 'amid,' ولا 'up to, towards,' ولانی 'to him,' چلا 'with, by,' چلاش 'with him, near him' (از پیش او), وپال 'upon,' etc.

ADVERBS.—دور, 'out, outside,' بوار 'down,' بیوار 'off, away,' هر 'up, aloft,' as 'raised' (برگرفت) 'هورکرب' (هورخیرا for) 'rose' (برحاست) 'always,' هر 'or' 'ایسه'

'now' (آن ساعت) 'اوسا' (نه این ساعت) 'when,' 'اودی' (ازان ساعت) 'since' 'حوسا' 'now,' 'تیدا' 'there,' 'اوند' 'so much,' 'هنی' 'longer, further,' 'پدسه' 'thus,' 'آر' 'to-day,' 'دام خو' (مگر) 'to-night,' 'مر' 'if, perhaps' 'امشو' 'or' (یا خود) 'منج' 'also' (only in connection with pronouns, as 'I also,' 'اوچ' 'he also'), etc.

The following are a few other words peculiar to the dialect:—اراکیل 'wandering, distracted,' (آدر) 'آیر or آهر' 'a tear'; اسردن 'اسر' 'brother' 'لر' 'father,' 'بابو' 'request,' 'آواب' 'great,' 'زر' (برادر) 'time' (پرشان) 'scattered, distressed' 'حار' 'state, condition' (جهد) 'haste' 'جحت' (نار) 'eye' (چشم) 'چم' 'liver' (حگر) 'desert' 'چول' (حسین) 'face' 'حسن' 'lock, ringlet' 'حال' (چهار) 'four' 'دایه' 'sound, voice' 'دناک' 'mother'; 'دوستاچ' 'road,' 'راکه' 'speech'; 'رار' 'way-farer' 'روز and رو' 'day' (روز) 'cry, lamentation' 'راله' 'sad' 'رادر' 'bridegroom' 'رما' 'woman'; 'زن' (داماد) 'much,' 'نری' 'distress, lament' 'شن and شیون' 'all,' 'کشین and کشک' 'کردن and کرد' 'cheek' 'کونا' 'daughter' 'کناچه' 'whole'; 'side,' 'لا' (جان) 'soul, life' 'کیان' 'old' 'quarter' (مسر) 'لاد' 'a moment,' 'مادک' 'moon,' 'پور' (خواهش) 'desire' 'رانه' 'sigh, breath' 'هذس' (حملت) 'onset' 'هلمت' 'place' 'یاکه' (حون) 'blood' 'هون' 'sky' 'هور' (حانه) 'house' 'یانه' (حاکه).

The contents of the present volume are as follows:—

I. Fol. 1 b. کتاب حورشید خاور, the tale of Khurshid, son of the king of Khāvar Zamīn,

and Khirāmān, the daughter of the emperor of China.

Beg. دمایی (بعد از) حمد دات جهان آفرین
 ناوام بی (آمدن به) تریف شای حاور زمین
 شمعمن سم (ار) پیر دانای هرور
 پادشاهی نی (بود) نه (در) ملک حاور

II. Fol 68 b. کدات لیلی و محنون, the well known story of Laili and Majnūn.

The first line is wanting, the next following are:

واحد نیچون حی نی هما
 رازق رزای نکانه سیا (دنبا)
 آمس و آمس آیه هل انا

Both poems are anonymous. They are written in popular style, and in a very simple form of versification. Each line is composed of ten syllables, without any fixed rule in respect to quantity, and is divided by a caesura into two hemistichs of equal length. The Izāfat and the conjunction و, when preceded by a vowel, either short or long, form with it one syllable. The following lines, in which the Persian equivalents are added in parenthesis, may serve as a specimen:

نکرو حه نقدیر واده* نو وهار
 (نکرور ار نقدیر وعده* [موسم] دوبهار)
 حورشید کرد هوای سواری شکار
 لوا (رمت) و (نه) پای تفت شای حاور زمین
 سجدش درد و نار مدرزا ونمکن
 (سجده کرد نه ناز انسان نه نمکن)
 شاه وانش (گفت) ای نور جهان بین من
 ای چشمه حیات دنیا و دین من
 فدات نام پی چی مدرانی ولام
 (فدات باشم برای چه استاده پیشم)
 هرمن وسرکرد دور دیدت نام
 (همیشه من نثار دور دیده* نو باشم)
 بشو و (نه) مکتب درست بوانه (بخوان)

علم حاصن پی و نت حرفی نزانه
 (علم حوست برای حودب حرفی نه دان)
 نا ونبی باوای (بیائی) نه صنع (سن) شاهی
 دشمنی و (نه) تحت جهان مطاهی (مطاعی)
 حورشید وات (گفت) ای شاه علم دنان (دندارست ؟)
 اسم (ان) نو بهار واده* شکارن (موسم شکارست)

اگر لطفش نو چندم شهرنار
 (اگر لطف باشد نا من شهرنار را)
 رحصت ددو پییم (دهد مرا) بعزم شکار
 نا کورن و کور ناورن ودام (نداورم ندانم)
 دانه کم (کم) آیین کور گیری بهرم
 شاه واب (گفت) ای ورور پری (برای) شهراده
 آساسمه شکار نکر (نکن) آماده

در ساعت وزر صاحب عقل و قام (مهم)
 دردم دا (داد) پرش (دراش) آساسمه تمام
 عوعا گفت (افند) و (نه) حلی میدان و نارار
 شهراده حاور مشو (می رود) نه شکار
 مخلوق حاور پری (برای) نباشه
 حم دین (جمع بودد) سحر رو (زود) نه (در) میدان شاه
 مدران انتظار و قلیی شاهه
 (انساندد مسطر نه درگاه شاه)

کی نو که حورشید نمو وراوه
 (کی دانش که حورشید نباید دراه)
 ناله بر آما (آمد) نه (ار) مصر زرکار
 صدای هی دور داش حارحیان (ممدانان) هزار

Add. 7826.

Fol 151; 6 in. by 4; 12 lines, 3½ in long; written in cursive Nestalik, dated A.H. 1231 (A.D. 1816) [Cl. J. Rich.]

Khusrau and Shirin, a Magnavi in the same dialect, and the same measure.

The MS. appears to have been transcribed from an imperfect copy; it begins abruptly with the following lines.

کشت به بشیو حال بدل کرای
 بچه دا نذل دسته زراستی
 شنو چه شیریں او شو تا برو
 می کرد نشودنزی بیاد یا هو
 چه صتا نشام راسا منادی
 طی کرد منرلان وادی نه وادی

Add. 23,554.

Foll. 53; 6½ in. by 4½; 12 lines, 3 in. long, written in cursive Nestalik, early in the 19th century. [ROB. TAYLOR.]

بهرام وکلندام, a poem in the same dialect, treating of the love adventures of Bahrām, son of King Kishvar, and Gulandām, daughter of the emperor of China. It is imperfect at beginning and end. The first lines are as follows:—

چه (ار) عشق داور میوشا (می خوشید) حور برق
 چه (ار) دل میکشا (می کشید) نعره وند (مثل) برق
 صحرکه حورشید رشان مدا (می داد) سر
 محیرا (می حاسست) چه (از) حواب مبهشت (می
 نست) کمر
 میوشا (می پوشید) راق بدن سرا پا
 قدمش منیا (می نهاد) بجهان بیما
 وند (مثل) حور منشت (می نشست) نه (در) پشت
 مرکب

رو مرک (می کرد) دشت منریکه عرب
 مرکوش (می کرد) شکارنا بنمای (نماز) شام
 شام فارغ مبی (می بود) چه (از) یاد کلندام

ANTHOLOGIES.

Add. 7825.

Foll. 159; 7½ in. by 4½; 9 lines, 3 in. long; written in large Naskhi, apparently in the 14th century. [CL. J. RICH.]

A collection of short poetical extracts, Arabic and Persian, classed according to subjects. See the Arabic Catalogue, p. 502.

The names of the authors are seldom given. Of Persian poets the following alone are mentioned:—Firdūsi, foll. 29, 34, 74, 75, Sanā'ī, fol. 11, the author of مقامات الحمیدی (Haj. Khal., vol. vi. p. 57), fol. 61, Anvarī, foll. 12, 62, 83, Nizāmī, fol. 22, and Sa'dī, foll. 11, 38, 59, 134.

The MS., which is imperfect at both ends, and wants some leaves in the body of the volume, begins with the rubric: باب فی البرائی والنعمای وهو ثلاثة فصول الاول فیما نعلی الالاولاد والصبان. A spurious beginning and end, and false catchwords, have been added by a later hand.

Add. 16,561.

Foll. 89; 9 in. by 5; 17 lines, 3 in. long; written in fine Nestalik, on tinted, glazed, and gold-sprinkled paper, with eleven 'Uvāns, and nine miniatures of the highest degree of finish; dated Shamākhi (Shirvān), Rabi' II., A.H. 873 (A.D. 1468); bound in stamped leather.

Select Ghazals from the Divāns of twelve poets of the 8th and 9th centuries of the Hijrah. The first heading is انتحاب شع کمال خجندی

Beg. انتحاب سخن آن نه که کند اهل کمال
 ثنائی ملک البلیک حدای متعال

There are similar headings to the remaining sections, each of which contains Ghazals extracted from one Divān, and arranged in alphabetical order.

The selections are from the Divāns of the following poets:

1. Kamāl Khujandi (p. 632 b), fol. 1.
2. Hafiz Shirāzi (p. 627 b), fol. 6.
3. Amir Khusrāu (p. 609 a), fol. 13.
4. Maulānā Katibī (p. 637 b), fol. 23.
5. Maulānā Ashraf (probably Darvish

Ashraf, who lived under Sultan Muhammad B. Baisunghar; see *Ilāhi*, Oude Catalogue, p. 71, and *Biblioth. Sprenger*, No. 1379; compare Sir Wm. Ouseley's Catalogue, No. 152), fol. 41.

Beg. ای رخ دلفروز تو طریح نهاده مارا
بده' حوش ساخته عشق تو پادشاه را

6. Amir Shāhi (p. 640 a), fol. 50.

7. Nāsir (a Darvish of Bukhārā, who visited Salmān Sāvajī in Baghdād in the reign of Shaikh Uvais, A.H. 757—776; see *Daulatshāh*, v. 5, *Haft Iklim*, fol. 591, *Takī*, Oude Catalogue, p. 18, and the *Upsala Catalogue*, p. 103; it is stated in the *Tabaḥūt i Shāhjahāni*, fol. 39, that Nāsir died A.H. 772), fol. 57.

Beg. ای چشم نورهم زده حال دل مارا
زلف نو در آشفته من بی سروپا را

8. Maulānā Bisāṭi (of Samarkand, a disciple of 'Ismat, and the favourite poet of Sultan Khalil, A.H. 807—811; see *Daulatshāh*, vi. 4, *Takī*, p. 19, *Lata'if*, fol. 9, and the *Upsala Catalogue*, p. 111. According to the *Tabaḥūt i Shāhjahāni*, fol. 74, Bisāṭi died young, A.H. 808. The *Mirāt i Jahānumā*, fol. 308, gives A.H. 815 as the date of his death), fol. 62.

Beg. زنجیر از چه صداری زلف آن سرو دلخوا
مرا زنجیر می داد که من دوانه ام اورا

There is a lacune extending from the letter *s* in the above section to the letter *b* in the next.

9. Khayālī (p. 639 a), fol. 68.

10. Jāmi (p. 643 a), fol. 74.

11. Tūsi, fol. 80. 'Abd Ullah Tūsi, a native of Khorasan, was attached to Sultan Abul-Ḳasim Babur, after whose death, A.H. 861, he passed to the court of Jahānshāh. He died in old age, A.H. 869; see *Daulatshāh*, vii. 12, *Takī*, Oude Catalogue, p. 19, *Lata'if*, fol. 11, etc.

Beg. ای داده نورشمع رحمت مهر و ماه را
زلفت شکسته روئی مشک سیاه را

12. Tālī'ī (of Samarkand, who died A.H. 858; see *Takī*, Oude Catalogue, p. 19, the *St Petersburg Catalogue*, p. 311, *Lata'if*, fol. 11, and the *Münich Catalogue*, p. 29), fol. 86.

Beg. تیر تو مرا در طرب دده بینا
بددا شده مامده' می لرل دنا

Copyist: شرف الدین حسن سلطانی

Add. 7824.

Foll. 234; 8½ in. by 4½; 14 lines, 2½ in. long; written in fine Nestalīk, with gold-ruled margins and ten 'Unvans, apparently in the 16th century. [Cl. J. Rieu.]

Select Ghazals from the *Divāns* of the following ten poets, ranging from the 7th to the 10th century of the Hijrah, with the heading: انتخاب دیوان شیخ سعدی

1. Sa'di (p. 595 a), fol. 1.

2. Amir Khusrau (p. 609 a), fol. 27.

3. Ḥasan Dihlavi (p. 618 a), fol. 68.

4. Kamāl Khujandi (p. 632 b), fol. 88.

5. Kātibi (p. 637 a), fol. 109.

6. Amir Humāyūn (a Sayyid, of Asfarām, who lived chiefly in Tabriz, at the court of Sultan Ya'kūb. He died near Kum, A.H. 908. See *Takī*, Oude Catalogue, p. 20, *Sām Mirzā*, fol. 30, *Atashkadalī*, fol. 35, *Haft Iklim*, fol. 327, and *Riyāz ush-Shu'arā*, fol. 503), fol. 123

Beg. نیسو حائی که شود حال دل چاک امحا
تا اند ناله در آد ز دل حال امحا

7. Ahli Shirāzi (p. 657 a), fol. 137.

8. Bābā Fighāni (p. 651 a), fol. 170.

9. Shahidi, fol. 190. Maulānā Shahidi, of Kum, was Malik ush-Shu'arā in the reign of Sultan Ya'kūb (A.H. 883—896). After that king's death he repaired to India, and settled in Gujrat, where he died, nearly

a hundred years old, in A. H. 935. See Sām Mirzā, fol. 99, Haft Iklim, fol. 401, Riyāz ush-Shu'arā, fol. 232, and Taki, Oude Catalogue, p. 21.

Beg. بطوب میکندا روز بینوائی ما

صال حرج بود کاسه کدائی ما

10. Muhtasham (p. 665 *b*), fol. 207.

Add. 7796.

Foll. 361; 12½ in. by 8; 15 and 17 lines, 3½ in. long, with 30 lines in the margins; written in neat Nestalik, apparently in the 16th century. [Cl. J. RICH.]

A vast collection of Kaşidāhs and Ghazals by various poets, ranging from the fifth to the tenth century of the Hijrah.

The original arrangement of the MS. has been disturbed, and, as many leaves are lost here and there, it is not possible to restore it with any degree of certainty. The Kaşidāhs, followed by some Tarkib-bands, occupy the central space of the pages, without any apparent system of classification, except this, that poems composed in the same measure, and with the same rhyme, by different poets, are grouped together. But the authors' names are, with few exceptions, omitted.

The Ghazals are written in the margins, partly promiscuously, partly in a number of alphabetical series, each by one author. These connected series belong to the following poets: Aşafi (p. 651 *b*), fol. 6—11. Hasan of Dehli (p. 618 *a*), fol. 42—63. Kāhī (probably Kāsim Kāhī, of Kabul, a pupil of Jāmī, who died in Agra, A.H. 973; see Riyāz ush-Shu'arā, fol. 384, and Blochmann, Ain Akbari, p. 209), fol. 63—73, 207—211. Shāhī (p. 640 *a*), fol. 74—108. Bisāṭī (p. 735 *a*), fol. 108—113. Iḥaidar (probably Iḥaidar Kulichah-paz, of Herat, who died A.H. 959; see Taki, p. 22, and Sām Mirzā, fol. 106), fol. 211—230, 122—138. Ahi (a Turkish Amir, who was attached to

Gharib Mirzā, son of Abul-Ghāzī Sulṭān-Husain, and died A.H. 927; see Oude Catalogue, pp. 21, 327, and the Vienna Catalogue, vol. i. p. 578), foll. 139, 140, 167—189, 231-2. Ahli Khurāsānī (p. 657 *a*), foll. 233—244, 253—260, 141—144. Salmān (p. 624 *b*), fol. 144—146. 'Iṣmat (Khawājah 'Iṣmat Ullah, of Bukhārā, who was the favourite poet of Sulṭān Khalil and of Mirzā Ulugh Beg, and died A. H. 829; see Daulat-shāh, vi. 5, Taki, Oude Catalogue, p. 19, and Haft Iklim, fol. 592), fol. 147—163.

Add. 19,494.

Foll. 85; 8½ in. by 5½; 15 lines, 3½ in. long; written in Nestalik; dated the 28th year (probably of Shāh 'Alām=A.H. 1200, A.D. 1786).

Select Ghazals by some of the most popular poets of Persia from the 7th to the 10th century of the Hijrah, arranged in one alphabetical series.

The most frequently recurring names are those of Jāmī, Sa'dī, Ḥāfiz, Khusrāu, Salmān, Hīlālī, Shāhī, Aşafi.

Or. 1228.

Foll. 59; 5½ in. by 3½; 11 lines, 2½ in. long; written in Nestalik, apparently in the 18th century. [ALEX. JABA.]

Select Ghazals by various poets, arranged in alphabetical order under each of the following names: Khawājah Hasan, fol. 1 *b*, Jāmī, fol. 18 *a*, Ḥāfiz, fol. 21 *a*, Shāhī, fol. 35 *b*, Ahli, fol. 46 *a*. Appended are some Rubā'is and Kitāhs, fol. 51 *a*.

Add. 6634.

Foll. 214; 10½ in. by 6½; written in Nestalik, in three columns with about 16

slanting lines in each, apparently in the latter part of the 17th century.

[J. F. HULL.]

Select verses by poets of the latter part of the 10th and of the 11th century of the Hijrah.

The extracts are confined, with but few exceptions, to one or two lines, but sometimes they form a series belonging to one poet, whose name is given in the heading. The general arrangement appears to be chronological.

It may be seen from an original folio'ing, beginning with 397 (fol. 188) that the MS. once formed part of a larger volume.

The more extensive extracts are:—مجموعه راز, a Sufi poem in the form of a Tarjī'-band, by Kashfī (Amir Šālīh; see p. 154 a, and the Oude Catalogue, p. 456), completed, as stated at the end, A.H. 1030, foll. 82—88. فرهاد و شیرین, a poem by Vahshī (p. 663 b), foll. 160—180. سرز و گداز, a poem by Nau'ī (see p. 674 a), foll. 180—187. A fragment of a fairy tale in prose, the hero of which is called Tamim, foll. 46—54.

Add. 6633.

Foll. 242; 8½ in. by 4½; 14 lines, 2½ in. long; written in fair Shikastāh-āmiz, with gold-ruled margin; dated Rabi' I, A.H. 1117 (A.D. 1705).

[J. F. HULL.]

ریاض العشاق

A collection of choice verses by ancient and modern poets, suitable for quotation in elegant letter-writing.

Author: Muḥammad Šādiq B. Shams ud-Din 'Alī, a native of Kūhkalūyah (a village of Garmsir, province of Fārs), محمد صادق بن شمس الدین علی کوه کیلوی

Beg. ای رقعہ از مرثعات تو سپهر

The author states in the preface that he had made this compilation by desire of his

patron, Zulfakār Khān (the well-known Amir of Aurangzīb's reign, who was put to death A.H. 1124), and adds in the epilogue that it was completed in A.H. 1117. The date is conveyed by the chronogram:

تاریخ تمامیت آن میباشم
ارعیب کسی کمت ریاض نو کل

The work is divided into four sections termed روضه, with minute subdivisions. The MS. is, as stated at the end, the second draft written by the author himself.

Add. 16,802 and 16,803.

Two uniform volumes of 429 and 453 foll., 8½ in. by 4½; 15 lines, 3½ in. long; written in fair Shikastah-āmiz; dated Lahore, Zulka'dah, A.H. 1152, and Muharram, A.H. 1153 (A.D. 1740).

[Wm. YULE.]

بیاض میرزا بیدل

A Persian anthology compiled by Mirzā Bidl (see p. 706 b).

It contains choice pieces by a vast number of poets from the age of Khākāni to the author's time, classed according to the various styles of poetical composition, and arranged, in each class, in alphabetical order according to the rhymes.

Poems written by different authors in the same measure and with the same rhyme are grouped together. The names of the poets are given in versified headings like the following: نادشاه و معراج سخن کلام قدسی

هریزر معنی اسیر

Contents: Kašidāhs, Add. 16,802, fol. 3 b. Ghazals, *ib.* foll. 135—429, and Add. 16,803, foll. 1—136

Mu'ammās, or riddles, Add. 16,803, fol. 136. Rubā'is, fol. 139. Mustazād, fol. 200. Kitāhs, fol. 212. Short pieces in Maṣnavi rhyme, fol. 224.

Longer Maṣnavis by the following poets:

1. Salim (Muhammad Kuli, a native of Teheran, who was first attached to Mirzā 'Abd Ullah, governor of Lāhijān. He subsequently went to India, and found a patron in Islām Khān, an Amir of Shāhjahān. He died in Kashmir A.H. 1057. See the Oude Catalogue, p. 556, Mir'āt Aftābnumā, fol. 141, Mir'āt Jahānnumā, fol. 356). 2. Ashraf (Muhammad Sa'īd, of Māzandarān, who went to India and became the instructor of Zib un-Nisā Begam, daughter of Aurangzib, and a favourite of Bahādur Shāh. He died at Monghyr some time after the death of that prince. See the Oude Catalogue, p. 340, Haft Asmān, p. 158, and Mir'āt Jahānnumā, fol. 307). 3. Mir Yahyā (a native of Kashān, who went to India, wrote a Shāhnāmāh for Shāhjahān and poems in praise of Dārāshikūh, and died A.H. 1074. See the Oude Catalogue, p. 115, Mir'āt Aftābnumā, fol. 157, and Mir'āt Jahānnumā, fol. 410). 4. Hakīm Ruknā (p. 688 a). 5. Talib Āmulī (p. 679 b).

Mukhammasāt, fol. 293 Maṣnavis descriptive of female beauty, by Mirza Bidil, fol. 388. Maṣnavis on moral subjects by the same, fol. 402. Letters and other compositions in prose by Bidil and other writers, fol. 411. Musaddasāt, fol. 423. Riddles in prose, fol. 432. Versified chronograms relating chiefly to the death of poets, and brought down to A.H. 1121, fol. 434. A tale of a simple-minded Brahman and the wiles of his artful wife, in prose, fol. 444—451.

The margins contain, besides some additional short poems, the following pieces:—

1. رآء الغرائس, a tract in six Bābs, ascribed to the celebrated Sufi, Khwājāh 'Abd Ullah Ansārī (see Haj. Khal. vol. iii. p. 526), Add. 16,802, foll. 12—23. 2. لطائف, "ingenious observations," by 'Abd ul-Ahad, surnamed Vahdat, *ib.* foll. 23—26. 3. نصائح و مواعظ, "counsels and exhortations," by Nakhshabi, fol. 27—30. 4. معراج حبال, an erotic poem by Tajalli (Mullā 'Alī Rizā, a native of Ardaḳān, province of Yazd, stayed some

time in India during the reign of Shāhjahān, and spent the latter part of his life, under Shah 'Abbās II. and Sulaimān, in his native land, where he died A.H. 1088. See the Oude Catalogue, p. 150, Riyāz ush-Shu'arā, fol. 89), Add. 16,803, foll. 388—393. 5. مباحثه, "a contest between poppy and tobacco," a Maṣnavi by Mujrim (see the Oude Catalogue, p. 183), foll. 393—397. 6. Letter of Nī'mat Khān 'Alī (p. 268 b) to Irādāt Khān Vazīh, foll. 403—408. 7. نقلیات در بزرگان, "anecdotes of the great," foll. 408—411. 8. Extracts from رساله حسن حسن و عشق, by the same Nī'mat Khān, foll. 411—414. 9. گلش راز, a Tarji' by 'Urfī (p. 667 a), and other poems of the same kind, foll. 434—441.

Add. 7822.

Foll. 185; 6½ in. by 3½; 10 lines, 1½ in. long, written in neat Shikastah-āmiz, with 'Unvān and gold-ruled margins; dated Rabi' II., A.H. 1063 (A.D. 1653).

[Cl. J. Rich.]

A collection of Rubā'is by the four following poets:

1. Sahābi (see p. 672 b), fol. 1.

2. Abu Sa'īd B. Abil-Khair (see p. 342 b, the Oude Catalogue, p. 309, and Ethelr., "die Rubā'is des Abu Sa'īd," Sitzungsberichte der Bayer. Akademie, 1875, p. 146), fol. 133.

Beg. ای روی تو ماه عالم اری همه
وصل تو شب و روز تمنای همه

3. Mullā 'Abd ul-Vāsī Ardabili, poetically surnamed Maḥvi, fol. 154.

Beg. در داخته بود عقل در داخته بود
روزم خو شب هجر سیه ساحته بود

This poet, who is generally called Mir Mughis Maḥvi Hamadāni, and is celebrated for his Rubā'is, was born in Asadābād, near Hamadān, and studied in Ardabil. After a stay in India under the patronage of the

Khānkhanān ('Abd ur-Rahim), he returned to his native land, and died in Hamadān, A.H. 1016. See Blochmann, *Am i Akbari*, p. 585, *Haft Iklim*, fol. 424, *Badāoni*, p. 343, *Ātashkadah*, fol. 116, *Riyāz ush-Shu'arā*, fol. 420. The last work mentions another Maḥvī Ardabili, whose proper name was 'Abd ul-'Alī, and who died in Burhānpūr A.H. 1025.

4. Bābā Afzal Kāshī, fol. 170.

Beg. راب جو بر ارندہ حاجاب نوی
ہم قاصی کافہ مہاب توی

Afzal ud-Din, of Kāshān, died A.H. 707; see Takī, *Oude Catalogue*, p. 17, and *Ātashkadah*, fol. 107.

Or. 328.

Foll. 54; 8½ in. by 4½; 17 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

A collection of satires written by various poets on their contemporaries.

Beg. صا دکو بھید رضا کہ دکر دار
بد کرم و روعن زدم چنار و منار

The names of the authors are not given in the headings, but some appear occasionally in the text, as those of 'Arūsī, fol. 5 *a*, and Kaidi, fol. 5 *b*. On the fly-leaf, and by a later hand, is written: تصاید عروسی و کدی و میر وغیرہ
شعرا منفذ من در چھو ہمدگر

The text has many short gaps, apparently owing to holes in the MS. from which it was transcribed.

Add. 24,987.

Foll. 157; 7½ in. by 5½; 8 lines, 2½ in. long; written in Nestalik for Mr. James Ewing, Registrar of Bhāgalpūr; dated April 1811.

وائعات و روایات

A collection of elegies by various poets, on the martyrs of Karbalā, with the following title: "Mursecāh, or Lamentation for Hosein the Imam and Martyr, as recited at Shiraz during the first ten days of Mohur-rim."

Contents:—

1 "Death of the Prince of Martyrs," by Karbalā'i Shirāzi, وائعات سید الشہدا من کلام کردائی شیرازی, fol. 2 *b*.

Beg. ہود ار عم آشوب درجہاں سحری
درجہ دیست در ابی ناب ناطل السحری

2 Leave-taking of the Prince of Martyrs from Sayyid Sajjād, by Nasimi, وائعات ہود سید الشہدا نا سید سجاد علیہ السلام من کلام ہودی, fol. 33 *a*.

Beg. چہ مانم است کہ چشم رمانہ کردان است

3. A Mukhammas, beginning: شد نارہ نار Mukhammas, beginning: شد نارہ نار, fol. 45 *b*.

4. A lamentation, دوحہ سنہ زان, beginning: حسنم کو حسینم کو حسنم, fol. 49 *b*.

6. An elegy, beginning: عرای شاہ شہید: عرای شاہ شہید, fol. 51 *a*.

7. Another elegy, beginning: ہلال محنت: ہلال محنت, fol. 53 *b*. The poet's name Akbar occurs near the end, fol. 74 *a*.

8. The lamentation of Sakinah, دوحہ سکینہ, preceded by a short narrative in prose, fol. 75 *a*.

Beg. ای اسپہ رار خون نو چہ کردی پدرم را

The poet's name, Rafi'a, occurs in the last couplet, fol. 82 *b*

9 Two narratives in prose, without title, followed by a few verses, fol. 82 *b*, 88 *b*.

10. Departure of Imām Husain for the

field and his martyrdom, امام رقتن مدان حدننه field and his martyrdom, امام رقتن مدان حدننه
 اور حسين وشهادت او حسين وشهادت او
 narrative.

The verses begin thus:

نیا ای شیر لکدم فرستم ده

The last couplet contains the author's name, خليلہ Khalilā, fol. 98 a.

11 An elegy on the martyrdom of 'Abd Ullah B. Hasan, by Muḡbil, واقعہ در سان واقعہ در سان
 شهادت عبد الله بن حسن عليه السلام من کلام مقبل شهادت عبد الله بن حسن عليه السلام من کلام مقبل
 fol. 98 b.

Beg. ز ماہ محرم نعلک خیمہ دسا

12. Elegy on the departure of the Holi Family from Karbalā for Kūfah, and the story of the mason, by Muḡbil, واقعہ حرکت واقعہ حرکت
 نمودن اهل بیت عصمت از کربلائی معلی بکوفه و نمودن اهل بیت عصمت از کربلائی معلی بکوفه و
 حکایت بنا من کلام مقبل حکایت بنا من کلام مقبل

Beg. هلال ماه محرم ز نو هودا شد

13. Another Vāḡi'ah by Muḡbil, واقعہ مقبل واقعہ مقبل
 fol. 120 a.

Beg. روایت است که چون کشت عازم میدان

14. Another Vāḡi'ah on the martyrdom of the Christian of Kūfah, without title or author's name, fol. 127 b.

Beg. روایت است که در کوفان نصاری

15. A Vāḡi'ah, without title, on Zu-l-Janāh ذر الحناج ذر الحناج
 the horse of Ḥusain, and his return to the tents after his master's death, fol. 134 a.

Beg. روایت است که بعد از شهادت شه دبی

The author is Khalilā خليلہ, whose name appears at the end, fol. 143 b.

16. A lamentation on Imām Ḥusain, نوحه نوحه
 fol. 145 a.

Beg. باران برادر من عداس زار نویدم

It is followed by some other lamentations, without special titles or author's name.

Scribe: سید حیدر علی عرب مہر جان

ORNATE PROSE.

Add. 26,300.

Foll. 139; 7½ in. by 4½; 16 lines, 3½ in. long, written in Nestaluk; dated Kāngrah (Panjāb), Sha'bān, the third year of Bahādur Shāh (A.H. 1121, A.D. 1709). [Wm. ERSKINE.]

جزئیات و کلیات

Discourses, in mixed prose and verse, on the human body, considered as the noblest of God's creations, and as evidence of His greatness.

Author: Ziyā ud-Din Nakhshabi صیام الدین نخشبى

تحمید حمید احد قل هو الله احد الله الصمد
 خطہ احدیت

Ziyā ud-Din Nakhshabi, so called from Nakhshab or Nasaf, the modern Ḳarshi, a town situated between Samarkand and the Oxus, led a secluded and religious life in Badā'un, and died, as stated by 'Abd ul-Ḥaḡḡ, Akhbār ul-Akhyār, fol. 91, A.H. 751. He left, according to the same writer, numerous works, among which the ملك (the present work), and جزوبات و جزوبات عشره مشره (the present work), and جزوبات و جزوبات عشره مشره (the present work), are alone mentioned by name. He is also the author of Lizzat

un-Nisā (see p. 680 *b*), and the tale of Ma'sūm Shah and Naushābah, entitled Gulriz. Compare Elliot's History of India, vol. vi. p. 485, and Stewart's Catalogue, p. 85.

The work is divided into forty sections called ناموس, each of which treats of a distinct part of the human body. It is therefore sometimes referred to as چل ناموس. In the subscription of the present copy it is designated as ناموس اکر; but the above title is that which is given to it in the preface, where Kutb ud-Din, *i.e.* Mubārak Shah Khiljī (A.H. 717—721), is mentioned as the reigning sovereign.

Add. 18,187.

Foll. 104; 8½ in. by 4½; 11 lines, 2½ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century.

شبستان نکات و کلمات لغات

"The night-show of ingenuities," a collection of conceits, or "jeux d'esprit," in prose and verse.

Author: Fattāhī, فناحی

Beg. حد حذار که چشمه میم حمدش درای است
در حد کمال کرم و دائره میم نعتش سقره است در
نعت نوال قدم

Yahyā Sibak, of Nishāpūr, was one of the most eminent writers in prose and verse of the reign of Shāhrukh. He first adopted the takhallus Tuffāhi, evidently suggested by his surname Sibak, but changed it afterwards to Fattāhī. He uses also occasionally Khumārī and Asrārī as poetical surnames. His most celebrated works are Shabistan i Khayāl (the present work) and Ḥusn u Dil. He died A.H. 852. See Lata'if, fol. 9, Daulatshāh, vi. 16, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 148, and Taqī, Oude Catalogue, p. 19.

The lines above quoted give a fair sample of the puerile subtleties in which the work

deals. They turn chiefly on the changes effected in the meaning of words by removal or transposition of some letters.

The author states in the introduction that he commenced the Shabistan after finishing his Ḥusn u Dil, and gives the date of composition, A.H. 843, in the following line at the end.

شستانی چنان زیاست نزد هر سخن دانی
که تاریخ تمام او بود رنای شستانی

The work, which is generally called شبستان, is divided into eight Bābs. The contents have been stated by Fleischer in the Leipzig Catalogue, p. 399, and by Hammer, Jahrbucher, vol. 64, Anzeige Blatt, p. 18. See also the Vienna Catalogue, vol. i. p. 587, and the Copenhagen Catalogue, p. 31.

The Ḥusn u Dil has been translated by Wm. Price, London, 1828. See the catalogues of Leipzig, p. 397, St. Petersburg, p. 404, Kraft, p. 49, and Vienna, vol. i. p. 419.

Add. 7610.

Foll. 80; 7½ in. by 4½; 12 lines, 2½ in. long; written in Nestalik; dated A.H. 1125 (A.D. 1713). [Cl. J. Rich.]

The same work.

Add. 25,868.

Foll. 102; 8½ in. by 6; 13 lines, 3½ in. long; written in cursive Nestalik, in the district of Bardwān, about the close of the 18th century. [Wm. Cureton.]

The prose works of Zuhūrī (see p. 678 *a*).

The first four are in praise of Ibrahim 'Adilshāh, and describe the splendours of his court and residence.

I. Zuhūrī's preface to Nauras, نوری, a treatise on Indian music composed by Ibrahim 'Adilshāh, fol. 2.

Beg. سرود سزادان عشرنکده قال که نوری
هرابستان حال

II. His preface to Khwān i Khalil, حوان خليل, fol. 12.

Beg. اي ارتو بر اهل محنت و اکل سسل

III. His preface to Gulzār i Ibrāhīm, گلداز ابراهيم, fol. 33.

Beg. حرمی چمن نظاروت حمد بهار پیرائی است

IV. Minā Bāzār, مینا بازار, a description of the Bāzār so called, built by Ibrāhīm 'Adil-shāh in Bijāpūr.

Beg. عصمتیان رویوش حا پرور و حلوتیان کوش پاک نظرا

V. Letters, رقعات, of a lover to his beloved, fol. 76 b.

Beg. شهید تبسم دنت عشوه حون بها

The above works are popular school-books in India, and have been frequently published. The first three have been printed, under the title of *سه نثر طبری*, in Lucknow, 1846, and in Cawnpore, A.H. 1269, and A.D. 1873. The *Minā Bāzār* has been lithographed with a commentary in Dehli, A.H. 1265, and in Lucknow, A.H. 1282. The fifth, known as *دع رقع طهری*, has been edited with commentaries in Cawnpore, A.H. 1280.

Add. 16,852.

Foll. 330; 7 in. by 4½; 13 lines, 2½ in. long; written in Nestalik and Shikastah-āmiz; dated A.H. 1141—1147 (A.D. 1729—1735). [Wm. YULE.]

The prose works of Ṭughrā, طغرا.

Mullā Ṭughrā i Mashhadī, a native of Mashhad, went to India about the close of Jahāngir's reign, and, after staying some time in the Deccan, repaired to the court of Shāhjahān, and was attached as Munshi to Prince Murādbakhsh, whom he accompanied on his expedition to Balkh. He subsequently went to Kashmir, in the suite of the Divān

Mirzā Abul-Kāsim, and spent there the latter part of his life in great seclusion. He died some years after the accession of Aurangzib.

In the *Mir'āt ul-'Ālam*, composed A.H. 1078, he is spoken of as dead. See *Vakī'at i Kashmir*, fol. 120, and *Riyāz ush-Shu'arā*, fol. 279.

The compositions of Ṭughrā, which are much admired in India, are written in a most artificial style, and so overloaded with metaphors and fanciful imagery as to render the discovery of their subject matter a by no means easy task. A short notice on some of them by Ziyā ud-Din Khān will be found in *Or.* 1941, fol. 26. A volume containing eighteen tracts by Ṭughrā, and his letters, with a commentary, has been printed in Cawnpore, 1871, under the title of *رسائل طغرا*. See also Stewart's Catalogue, *طغرا*, p. 64, the *Gotha Catalogue*, p. 24, and *Mélanges Asiatiques*, vol. vi. p. 136.

The contents of the present MS. are—

I. *حوش لدل* “the outpouring of the nightingale,” also called *معيار الإدراك* “the standard of perception,” in praise of the Divān of Ḥāfiz, fol. 1 (Cawnpore edition, No. 5)

Beg. پیش رو سارمعن تراندہ حمد حالقست

II. *فردوسیہ*, “the Paradisiacal,” a description of Kashmir, fol. 7. (Cawnpore edition, No. 1.)

Beg. ثنای بهار پیرائی کہ انکشت سرور

III. *تحقیقات*, or “verifications,” treating of the names of the planets, and their use in poetical imagery, fol. 23. (Cawnpore edition, No. 3)

Beg. از بس غلط است حرف قوموس نلک

IV. *مجمع الغرائب*, or “collection of wonders,” a description of the lake Kamam کم, fol. 26. (Cawnpore edition, No. 8.)

Beg. چه نوسم اروسعت دریاچه کم

It appears from the heading that this was the piece which first called the attention of the King of Golconda upon the author.

V. مرغاب, description of a Darbār at the Court of Jahāngir, fol. 29. (Cawnpore edition, No. 7.)

Beg. نو بهار آمد که مغراض از در بدل کند

VI. مرآت الفوج, "the mirror of victories," treating of the conquest of Balkh and Badakhshān by Prince Murādbakhsh, from the 19th to the 21st year of Shāhjahān (A.H. 1055—7), fol. 33. (Cawnpore edition, No. 4.)

Beg. یکہ ناران میدان تفرار از دولت ستایش
داصری

VII. الهامیه, "the inspired," a Sufi tract, fol. 42. (Cawnpore edition, No. 2.)

Beg. لله الحمد که بخش مرادم در پوست تحفیند تجرد

VIII. تذکرۃ الاتفیا, "memorial of the godly," or eulogies on twelve eminent contemporaries, Shaikhs, Kāzīs, physicians and poets, living in Kashmir [among the latter are Kalim Hamadāni (p. 686 a), and Mir Ilāhi (p. 687 b)], fol. 53. (Cawnpore edition, No. 14.)

Beg. طعرا ناکی تنغ زبان تبرکئی

IX. تجلیات, "manifestations," a description of the beauties of Kashmir, with a eulogy upon Mir Husain Sabzavāri, fol. 56 (Cawnpore edition, No. 13.)

Beg. کشیر بود فصل خزل عالم نور

X. کنز المعانی, "the treasury of ideas," in praise of Shāh Shujā, fol. 63. (Cawnpore edition, No. 6.)

Beg. نفاس مخزن دھان حواہر بکریمی است

XI. تاج المداہج, "the crown of eulogies,"

in praise of Murādbakhsh, fol. 67. (Cawnpore edition, No. 10.)

Beg. سر حسروی و لم نکارش ثای شہنشاہی است

XII. مشابہات ربیعی, comparisons drawn from the spring and other seasons, fol. 77. (Cawnpore edition, No. 9.)

Beg. مشابہات ربعی طعرا نسبت نغمات
عندلیبان گلشن

The author wrote this tract, as appears from the conclusion, while engaged on the revision of the Firdausiyyah.

XIII. حمسہ ناقصہ, "the defective quintet," a diatribe against five personages of the Court of Golconda, fol. 81.

Beg. آرده ام از دیدن بیدردی چند

XIV. مرآة العیوب, "the mirror of blemishes," a satire on Pūlchī Khān, an Amir of the Court of Golconda, fol. 83.

Beg. پوچی همه وقت داده عدائی نست

XV. Petition addressed by Mullā Sāti' ملا ساطع to Shāh Bahādur for a Jāgīr, fol. 87

XVI. عنبر نامہ, "the book of ambergris," an exposure of the plagiaries of Nasirā i Hamadāni from "the late" Zuhūrī (p. 678 a), fol. 89.

Beg. در حالی که تیغ جان حراشرا قلبمراش شمردی

From a versified heading it appears that this tract is not by Tughrā, but by Mukimā, the same apparently as Muḳim Kūshī, to whom one of Tughrā's letters is addressed (see fol. 122 a).

XVII. Fol. 99 b. Tughrā's letters, مرعات, to contemporaries, such as Shāh Shujā, Kāzī Nizām, Mirzā Sanjar, the calligrapher Shamsā, Masīh uz-Zamān, Kāzī-Zadah, Khwājah Lalāh, Talibā, Kalim, Bazmī, Mirzā Abulfath, and others, fol. 99 (Cawnpore edition, pp. 193—270.)

XVIII. کلمه الحق, "a word of truth," a complaint of the want of liberality of the king and the king's son, fol. 178.

Beg. دوران چو درمستاش مزیدی بجا نداده

XIX. انوار المشارق, "the lights of the East," on the joys of spring, fol. 182. (Cawnpore edition, No. 12.)

Beg. شب نشنان نرم سخن بشارت حمد حافی
سر خوش اند

XX. خود کاشته, "self sown," on the art of writing, and on some images derived from it, fol. 195.

Beg. نقطه ذاب مخترع لوح و قلم عظمت نوری

XXI. آشوب نامه, "Ashūb-Nāmāh," in praise of the poetry of Zulālī (p. 677 a), whose seven Maṣnavīs are commented upon in turn, fol. 207. (Cawnpore edition, No. 15)

Beg. شکر داطمی که ادیب بروج سپهر از معنی
انداعش

XXII. تعداد النوادر, "enumeration of curiosities," a description of eight stages on the road to Kashmir, fol. 220. (Cawnpore edition, No. 11)

Beg. در تیره زمیں هند دیکر شدم

XXIII. جوش بلبل, the same as No. I., fol. 223.

XXIV. حلوسه, a panegyric addressed to Aurangzib on his accession, fol. 228. (Cawnpore edition, No. 16.)

Beg. سر زبان از حمد شهنشاهی نواد بقاج رسید

XXV. بریخانه, "the fairy-house," in praise of Shāh 'Abbās II. of Persia, fol. 241.

Beg. لفظ قلی که قطعه نویسان مقل سر مشی

XXVI. ضیافت معنوی, "spiritual banquet," on a famine in the Deccan, fol. 250.

Beg. بدک سال غم آماش دلبا فط است

XXVII. گرنه فلم, "the weeping of the kalam," a description of the rainy season, fol. 256.

Beg. جوند رتن حلی نشان تیرا حل

XXVIII. معراج الفصاحة, "the ascent of eloquence," in praise of Sayyid Bahādur Khān, fol. 259.

Beg. از حق سخن معجزه آسمن خواهم

XXIX. چشمه فیض, "the source of overflow," a formulary of elegant addresses to the sovereign, preceded by a long preamble which contains a fanciful description of the Mī'rāj or Ascension of Muhammad, fol. 263. (Cawnpore edition, No. 17.)

Beg. حمد اکبر پادشاهی که لشکر نور دانش

XXX. ثمره طبی, "the medical fruit," on images derived from the medical art, fol. 294.

Beg. شکر حکیمی که درد نیدرمان ابوب

XXXI. و جوده حان, a piece containing metaphors taken from music, fol. 310.

Beg. نمبه دانشین نقرم حمد سازنده مقام پذیرد

XXXII. نمونه اشا, "a sample of composition," in praise of Aurangzib, fol. 326.

Beg. سیمین رتقی زاسیمین دادند

Add. 16,875.

Foll. 249; 8½ in. by 5; 19 lines, 3 in. long; written in Nestalik; dated Shāh'bān, the 20th year of Muḥammad Shāh (A.H. 1151, A.D. 1738). [WM. YULE.]

Prose compositions of Nī'mat Khān 'Alī, Prose compositions of Nī'mat Khān 'Alī, (see pp. 268 b, 703 a), with some verses by the same, as follows:—

I. رساله هجو حکما, a satire on physicians, fol. 2.

Beg. حکیم علی الاطلاق از دار الشفای رحمت

II. رتعات, letters to Mirzā Mubārak Ullah Irādat Khān Vazīh, to Mirzā Muḥammad Sa'id, steward of the imperial kitchen, and other contemporaries, fol. 5.

III. تاريخات قنوج عالمگیر بادشاه و غيره, versified chronograms relating to the victories of Aurangzib, and other contemporary events, fol. 16.

This section includes some Kaṣidahs, satires, and Rubā'is.

IV. Journal of the siege of Ḥaidarābād (see p. 268 a), fol. 32.

V. شاه نامه شاه عالم بهادرشاه, a Court chronicle of the reign of Shāh 'Ālam Bahādūr (see p. 272 a), brought down in this copy to the 16th of Rabi' I, A.H. 1120.

Add. 16,866.

Foll. 83; 8½ in. by 4½; 15 lines, 3½ in. long; written in cursive Nestalīk; dated Rabi' I., A.H. 1154 (A.D. 1741).

[WM. YULE.]

نکات مرزا بیدل

"Subtle Thoughts," by Mirzā Bādīl (see p. 706 b).

اگر مکر نبوت ده با حضرات حر نتظیم
شش میا

This work, which is included in the Lucknow edition of the author's Kulliyāt, consists of a number of ingenious thoughts and pointed anecdotes, bearing on religious and moral subjects, in mixed prose and verse.

FABLES, TALES, AND ANECDOTES.

Or. 241.

Foll. 193; 9 in. by 5½; 17 lines, 3½ in. long; written in Nestalīk, apparently in India, dated Šafar, A.H. 1094 (A.D. 1683).

[Geo. Wm. Hamilton.]

کتاب کليلة و دمنه

The Book of Kalilah and Dimnah, translated from the Arabic version of 'Abd Ullah B. ul-Mukaffa' by Abul-Ma'ālī Nasr Ullah B. Muhammad B. 'Abd ul-Ḥamid, ابو المعالي نصر الله بن محمد بن عبد الحميد

This version is praised as a model of elegance by Vaṣṣāf in a chapter devoted to Kalilah and Dimnah, Add. 23,517, fol. 516, and Aḥmad Rāzī says in the Haft Ikhlīm, fol. 88,

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that no Persian prose work was ever so much admired. The latter writer, who mentions Nasr Ullah among the eminent men of Shirāz origin, states that he was one of the Vazīrs of Khusrau Malik, the son and successor of Bahrām Shāh (who died A.H. 555), and that through the intrigues of his enemies he was cast into prison, and finally put to death by that prince's order. See Barbier de Meynard, Dict. Géogr. de la Perse, p. 363. A similar account is found in the Riyāz ush-Shu'arā, fol. 449.

Bahrām Shāh, to whom the work was by his desire dedicated, ascended the throne in Ghaznīn A.H. 512, and, although hardly pressed by 'Alā ud-Dīn Ghūrī, who wrested from him his capital A.H. 522, he maintained himself in the eastern part of his empire

s s

until his death, which took place, according to the *Guzidah*, A.H. 544, or, as stated in the *Rauzat us-Safa*, A.H. 547.

The exact date of composition is not stated, but it can be approximately inferred from the author's incidental references to his own time. Thus the death of al-Mustarshid, which took place in A.H. 529, is spoken of, fol. 11, as recent, *دراين عهد*. The Ghaznavi dynasty is said, fol. 7, to have ruled 170 years, which, if counted from A.H. 366, when Subuktigin, according to the *Tabakāt i Nāṣirī*, established his rule in Ghaznin, would come down to A.H. 536. Lastly, when speaking of al-Manṣūr, fol. 13, the author says that four hundred and odd years (*چهار صد و اند سال*) had elapsed since his reign. As that Khalīf began to reign A.H. 136, this statement could hardly have been written before A.H. 538 or 539.

A notice on the Persian translation, with extensive extracts from Nasr Ullah's preface, has been given by Silvestre de Sacy in *Notices et Extraits*, vol. x. pp. 94—140. See also Pertsch, *Gotha Catalogue*, p. 111. A full account of other versions will be found in J. Derenbourg's Introduction to his edition of the Hebrew text.

The work is divided into sixteen Babs, which follow the order of S. de Sacy's No. 375 (see i.e. p. 114), but bear Arabic headings. The contents are as follows:—Nasr Ullah's preface, wanting the first two leaves, fol. 3 a. I. *Ibn ul-Mukāffa's* preface, fol. 15 a. II. The introduction of Buzurjmihr, fol. 21 a. III. *Life of Barzūyah*, fol. 24 b. IV. *الأسد*, the lion and the bull, fol. 33 a. V. *النفخ عن امر دمه*, inquiry into the conduct of Dimnah, fol. 66 b. VI. *الحمامة البطوة*, the dove with the collar, fol. 81 a. VII. *الغوم*, the owl and the ravens, fol. 96 a. VIII. *القرود والسحباب*, the apes and the tortoise, fol. 117 a. IX. *الذاسك وانن عرس*, the

hermit and the weasel, fol. 125 b. X. *السنور*, the cat and the rats, fol. 128 a. XI. *الملك وطائر فزه*, the king's son and the bird Fanzah, fol. 134 b. XII. *الاسد*, the lion and the jackal, fol. 142 a. XIII. *الاسد واللوه*, the lion and the lioness, fol. 154 b. XIV. *الدايك والضيف*, the hermit and the guest, fol. 157 b. XV. *البلارو المراهبه*, Balār and the Brahmines, fol. 160 b. XVI. *الصانع*, the goldsmith and the traveller, fol. 179 b. XVII. *الملك واصحابه*, the king's son and his companions, fol. 183 b. XVIII. Nasr Ullah's epilogue, fol. 188 b.

Add. 5965.

Foll. 88; 9½ in. by 6; 13 lines, 3½ in. long; written in fair Naskhi, with 'Unvān and ruled margins; dated Rajab, A.H. 626 (A.D. 1229).

ترجمه ادبيات كليله و دمنه

Explanation of the Arabic verses which occur in Nasr Ullah's version of *Kalilah and Dimnah*. See the Arabic Catalogue, p. 478.

Author: Fazl Ullah B. 'Uṣmān B. Muḥammad ul-Asfizārī, *فضل الله بن عثمان بن محمد الاسفزاری*

حید و ثنا خدای را حلت اسماء و عمت
نعماء

The work is dedicated to the Vazīr Majd ud-Daulah Abul-Ḥasan 'Alī ul-Musta'fi, who is called the pride of Khwārazm and Khurāsān. At the end the author claims the reader's indulgence on account of his youth, and states his intention to explain also the verses contained in the Book of *Sindbad* (see p. 748 a).

Add. 7620.

Foll 136; 9 in. by 6, 15 lines, 4½ in. long, written in bold Naskh with vowel-points, apparently in the 13th century.

[Cl J. Rich.]

Makāmāt, or narratives written in rhymed prose, with a copious admixture of Arabic and Persian verses.

Beg. الحمد لله الذى شرفنا دالعلم الراسع

The work is commonly known as مَقَامَات from its author Kāzī Ḥamid ud-Dīn Abu Bakr Balkhī, whose name, however, does not appear in the text. Ḥamid ud-Dīn was an eminent judge and poet of the city of Balkh. His contemporary, Anvarī, addressed to him several laudatory poems (see above, p. 555 a); two Kitābs composed by the same poet in praise of the Makāmāt are quoted in the Haft Iklim, fol. 242. Ibn ul-Asīr, who calls him نكاح السمودي الفاضل states in the Kimil, vol. xi. p. 207, that he died A.H. 559. Haj Khal. gives his name in full, vol vi p. 57: الفاضل حميد الدني ابو بكر بن عمر بن محمود النخعي

The Makāmāt i Ḥamidi have been printed with marginal notes in Cawnpore, A.H. 1268. Copies are mentioned in Ouseley's Travels, vol. iii. p. 557, Ouseley's MSS., No 707, Mélanges Asiatiques, vol. iii. p. 557, and the Copenhagen Catalogue, p. 30.

The author states in the preface that he had read with admiration the elegant Makāmāt of Badī' Ḥamadānī and Abul-Qāsim Ḥariri, and had been desired by an illustrious personage, whom to obey was to him law, to match in Persian those masterpieces of Arabic prose. Hence the present work, which was commenced in the month of Jumāda II., A.H. 551. The date of the year, which has been omitted in the present copy, is found in another MS, Or. 2004, in the Cawnpore edition, and in Haj. Khal., l. c.

The Makāmāt, which are twenty-three in

number, deal for the most part with scenes of personal adventure and travel, and with dialogues between typical characters; but their main object is the display of an exuberant richness of diction, and of that jingling parallelism which Ḥariri had brought into fashion. The supposed narrator in each of them is some friend of the author, not named, introduced by the words حكايت كرد مرادرسى. The text agrees with the lithographed edition, which, however, contains an additional Makāmāh, the twenty-fourth. The titles, many of which differ from those of the printed text, are as follows:—I فى الملعه, fol. 4 b. II. فى الشب والشان, fol. 8 a. III. فى العرو, fol. 13 a. IV. فى الربععه, fol. 17 a. V. فى اللر, fol. 23 a. VI. فى السكياج, fol. 29 a. VII. فى الساح والمعنى, fol. 39 a. VIII. فى التصوف, fol. 42 a. IX. فى البدظرة, fol. 50 a. X. فى الوعط, fol. 58 b. XI. فى العش, fol. 62 a. XII. فى القعه, fol. 67 b. XIII. فى الاعبار, fol. 73 a. XIV. فى رقيه العش, fol. 82 a. XV. فى السع والرافعه, fol. 86 b. XVI. فى الجمه, fol. 92 a. XVII. فى حكومه الروحين, fol. 97 a. XVIII. فى العفضيل, fol. 101 b. XIX. فى التجاعه, fol. 106 a. XX. فى مناظره الطبيب والنجم, fol. 110 b. XXI. فى السانة, fol. 118 a. XXII. فى الر, fol. 125 b. XXIII. فى الر, fol. 131 b.

In the 13th Makāmāh it is related how a traveller visits Balkh, then a brilliant and thriving city, and how returning, after some years spent in a pilgrimage to Mecca, he finds it a heap of ruins. This evidently refers to the devastation of the author's native city by the Ghuz in A.H. 548.

The 22nd Makāmāh contains versified lists of the Khalifs in Arabic and Persian. They are brought down to al-Mustanjid (A.H. 555—566), who is spoken of as the reigning Khalif.

نصل در عذر کتاب، which in the present copy follows the 21st Makāmāh, but in the printed text is found at the close of the work, the author says that, overwhelmed by the calamities of the time, he had not found it in his heart to proceed further, but had brought his work abruptly to a close. The next-following Makāmāh is preceded by these words, inserted by some copyist. لها حصلت هذا الكتاب وحده هاتين، المقامتين قد ردتا فكتبتة "When I obtained this book I found these two additional Makāmāhs, and I transcribed it [sic]."

On the first page is found the following title, written by the same hand as the text, in which the work is ascribed to another author, viz. to Naṣr Ullāh, the translator of Kalilah and Dimnah: المصنوع بالفرسية ناليف الأمير الإمام الاحل السيد الواحد العالم ابى البعلى نصر الله بن محمد بن عبد الحميد فدى الله روحه العزير الحرة كتب الاحل المصنوع عماد الدين وحيد الاسلام ابى الفضل سعد بن الحسين ادام الله امصالة

Or. 255.

Foll. 132; 9 in. by 4½; 15 lines, 2½ in. long; written in neat Nestālik, with gold-ruled margins, for the library of Sultān-Muḥammad Kutubshāh; dated Haidarābād, Ramazān, A.H. 1031 (A.D. 1622).

[Geo. Wm. HAMILTON.]

کتاب سندباد

The book of Sindbād, or the tale of the king's son and the seven Vazirs; wanting the first page.

Author. Bahā ud-Dīn Muḥammad B. 'Alī B Muḥammad B. 'Umar uz-Zahiri ul-Kātib us-Samarkandi, بهاء الدين محمد بن على بن محمد بن عمر الطهرى الكاتب السمرقندى

According to 'Aḥfī, quoted in Riyāz ush-Shu'arā, fol. 281, Zahir ud-Dīn Muḥammad

B. 'Alī Kātib Samarkāndi was for a long time minister (صاحب دنوان) to Kīlij Tamghāj Khān. He left, as stated in Haft Iklim, fol. 559, the following three works: 1. سندباد نامہ contained in the present MS., 2. اعراض سبع (Haj. Khal., vol. i. p. 368), and 3. سيع الطهيرى جمع الظهير (Haj. Khal., vol. iii. p. 619). The second, which is, like the first, dedicated to Kīlij Tamghāj Khān, is not dated, but was written, as shown by its contents, after the death of Sanjar, A.H. 552. See the Leyden Catalogue, vol. iii. p. 14.

Very little is known of Kīlij Tamghāj, a Turkish Khān, who reigned in Turkistan in the sixth century of the Hīrah. Ibn ul-Aṣir mentions him in the Kāmil, vol. xi. p. 55, as early as A.H. 524, and the poet Rāzi ud-Dīn of Nisāpūr, who died A.H. 598, is stated in the Haft Iklim, fol. 307, to have been his panegyrist and favourite adviser.

The present work begins with a long exordium in his praise, in which he is called ركن الدين والدنيا عياث الاسلام والسلمى طل الله فى العالمين فبلغ ذلك ابو المظفر قلم طمعاج [طمعاج read] حان بن قلم نراخان. He is described as a great monarch, who had returned after a long absence to his hereditary dominions, and who, after vanquishing his foes in Tūrān in the year fifty-six (i.e. A.H. 556), had restored peace and the reign of justice in his vast empire.

In the next section, fol. 11 b, the author, whose name and titles are written as follows: ميكوند مقرر ابن كلمات ومحرران مقامات الصدر الاجل الاوحد ملك الادباء والكتاب بهاء الدين سعد الاسلام صاحب النظم والثر معجر السانسن مقرر اللسانيس بحر الفصاحت والبلاغة مقبل زمان وعلامة حبان فردد الدهر وحيد العصر محمد بن على بن محمد بن عمر الظهيرى gives an account of the work called Sindbād. It had been compiled, he says, in Pehlevi by the sages of Persia, and

had never been translated, until the Amir Nāsir ud-Din Abū Hāmid Nūh B. Mansūr Sāmānī ordered Khwājah 'Amid Abul-Favāris Kānāvarzī قناروری to turn it into Persian. This was done in the year 539, سنه و ثلاثی (the date is obviously wrong, for Nūh B. Mansūr reigned A.H. 365—387), but in bare and unadorned language; and that version had almost fallen into oblivion, when the author undertook to write a new one, graced with all elegances of polite speech, in order to immortalize the name of his sovereign.

The tale, which begins on fol. 17, agrees in substance with the Greek Syntipas described by Loiseleur de Longchamps in his "Essai sur les fables indiennes," pp 93—137, and with a version in Persian verse, composed A.H. 776, and analyzed by F. Falconer in the Asiatic Journal, vol. 35, p. 169, and vol. 36, pp. 4 and 99. An earlier poetical version by Azrakī, mentioned by Daulatshāh and the Burhān i Kātib, appears to be lost. The present version is noticed under the title of Sindbād Nāmāh, by Haj Khal., vol. iii. p. 620, who, however, calls the author Kazvini instead of Samarkandī. There exist two other translations in Persian prose; one of them, forming part of Nakhshabī's Tūti Nāmāh, has been edited by H. Brockhaus, and another, by Shams ud-Din Muḥammad Dakā'ikī, a poet of Marv, is mentioned by Haj Khal., i.e., and in the Haft Iklim, fol. 223.

Notices on the origin and early versions of the Book of Sindbād will be found in the Fihrist, p. 305, in S. de Saey's Fables de Bidpai, Notices et Extraits, vol. ix. p. 404, Gildemeister's Script. Arab. de rebus Indicis, p. 12, Benfey's Bemerkungen über das Indische Original der Sieben Weisen Meister, Mélanges Asiatiques, vol. iii. p. 188—203, Comparetti, Ricerche intorno al libro di Sindbad, and Fr. Baethgen, Sindban oder die Sieben Weisen Meister.

Add. 16,862.

Foll. 392; 13½ in. by 8, 33 lines, 4½ in. long; written in small Naskhi, with 'Unvāns and gold-ruled margins, apparently in the 16th century. [WILLIAM YULE.]

جامع الحكایات ولوامع الروایات

A large collection of anecdotes.

Author: Muḥammad 'Aufi, محمد عوفی

نفا و حمد مدعی را که از بدایت صنایع و حود

The author, whose full name was Nūr ud-Din Muḥammad 'Aufi, as stated in the Ḥabib-us-Siyar, vol. ii. Juz 4, p. 163, the Nigāristān (see Krafft's Catalogue, p. 87), and the Tārikh i Firsihtah, vol. i. p. 117, is mentioned in the first and third of the above works as one of the eminent writers who lived in Dehli during the reign of Iltatmish (A.H. 607—633). In the Mir'at ul-Advār, fol. 36, and Ilaj Khal., vol. ii. p. 510, he is called Jamāl ud-Din Muḥammad 'Aufi. He is known as the author of the earliest Persian Taḏkirah, كتاب التذکر، a work described by Bland, Journal of the Royal Asiatic Society, vol. ix. pp. 112—126, and by Sprenger, Oude Catalogue, pp. 1—6. We learn from passages of his works that he had studied in Bukhārā, that his grandfather Kāzī Abu Tāhir Yahyā B. Tāhir ul-'Aufi, was a native of Māvarā un-Nahr (or, according to Bland's copy, of Marv), and that his maternal uncle Majd ud-Din Muḥammad B. 'Adnān had written for Sultan Ibrāhīm [B.] Tamghaj Khān a history of the Turkish kings (see Jāmi' ul-Hikāyat, fol. 369, and Ilaj Khal., vol. ii. p. 122).

'Aufi appears to have been a great traveller; he was in Nasā in A.H. 600, and visited Khwārazm and Kambāyat. He made a lengthened stay at the residence of the Sultan Nāsir ud-Din Kubāichah, to whose Vazīr, 'Ain ul-Mulk Ḥusain ul-Ash'ari, his Lubāb ul-Albāb is dedicated, and after whose

fall he passed over to the court of the conqueror, Shams ud-Din Iltatmish.

The author's exordium is devoted to the praise of the last named sovereign, and of his Vazir, Nizām ul-Mulk Kivām ud-Din Muhammad B. Abi Sa'īd ul-Junaidi. Then follows an account of the siege of Bhakar, in which Sultan Nāsir ud-Din Kubāchah had sought a refuge from the invading forces of Iltatmish. The fortress was taken by the Vazir above named on the 10th of Jumāda I, A.H. 625, and on the 19th the fugitive king perished in the river. The author, who was among the besieged, did homage to the victorious Vazir, and completed for him the present work, which had been commenced by desire of Sultan Nāsir ud-Din.

The *Jāmi' ul-Hikāyat* consists of anecdotes, detached narratives, and miscellaneous notices, either culled from historical works, or derived from oral information. It is divided into four parts (*kism*), each of which is subdivided into five-and-twenty *Bābs*, as follows.—*Kism I.* 1. Knowledge of the Creator, fol. 5 *a*. 2. Miracles of the prophets, fol. 11 *a*. 3. Supernatural powers of saints, fol. 20 *a*. 4. Early kings of Persia, fol. 28 *a*. 5. The Khalifs, fol. 49 *a*. 6. Excellence of justice, and stories of just kings, fol. 84 *a*. 7. Lives and memorable traits of kings, fol. 92 *a*. 8. Witty sayings of kings, fol. 100 *b*. 9. Regimen of kings, fol. 104 *b*. 10. Answers to petitions, fol. 110 *a*. 11. Instances of sagacity, fol. 114 *a*. 12. Sound judgment, fol. 123 *a*. 13. Wiles and stratagems, fol. 138 *b*. 14. Able Vazirs; (eight leaves are wanting after fol. 146, so that the latter part of *Bāb 13* and the beginning of the next are lost). 15. Advice given by sages and holy men to kings, fol. 154 *a*. 16. Pithy answers, fol. 160 *a*. 17. Anecdotes of *Kāzīs* and *Ulamās*, fol. 167 *b*. 18. Anecdotes of secretaries, fol. 173 *a*. 19. Favourites, fol. 178 *b*. 20. Physicians and philosophers, fol. 180 *a*. 21. Inter-

preters of dreams, fol. 182 *a*. 22. Astrologers, fol. 185 *a*. 23. Poets, fol. 186 *b*. 24. Singers, fol. 188 *b*. Wits, fol. 189 *b*.

Kism II. Anecdotes illustrating praiseworthy qualities, as modesty, humility, forgiveness, clemency, etc., in twenty-five *Bābs*, fol. 196 *b*.

Kism III. Anecdotes relating to blameable qualities, as envy, avarice, covetousness, etc., similarly divided, fol. 274 *b*.

Kism IV. 1. Advantages of the service of kings, fol. 325 *b*. 2. Drawbacks of the service of kings, fol. 327 *b*. 3. Fear and hope, fol. 329 *a*. 4. Efficacy of prayer, fol. 331 *a*. 5. Prayers handed down by tradition, fol. 332 *b*. 6. Curious omens, fol. 334 *b*. 7. Escapes from persecution, fol. 336 *a*. 8. Escapes from brigands, fol. 338 *a*. 9. Escapes from wild beasts, fol. 339 *b*. 10. Men who perished in the whirlpool of love, fol. 342 *a*. 12. Men who escaped from the whirlpool of love, fol. 344 *b*. 12. Men who escaped from the abyss of perdition, fol. 354 *b*. 13. Wonders of destiny, fol. 358 *b*. 14. Marvels of creation, fol. 361 *b*. 15. Longevity in animals, fol. 363 *a*. 16. Countries and routes, a sketch of geography, fol. 365 *b*. 17. Account of Rūm, Arabia, Abyssinia, and India, fol. 368 *b*. 18. Remarkable buildings, fol. 371 *a*. 19. Strange talismans, fol. 374 *a*. 20. Curious properties of natural objects, fol. 376 *b*. 21. Temperaments of animals, fol. 378 *a*. 22. Wild beasts, fol. 382 *b*. 23. Strange animals, fol. 386 *a*. 24. Curious birds, fol. 388 *a*. 25. Facetiousness of the great, fol. 390 *b*.

On the first page is a note written in Bijapur, probably in the 17th century. The last seven leaves of the MS. have short gaps, apparently due to the mutilated state of the copy from which it was transcribed.

The headings of the *Jāmi' ul-Hikāyat* are given in the Vienna Catalogue, vol. i. p. 410, and, from a Turkish version, in the *Jahr-*

bücher, vol. 70, Anzeige Blatt, pp. 77—82. Some extracts, with Professor Dowson's notice on the author, will be found in Elliot's History of India, vol. ii pp. 155—203. See *Mélanges Asiatiques*, vol. iii. p. 728, Sir Wm. Ouseley's Travels, vol. ii. p. 363, and the Munich Catalogue, p. 56.

Or. 236.

Foll. 541; 11½ in. by 8; 29 lines, 6¼ in. long; written in Naskhi, apparently in the 16th or 17th century. From the royal library of Lucknow.

[GEO. WM. HAMILTON.]

The same work.

The beginning and end of the MS., viz., foll. 3—18, 536—541, are older than the middle part, probably of the 15th century. That portion was transcribed, as stated at the end, from a MS. dated A.H. 712.

Add. 7672.

Foll. 252; 10½ in. by 7; 22 lines, 4½ in. long; written in cursive Nestalik, dated Zulkā'dah, A.H. 1025 (A.D. 1616).

[Cl J. Rich]

Kism III. and Kism IV. of the same work. There are about two pages wanting at the beginning of each Kism.

Or. 1584.

Foll. 34; 8 in. by 5½; about 32 lines, 3¾ in. long; written in small cursive Nestalik; dated Kārs, A.H. 1133 (A.D. 1721).

[Sir Henry C. Rawlinson.]

A collection of anecdotes and miscellaneous notices, without preface or author's name.

باب اول در ذکر مکرهای حدادندان عقل
در دوع حصان

On the first page is found the title كتاب كذاب العقاب والغرائب, with a table of the thirty-

five Bābs into which the work is divided. They are as follows: 1. Stratagems of wise men for warding off enemies 2. Properties of minerals. 3. Properties of animals. 4. Rare animals. 5. Strange birds. 6. Devices of kings. 7. Praiseworthy qualities of kings. 8. Witty sayings of kings 9 Speech and silence 10. Fidelity and good faith. 11 Longevity. 12 The seven climes, countries and races. 13 Remarkable buildings. 14. Talismans. 15 Human monstrosities. 16. Strokes of destiny. 17 Ready answers 18 Anecdotes of Kāzis and Imāms. 19 Good qualities. 20. Firmness. 21. Advantage of taking advice. 21. Temperaments of men 23. Hate and envy. 24. Cupidity. 25. Anecdotes of covetous men. 26 Avarice. 27. Lying and truthfulness. 28. False prophets 29. Pretensions which saved men from ruin. 30. Anecdotes of fools. 31. Facetiae. 32. Thieves. 33. Beggars. 34. Wiles of women. 35. Instances of chastity.

The work appears to have been compiled in the seventh century of the Hyrah Imām Muhammad 'Aufi is twice named, and several anecdotes are taken from his Jāmi' ul-Hikāyāt; but, on the other hand, no later dynasty than that of the Khwārazmshāhis is mentioned. The present copy, written by 'Alī B Muhammad Shirvāni, contains only an abridgment made by him, as appears from the subscription: هذا ما اتخذه الفقير الى الله العلى على بن محمد الشرواني في بلدة فارس سنة ثلثة وثلاثين بعد الف ومائة من الهجرة النبوية

Add. 7673.

Foll. 359; 11½ in. by 8; 21 lines, 5 in. long; written in Naskhi; dated Sha'bān, A.H. 903 (A.D. 1498).

[Cl. J. Rich]

ترجمة الفرج بعد الشدة والضيقه

Narratives of wonderful cases of deliverance from distress or escape from danger, trans-

lated from the Arabic by Ḥusain B. As'ad B. Ḥusain ul-Muayyadi ud-Dihistāni, حسن بن اسعد بن حسين المودى الدهستاني

Beg. حمد و ثناء قيوى را كه عمر عقول

The author states in the preface that he had been desired by the illustrious Vazir 'Izz ud-Din Tāhūr B. Zingī ul-Faryūmadi الفريومدى "who had restored peace and prosperity to a distracted world," to produce a work on the above subject, and, finding nothing more appropriate than the Arabic work entitled *الفرج بعد الشدة والضيق*, by Abul-Ḥasan 'Alī B. Muḥammad ul-Madā'ini, he had selected it for translation

There can be no doubt, however, that the original of the present translation was the well-known work *الفرج بعد الشدة* of Abu 'Alī ul-Muḥassin B. Abul-Kāsim 'Alī, commonly called al-Kāzi ut-Tanūkhī, who died in Bag̃rah, A.H. 384. (See Ibn Khallikān's translation, vol. ii. p. 564, the Kāmil, vol. ix. p. 74, Haj. Khal. vol. iv. p. 411, and the Leyden Catalogue, vol. i. p. 213.) Kāzi Tanūkhī is frequently named in the body of the work as the narrator, and he is distinctly designated as the author in the following introduction to one of the anecdotes, fol. 261 a — "The author of the work says as follows: My father, Kāzi Abul-Kāsim ut-Tanūkhī, relates," etc. This evidently refers to the father of the same writer, viz Abul-Kāsim 'Alī B. Muḥammad ut-Tanūkhī, who died A.H. 342 (see Ibn Khallikān, vol. ii. p. 564)

The attribution of the work to al-Madā'ini, a much earlier writer, appears to be an error of the translator, who probably mistook one of the authorities quoted by Kāzi Tanūkhī for the writer of the book. Abul-Ḥasan 'Alī

B. Muḥammad ul-Madā'ini, a native of Bag̃rah, lived in Madā'ini, and subsequently in Bag̃hdād, where he died A.H. 224 or 225, leaving several works treating of the history of the Arabs and of the early wars of Islamism. See *Ansāb us-Sam'ani*, fol. 515, and the Kāmil, vol. x. p. 368.

Copies of the same version, all ascribing the original work to al-Madā'ini, are noticed in Fleischer's Dresden Catalogue, No. 135, and in the catalogues of Munich, p. 56, St. Petersburg, p. 408, and Vienna, vol. iii. p. 451. See also Stewart's Catalogue, p. 84, No. V

In the present copy the work is divided into thirteen chapters, each containing a large number of detached narratives. These consist for the most part of historical anecdotes relating to the times of the Umayyades and of the Abbasides down to the fourth century of the Hijrah. The Arabic verses are given in the original language, with metrical paraphrase by the translator, who not unfrequently adds to the text verses and remarks of his own.

Add. 7717.

Foll. 167; 10 in. by 5½; 17 lines, 3½ in. long; written in Nestalik; dated Šafar, A.H. 1074 (A.D. 1663). [Cl. J. Rich.]

بساتين الانس

King Kishvargir and princess Mulk-arāi, a Hindu tale, written in ornate prose, copiously interspersed with Arabic and Persian verses.

Beg. صد هزار جواهر زواهر حمد و مپاس

The author, whose name is written, fol. 8 b, as follows: محمد صدر علامه احمد حسن ددير عیدوسی القلق دجاج المعروف باختسان himself as a native of Dehli, an hereditary servant of the Court, and a secretary of the royal chancery, دیوان الاشاد.

A flowery preface, which occupies no less

* From Faryūmad, a town of the district of Sabzavār, the birthplace of Khwājah 'Alā ud-Din Muḥammad, Vazir of Khorasan under Sultan Abu Sa'īd. See *Daulat-shāhi*, v. 6, and Ḥabib us-Siyar, vol. iii, Juz 2, p. 61

than forty-six pages, begins with panegyrics on the reigning sovereign Muhammad Shāh B. Tughluḡ Shāh (A.H. 725—752) and his predecessor Ghiyāṡ ud-Din Abul-Muzaffar Tughluḡ Shāh. Then follows a detailed account of the latter's expedition to Tirhut (A.H. 725; see *Firishtah*, vol. i. p. 406). The author, who was in the Sultan's suite, describes the overwhelming heat and other hardships he had to endure on the return journey to Dehli. There he fell ill, and was only saved by the skill of the great Ḥakim Muḥammad Khujandi.

During his convalescence the present tale was brought to him for his amusement, and, as it was written in very plain language, he was requested to draw it up in elegant prose, a task which he completed in the space of a few months, A.H. 726, being then in his twenty-sixth year. He concludes with a grateful acknowledgment of the favours showered upon him by Muhammad Shāh, who for a single *Kasidah* had given him sixty thousand *Dinārs* and sixty horses.

The scene of the tale is laid in India. The Rājās of Ujjain and Kinnauj are the principal actors.

Royal 16 B. XII.

Foll. 272; 9½ in. by 5½; 15 lines, 3½ in. long; written in Nestalīk, dated Ardibilisht, in the year 1039 of Yazdajurd (A.D. 1670).

[THO. HYDE.]

طوطي نامه

The tales of a parrot, a Persian version by Ziyā'i Nakhshabī, صیای نخشبى (see p. 740 *b*).

Beg. مناحب محضرب رازق العباب فی غشه

The author says in the preface that some great personage, whom he does not name, had shown him a book containing fifty-two tales, originally written in the Indian tongue, and, as the translation was prolix, inelegant,

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and ill-arranged, had requested him to re-write it in a more attractive form. He adds that in so doing he has in some instances substituted new stories for inferior tales. The work was completed, as stated in some verses at the end, in A.H. 730.

This copy was written by a Parsi, Khwurdshid B. Isfandiār, surnamed ادهارو, for Captain Aungier, کپتان انجن.

The Tūti Nāmāh has been translated into English by M. Gerrans, London, 1792, and its abridgment by Kādīrī into German by C. J. L. Iken, Stuttgart, 1837. The latter version contains an appendix on Nakhshabī's work by Kosegarten. See also Pertsch, *Ueber Nachschabī's Papagaienbuch*, *Zeitschrift der D. M. G.*, vol. xxi. p. 505, and Benfey, *Gottinger Gelehrte Anzeigen*, 1858, p. 529. A Turkish imitation of Nakhshabī's Tūti Nāmāh has been translated into German by Georg Rosen, Leipzig, 1858.

Add. 5627.

Foll. 168; 10 in. by 5½; 17 lines, 3½ in. long; written in Nestalīk, apparently in India, early in the 18th century.

[NATH. BRASSEY HALLIDAY.]

The same work, wanting a few lines at the end.

Add. 6638.

Foll. 469, 9½ in. by 5½; 11 lines, 3 in. long; written in large Nestalīk, about the beginning of the 18th century.

[J. F. HULL.]

The same work, wanting about six leaves at the end.

Add. 10,589.

Foll. 149; 7½ in. by 5½; 9 lines, 3½ in. long; written in Nestalīk, apparently in the 18th century.

T T

An abridged version of the *Tūṭi Nāmāh*, by Abul-Fazl B. Mubārak, ابو الفضل بن مبارك (see p. 247 b).

Beg سپاس خداوند زمان و رمین و ستانش دادار

This abridgment was written, as stated in the preface, by order of Akbar. It contains, like Nakhshabī's version, fifty-two tales.

The preface and the first thirty-five tales have a Dakḥnī translation written between the lines.

Add. 12,401.

Foll. 63; 7½ in. by 5½, 12 lines, 3¼ in. long; written in Indian Shikastah, apparently in the 18th century.

[J. CRAWFURD.]

The abridgment of Nakhshabī's *Tūṭi Nāmāh*, by Muhammad Kādīrī, محمد قادری.

Beg از حدس حسن ثنا وصفت پدیداننده آسمان

The author says in a short preamble that, the style of Nakhshabī being hard and difficult to be understood, he had found it expedient to put his work into plain and intelligible language. The number of the tales is reduced from fifty-two to thirty-five.

The thirty-third tale is repeated at the end, foll. 56—63, in another hand.

Kādīrī's *Tūṭi Nāmāh* has been printed with an English version in Calcutta, and in London, 1801. See Kosegarten, *Anhang zu Iken's Tūṭi Nāmāh*, p. 175.

Add. 6964.

Foll. 115; 9 in by 7; about 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1806.

Tales extracted from Kādīrī's *Tūṭi Nāmāh*, with the English translation transcribed from the Calcutta edition, and two short narratives from another source.

Add. 16,864.

Foll. 38; 9 in. by 6; 10 lines, 3½ in. long; written in large Nestalik; dated Ilahābād Ramazān, A.H. 1194 (A.D. 1780).

[WM. YULE.]

Another abridgment of the *Tales of a Parrot*, in still plainer language than Kādīrī's.

Beg. حد و سپاس دادار بیون را که طوطی خوش لبچه

It contains only the four following tales: The merchant's son and the bird *shārak*. The goldsmith and the carpenter. The four companions. The Brahman's son and his wife.

Add. 16,813.

Foll. 202 10 in. by 5½, 21 lines, 3½ in. long; written in fair Nestalik, apparently in the 16th century.

[WM. YULE.]

نگارستان

A collection of moral anecdotes, in prose and verse

Author: Mu'īnī ul-Juvainī, معینی الجونی

Beg. حد و سپاس خدائی را که ارسلش از سمت بدانت

Maulānā Mu'īn ud-Dīn, born in Āvāh, near Juvain, died about the close of the eighth century of the Hīrah. He was a man of great piety, and a disciple of Shaikh Sa'd ud-Dīn Hummū'ī in Sufism, and of Fakhr ud-Dīn Asfarā'īnī in sciences. See Ilāhī, *Oude Catalogue*, p. 85, Taqī, *ib*, p. 19, and *Haft Iklim*, fol. 322.

After eulogies on the reigning sovereign, Abu Sa'd Bahādur Khān, and his Vazīr Ghiyās ud-Dīn Muhammad, son of the celebrated Rashid ud-Dīn, the author says that, Sa'dī's *Gulistān* having been once praised in an assembly of learned men in his father's house, he observed that, notwithstanding its undeniable merit, it had the drawback of being too well known, and that

it was time to produce a similar work which had the charm of novelty, a task which his father encouraged him to perform. That design, however, was not carried out until much later, in A.H. 735. The title was suggested by the name of a garden near Nishāpūr, called Nigāristān, which the author happened to visit about that time. The work is dedicated to Mu'ini's spiritual guide, Sa'd ud-Dīn Yūsuf B. Ibrāhīm B. Muhammad ul-Mu'ayyad ul-Hummū'i, a grandson of the famous Sufi, Sa'd ud-Dīn Muhammad B. ul-Mu'ayyad Hummū'i, who died A.H. 650; see *Nafahāt*, p. 492.

The Nigāristān is divided into seven Babs, with the following headings:—

1. در مکالم احلاق
2. در صفات و یریزگاری
3. در حسن معاشرت
4. در عشق و محبت
5. در فضل و رحمت
6. در وعظ و نصیحت
7. در موارد متفرقه

See Haj. Khal., vol. vi. p. 381, Uri, p. 271, and *Mélanges Asiatiques*, vol. iii. p. 732.

Add. 7775.

Foll. 78; 7½ in. by 4½; 13 lines, 2½ in. long; written in Nestalik, in the 16th century. [Cl. J. Rich.]

بهارستان

A collection of moral anecdotes, in prose and verse, by Jāmi (see p. 17 a).

Beg. چو مرغ امر دلی ز آواز
ده از نبوی حمد آید به پرواز

The author wrote it, as stated in the preface, while he was reading Sa'di's *Gulistan* with his son, Ziyā ud-Dīn Yūsuf, and in imitation of that work. He divided it into eight *Rauzahs*, and dedicated it to Sulṭān Ḥusain. The date of composition, A.H. 892, is expressed in the following line at the end:

بوقتی شد آخر که تاریخ هجری
شد بهصد ارهشت بروی فرای

The Bahāristān has been edited, with a German translation, by Freiherr von Schlegel, *Vseshrd*, Vienna, 1846. It has been printed in Lucknow without date, and, with a Turkish commentary, in Constantinople, A.H. 1252.

Add. 19,810.

Foll. 170; 8½ in. by 4½; 13 lines, 2½ in. long; written in Nestalik; dated A.H. 962 (A.D. 1584).

The same work, with Turkish glosses on the first six pages.

Add. 26,287.

Foll. 83; 6½ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [WM. ERSKINE]

The same work.

The last three leaves are supplied by a later hand.

Add. 10,002.

Foll. 137; 8 in. by 5½; 21 lines, 3½ in. long; written in Nestalik, apparently in the 17th century.

A Turkish commentary upon the Bahāristān, with the text, by Sham'i (see p. 607 a).

Beg. حمد و سپاس فی حد ادبی را که علیم و حکم

The work is dedicated to Muhammad Pāshā, Grand Vazir of Sultan Murād B. Salim (A.H. 982—1003).

See the Vienna Catalogue, vol. i. p. 357, the Gotha Catalogue, p. 107, and the Munich Catalogue, p. 52.

Add. 18,579.

Foll. 426; 9½ in. by 6; 19 lines, 2½ in. long; written in Naskhi with a rich 'Unvān, gold-ruled margins, and thirty-six miniatures in the best Indian style, dated A.H. 1019 (A.D. 1610); bound in stamped and gilt leather.

انوار سهيلي

A modernized version of *Kalilah* and *Dimnah* by Ḥusain B 'Alī ul-Vā'iz Kāshifi (see p. 9 ḡ).

حضرت حکم علی الاطلاق حلت حکیمہ کہ
طاٹف

The author states in the preface that, the version of Naṣr Ullah (see p. 745 a) being antiquated and difficult to read, he had been requested by Nizām ud-Dīn Amīr Shaikh Aḥmad, called as-Suhaili, to re-write the work in an easy and attractive style. In so doing he had left out the first two chapters, as irrelevant, and reduced the work to fourteen.

The above-mentioned Nizām ud-Dīn Shaikh Aḥmad was a Turkish Amīr of the Chaghatai tribe, and a favourite of Abulghāzi Sultān Ḥusain. He received the surname of Suhaili from his spiritual guide Shaikh Azari, composed a Persian and a Turkish Divān, and died A.H. 907, according to Taki, *Oude Catalogue*, p. 20, or A.H. 908, as stated in the *Ātaskkadah*, fol. 8. See also *Daulatshah*, viii 3, and *Sām Mirzā*, fol. 150.

The *Anvār i Suhaili* has been printed in Hertford 1805, in Calcutta 1804, 1816, and repeatedly since. English translations by E. B. Eastwick and A. N. Wollaston have been published in 1854 and 1878. See S. de Sacy, *Fables de Bidpai*, preface, pp. 42—47.

In a note on the fly-leaf *Mirzā Shir 'Alī* states that this MS, written and illuminated for Tānā Shāh (the last king of Golconda), had been given him on account of pay at the rate of 500 rupees.

Add. 26,312.

Foll. 379; 9½ in. by 6; 17 lines, 3½ in. long; written in Nestalik, apparently in India, dated Rajab, A.H. 1198 (A.D. 1784.)

[WM. ERSKINE.]

The same work.

Add. 26,313.

Foll. 244; 10½ in. by 6½; 14 lines, 4½ in. long; written by different hands, apparently in India, in the 17th century.

[WM. ERSKINE.]

The same work, slightly imperfect at the end.

Egerton 1106.

Foll. 356; 10½ in. by 7½; 17 lines, 5 in. long; written in Nestalik, apparently in India, in the 18th century. [ADAM CLARKE.]

The same work.

Add. 6636.

Fol. 326; 10½ in. by 6½; 17 lines, 4 in. long; written in Nestalik, in India; dated Jumada II., A.H. 1104 (A.D. 1693).

[JAMES GRANT.]

The same work, with a table of contents, foll. 1—6.

Copyist: فتح الله ساکن سلمه قصبه برباری

Sloane 3248.

Foll. 13; 11½ in. by 8; 20 lines, 5½ in. long; written in Naskhi, by Salomon Negri (see the Arabic Catalogue, p. 335, note c), about the beginning of the 18th century.

The tale of the hermit and the pimp, from the *Anvār i Suhaili*, with the Turkish version from the *Humāyūn Nāmāh*.

Add. 4945.

Foll. 217; 10 in. by 6½; 19 lines, 3½ in. long; written in neat Nestalik; dated Zulkadāh, A.H. 1183 (A.D. 1770).

[CLAUD RUSSELL.]

عبار دانش

A modernized version of *Kalilah* and *Dim-*

nah, by Abul-Fazl B. Mubārak, انو الفضل بن مبارك (see p. 247 b).

Beg. سپاس ارل و اند خداوندی را که تا کارن

It appears, from a very diffuse preface, that the author had been commanded by Akbar to re-write in plain and easy language the version of Husain Vā'iz, and that he restored in his work the preliminary chapters omitted by the latter, thus bringing up the total number of chapters to sixteen. The new version was completed, as stated at the end, fol. 214 b, in the thirty-third year of the reign of Akbar, or A.H. 996. See S. de Sacy, *Notices et Extraits*, vol. x, pp. 197—225, *Fables de Bidpai*, pp. 47—51, and the Vienna Catalogue, vol. iii. p. 286.

Add. 25,832.

Foll. 432; 8½ in. by 5½; 15 lines, 3½ in. long; written in Nashik, apparently early in the 18th century. [WM. CURETON.]

The same work.

Or. 477.

Foll. 334; 9 in. by 5½; 15 lines, 3 in. long; written in Nestalik, with gold-ruled margins, and 38 miniatures in Indian style; dated Ramazān, A.H. 1217 (A.D. 1803).

[GEO. WM. HAMILTON.]

The same work.

Add. 25,833.

Foll. 97; 9 in. by 5½; 18 lines, 3½ in. long; written in Nestalik, dated Bandar Bharoch (Broach), Jumādā II., A.H. 1195 (A.D. 1781). [WM. CURETON.]

مفرح القلوب

Mufarriḥ ul-Qulūb, the Persian translation of the *Hitopadesa*.

Beg. حمد سپاس بیقیاس مرحضرت شاهی را که از جمله بندگان حوش

Author: Taj (i.e. Taj ud-Din B.) Mu'in ud-Din Malikī, تاج معین الدین ملک.

The translation was made, as stated in a short preamble, by order of Malik Naṣir ud-Din (in some copies Naṣir ud-Din), fiefholder of Shikk (?) Bihār, ملك الملوك الشرق, والعرب نصر الدولة والدن مقطع شى بهار, a prince whose epoch has not been ascertained.

A full account of this version has been given by S. de Sacy in "*Notices et Extraits*," vol. x. pp. 226—261. Copies are mentioned in Stewart's Catalogue, p. 83, the Copenhagen Catalogue, p. 29, and the Munich Catalogue, p. 47. A Hindustani translation entitled *Akhlīk i Hindī* has been published in Calcutta, 1803. See Garcin de Tassy, *Littérature Hindoui*, 2nd edition, vol. i. pp. 188, 609.

Add. 18,408.

Foll. 158; 9½ in. by 5½; 17 lines, 3 in. long; written in fair Nestalik; dated Safar, A.H. 1087 (A.D. 1676). [WM. YULE.]

لطائف الطوائف

A collection of witty sayings and anecdotes.

Author: 'Alī B. ul-Ḥusain ul-Vā'iz ul-Kāshifī, called as-Ṣafī, الحسن الواعظ, على بن الحسين الكاشفى المشهر ناصفى (see p. 353 a).

Beg. بعد از اداى لطائف تحميدات الهى و وظائف صلو

The author says that after his release from one year's confinement at Herat, in A.H. 939, he repaired, under untold hardships, to the hills of Gharjistān. There he was graciously received by the Sultan Shāh-Muhammad, for whose diversion he completed the present work, which he had previously compiled. It is divided into fourteen Bābs, according to the persons, or classes of men, to which the anecdotes relate, as fol-

lows: 1. Muhammad. 2. The Imāms. 3. Kings. 4. Amirs, royal favourites, and Vazirs. 5. Men of letters, secretaries, etc. 6. Arabs of the desert, elegant speakers, etc. 7. Shaikhs, 'Ulamā, Kāzis, etc. 8. Philosophers and physicians. 9. Poets. 10. Wags. 11. Misers, gluttons, and parasites. 12. Covetous men, thieves, beggars, etc. 13. Children and slaves. 14. Simpletons, liars, and impostors.

This copy was corrected, as stated at the end, for Major Yule, by Sayyid Muḥammad Navāz of Dehli.

The same work is mentioned under the title of لطائف الطراف in Stewart's Catalogue, p. 26, and Biblioth. Sprenger, No. 1635.

Add. 8915.

Fol. 206; 10 in. by 7½; 15 lines, 4½ in. long, written in cursive Indian Nestalīk; dated Sha'bān, A.H. 1233 (A.D. 1818).

The same work.

Or. 239.

Foll. 428; 11½ in. by 7½; 21 lines, 4½ in. long; written in fair Nestalīk, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1079 (A.D. 1668)

[Geo. Wm. Hamilton.]

زینت المجالس

A vast collection of anecdotes and stories, containing also historical, geographical, and other miscellaneous notices.

Author: Majd ud-Din Muḥammad ul-Ḥasani, surnamed Majdi, محمد الدین محمد الحسینی المجدی

ثعالي نا سمنای و حد نا محصور
لران سراسر که شد هر دو کون ارو معور

The author lived in Persia under Shāh Abbās I. The predilection and minuteness

with which he speaks of Kāshān make it probable that it was his native place. He states in the preface that he had begun to arrange his long collected materials at the instance of some friends in A.H. 1004 (Or. 238, fol. 1 b). He enumerates the following works as his principal sources: 'Jāmi' ul-Hikāyāt by Muḥammad 'Aufī, Nuzhat ul-Kulūb, Habib us-Siyar, Rauzat us-Ṣafā, Kashb ul-Ghummah by 'Alī B. 'Isā (Haj Khal. vol. v. p. 211), Tārīkh Abu Hanīfah Dinavarī, Ibn Khallikān, Bahjat ul-Mab'ūhij by Ḥasan B. Husayn Sabzavārī, Nigāristān by Ghaffārī, 'Aja'ib ul-Makhlūkāt, al-Faraj ba'dash-Shuddah, Tārīkh i Yāfi'i, and Tārīkh i Ḥafiz Abrū.

While following the general arrangement of the 'Jāmi' ul-Hikāyāt (see p. 749 b), the author has adopted a division of his own. The work consists of nine parts (Juz), each of which is divided into ten chapters (Fasl), as follows:—

Juz I. 1. Knowledge of God, fol. 2 a. 2. Miracles of the prophets, fol. 3 b. 3. Supernatural powers of the saints, fol. 8 a. 4. Early kings of Persia, fol. 18 a. 5. Khalifs, fol. 42 b. 6. Muslim kings contemporary with the Abbasides, fol. 85 a. 7. Anecdotes on justice, fol. 105 a. 8. Traits of the life and manners of kings, fol. 112 a. 9. Witty sayings of the great, fol. 116 b. 10. Instances of sagacity in kings, fol. 119 a.

Juz II. 1. Instances of the divine guidance of kings and their ordinances, fol. 122 a. 2. Cunning devices, fol. 124 a. 3. Penetration, fol. 134 a. 4. Stratagems, fol. 142 b. 5. Skill of Vazirs, fol. 153 a. 6. Advice of sages to kings, fol. 158 b. 7. Pithy answers, fol. 161 a. 8. Remarkable judgments, fol. 167 a. 9. Anecdotes of secretaries, fol. 171 b. 10. Anecdotes of royal favourites, fol. 176 b.

Juz III. Anecdotes of physicians, fol. 181 a, astrologers, fol. 183 b, poets, fol. 186 a, singers, fol. 189 a, wits, fol. 190 b, interpreters of dreams, fol. 195 a. Anecdotes

illustrating modesty, fol. 199 *a*, humility, fol. 200 *a*, clemency, fol. 202 *a*, magnanimity, fol. 206 *b*.

Juz IV. Anecdotes illustrating urbanity, fol. 208 *b*, compassion, fol. 210 *b*, trust in God, fol. 212 *a*, munificence, fol. 213 *b*, hospitality, fol. 217 *b*, valour, fol. 220 *b*, patience, fol. 223 *b*, gratitude, fol. 224 *b*, piety, and caution, fol. 227 *a*.

Juz V. Anecdotes relating to diligence, silence, good faith, peace-making, secrecy, probity, good temper, firmness of purpose, the taking of advice, and the diversity of men's dispositions, fol. 230 *b*.

Juz VI. Anecdotes on envy, greed, and cupidity; anecdotes of knaves, and beggars; stories relating to falsehood, oppression, avarice, bad faith, and foolishness, fol. 251 *b*.

Juz VII. Anecdotes on harshness, meanness, prodigality, treachery, incontinence, ingratitude, slander, rashness, on vile men, and on pious women, fol. 269 *b*.

Juz VIII. Service of kings; hope and fear; efficacy of prayer; curious auguries; deliverance from distress; escapes from brigands, from wild beasts, from the pangs of love, from the whirlpool of ruin; wonderful strokes of destiny, fol. 290 *b*.

Juz IX. 1. On human monstrosities and longevity, fol. 319 *a*. 2. Geographical sketch of the world, and of Persia in particular, fol. 321 *a*. 3. Remarkable buildings, fol. 354 *a* (including an account of the seas which should form part of the preceding chapter, foll. 355 *b*—358 *a*). 4. Talismans and wonders of the world, fol. 360 *a*. 5—7. Properties of domestic and wild animals, fol. 365 *a*, of beasts of prey, fol. 377 *a*, and of birds, fol. 379 *a*. 8. Jokes and pleasantries, fol. 379 *a*. 9. History of the Moghuls, *i. e.* Chingiz Khān and his successors, with the Chūpinī, Ilkānī, Muzaffarī, Kurt and Sarbadār dynasties, fol. 388 *a*, Timūr and his successors in Irān, the Kara Quyunlus, Ak-Quyunlus, and the Uzbak Khāns, down to

the accession of 'Abdul-Latif Khān, in A.H. 947, fol. 405 *a*. 10. History of the Safavis, fol. 421 *a*. The last section contains a sketch of the reign of Shāh Ismā'il. In conclusion, the author, after a short reference to the accession of Shāh Ṭahmāsp and two of his victories, announces his intention of devoting a separate work to the history of that Shah's reign.

The present copy wants a leaf which contained the greater part of the preface. One leaf or more, which followed fol. 426 and concluded the account of Shah Ismā'il's reign, is also lost.

The Zinat ul-Majalis has been printed in Teheran, A.H. 1270. A few extracts are given in Elliot's History of India, vol. ii. p. 506. See also Barbier de Meynard, Dictionnaire Géographique, preface, p. 20, Sir Wm Ouseley's Travels, vol. i. p. 19, and Mélanges Asiatiques, vol. iii. p. 679, vol. v. pp. 246, 519.

Or. 238.

Fol. 303; 13½ in. by 8½; 23 lines, 5¼ in. long; written in small Nestalīk, apparently in the 18th century. [Geo. Wm. Hamilton.]

The same work

This copy wants the latter portion of Fasl 6, Juz i. (Or. 239, foll. 101—4), and Fasls 9 and 10 of Juz ix. (Or. 239, foll. 405—428).

Or. 237.

Fol. 320; 10½ in. by 6½; 21 lines, 4¾ in. long; written in fair Nestalīk, with ruled margins, apparently in the 16th or beginning of the 17th century.

[Geo. Wm. Hamilton.]

A collection of tales.

Author: Muhammad Kāzīm B Mirak Ḥusām Muzaffarī Sajāvandī, poetically surnamed Ḥubbī, محمد کاظم بن میرک حسن مظفری، سیرابندی مختص بحبیبی

Beg. بنام حالی دای رزاق
معلی آفرین حرنج نه طاق

The author says in a short preamble that he was seventy years of age when he compiled these rare and wonderful tales, حکایات عجیب و غریب. They are stories which he had heard told in the assemblies of the great, and which he had written down in correct and elegant language.

The tales, which are mostly of considerable extent, are partly taken from the Arabian Nights. They are the following:—

Decianus and the seven sleepers, fol. 3 *b*. Mansūr the jeweller, and Yūsuf the barber, fol. 24 *b*. Mīhr u Māh, fol. 56 *a*. Sa'd B. Mas'ūd, the jeweller of Isfahan, fol. 89 *b*. Dallāh, the wily woman, fol. 104 *a*. The Arab, his wife Uriyah, and his brother, fol. 117 *b*. The prince, his parents, and the questions of the princess of China, fol. 130 *b*. The wife of the bulder, and the Vazirs of the king, fol. 140 *b*. Prince Shāhanshāh, who became known as Gul-Bāghbān, fol. 156 *a*. Shirzād, and how the daughter of the king of Kābul fell in love with him, fol. 166 *a*. Solomon's debate with the Simurgh on predestination, fol. 176 *b*. Prince Zaim ul-Ihtishām, the king of the Jinns, and the slave Mubārak, fol. 187 *a*. Salīm the jeweller, and Hājāj B. Yūsuf, fol. 198 *b*. The three brothers, and how Hārūn ur-Rashid enquired into their history, fol. 208 *a*. Rīz-wānshāh and the daughter of the king of the Paris, fol. 217 *a*. Fazl Ullāh of Mausil and his falling in love with the daughter of the Ra'is Muaffak, fol. 226 *a*. Hārūn ur-Rashid, Fazl Ullāh B. Rabi', and Abul-Kāsim Bāshī, fol. 235 *a*. Khwājāh Affān, the son who was born to him in his absence, and Khwājāh 'Uriyā, fol. 244 *a*. The king of Balkh and his dispute with his Vazir about a man without sorrow, fol. 252 *a*.

The remaining portion of the volume contains tales which gradually decrease in

length. The last, relating to a white snake which was saved from death by a king, and turned out to be a king of the Paris, breaks off at the end of the first page.

A modern table of contents occupies two leaves at the beginning.

Add. 7095.

Foll. 167; 9½ in. by 5½; 20 lines, 3½ in. long; written in Nestalīk; dated Zulka'dah, the 45th year of the reign (of Aurangzib, *v. e.* A. H. 1112, A. D. 1701). [J. H. HINDLEY.]

The romance of Amir Ḥamzah, قصه امیر حمزه

Beg. حمد مومور و ثنای نا محصور مرد الحلال را که
نعدرب کمال حوش

Hamzah, who was a son of 'Abd ul-Mutalib, and consequently an uncle of Muhammad, is here converted into an imaginary hero of romance. The narrative deals at great length with his adventures at the court of Nūshirvān, his wooing of that king's daughter, Mīhrnigār, and his valiant deeds on various expeditions against the giant king of Serendīb, the Kaiṣar of Rūm, the 'Aziz of Egypt, etc.

This volume is divided into twelve sections called اسبار, each of which is headed by some verses. The narrative concludes with Ḥamzah's expedition to the mountain Kāf, and his subsequent meeting with Mīhrnigār in Tanager.

In the subscription the work is designated as اسبار الحمزه, and ascribed to Shāh-Nāṣir ud-Din Muhammad, شاه ناصر الدین محمد.

The contents correspond with the first twenty-eight Dāstāns, or about the first half, of the next-following MS., Add. 7054, foll. 1—155.

Copies are mentioned in Fleischer's Dresden Catalogue, where the work is ascribed to Abul-Ma'ālī, in the Munich Catalogue, p. 55, the Ouseley Collection, No. 430, Bibliotheca Sprenger, No. 1628, and a Turkish

version is noticed in the Vienna Catalogue, vol. ii. p. 29.

The *Dāstān i Amir Ḥamzah* has been lithographed in the press of Navalkishor. An enlarged version called رموز حمزه (see further on, Add. 24,418) has been printed in seven volumes, Teheran, A.H. 1274.

Ashk, the author of a Hindustani version of the *Kiṣṣah i Amir Ḥamzah*, attributes the original to Mullā Jalāl Balkhī. See Garein de Tassy, *Hist. de la Litt. Hind.*, 2nd ed., vol. i. p. 236.

Add. 7054.

Foll. 300; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 17 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Jumādā II, A.H. 1188 (A.D. 1774) [J. H. HINDLEY.]

The same romance.

الحمد لله . . . صدائكه قصه حضرت امير.
المومنين معروف عرب

With regard to the incidents and their arrangement this version agrees substantially with the preceding; but it is written in much plainer and more familiar style. It is divided into seventy-one short sections, called *Dāstān*, and closes with the death of the hero, treacherously slain by the mother of Pūr i Hind.

In the subscription the work is called *حک نامہ امیر المومنین حمزہ*, and is ascribed to Ḥamzah's brother, Ḥazrat 'Abbās, who, in the preamble, is stated to have written down from time to time a record of the high deeds of Ḥamzah. Sixteen additional leaves contain a table of chapters written in Persian and English by the Rev. J. H. Hindley.

Egerton 1017.

Foll. 266; 12 in. by $7\frac{1}{2}$; 13 lines, $5\frac{3}{4}$ in. long; written in large Nestalik, apparently in India, early in the 18th century.

A version similar to the preceding, and divided in like manner.

The volume is imperfect at both ends. It begins, fol. 3 a, in the middle of *Dāstān* 8, treating of the fight of Ḥamzah with Sa'd B. Ma'di Karib and his brothers (Add. 7054, fol. 36 b), and breaks off, fol. 264 b, in the middle of *Dāstān* 68, in which is related the slaying by Ḥamzah of the giant king of *Nayistān* (Add. 7054, fol. 289 b, *Dāstān* 66). A false beginning and end have been added by a later hand.

Or. 1392.

Foll. 317; $8\frac{3}{4}$ in. by 7; 14 lines, $5\frac{1}{2}$ in. long; written in cursive Nestalik, dated Chināpātan (Madras), Ṣafar, A.H. 1214 (A.D. 1799)

Another version of the same romance, divided into eighty-two *Dāstāns*.

داستان اول شروع بادشاهی قتاد بن یزیز
وکشتن الفی و ربر حواحه بخت الجمال را

Although having some leading features in common with the preceding versions, it differs from them very considerably in the succession, relative proportions, and particulars of the adventures, as well as in language.

Add. 24,418.

Foll. 330, $15\frac{1}{2}$ in. by $8\frac{3}{4}$; 30 lines, $6\frac{1}{2}$ in. long; written in small *Shikastah-āmiz*, probably in India, early in the 18th century.

[SIR JOHN MALCOLM.]

An enlarged version of the same romance

The narrative follows the same general course as in the preceding versions, but a great number of new personages and incidents is introduced. Ḥamzah is uniformly called *Amir Ṣāhib Kīrān*, "the *Amir* of the fortunate conjunction," and the title of *Ṣāhib Kīrān* is also given to two of his companions, born on the same day as himself, who both play a conspicuous part in this version, namely *Mukbīl*, son of *Khair*,

a slave of 'Abd ul-Muṭṭalib, and 'Umar, son of Umayyah, the camel-driver.

The work is divided into a great many sections called *Dastān*, but not numbered. The present copy, which is imperfect at both ends, begins with an account of the misdeeds of Arghash, Vazir of Kaiḡubād, who is finally put to death, and replaced by Buzurjmihr. The next following rubric is: حال تولد ياقتن

انوشیروان و حواحه بختک و درست دادن حواحه ادورجهر
ابوشروان را و معنی های بختک عجب داسنا نیست

In the last section, Hamzah, having alighted in Chihil Manār, at forty farsangs from Khān-Bāligh, the capital of Khātā, sends Malik Azhdar as ambassador to King Šalsāl. The rubric is partly lost:

فرستادن امر صاحب قرآن
صلصال و هرهار نمودن مالک ازدر دلاور عجب داستان
نمایانست اشاء الله

The language of this huge composition is quite modern, and shows an admixture of Indian words and phrases.

On the fly-leaf is written *کتاب رموز*
هزه sic]

Add. 8917.

Foll. 224; 8½ in. by 5; 11 lines, 3 in. long; written in Nestalik, with 'Unvān, ruled margins, and eighteen miniatures in Indian style, probably about the end of the 17th century.

قصه چهار درویش

The Tale of the four Darvishes.

Beg. روایان اخبار و دافلان آثار و طوطیان شیرین
کنار

This story, which has become chiefly known through the Hindustani translation entitled *Bāgh o Bahār*, comprises four tales, in the following order:—Story of the first Darvish, fol. 7. Story of the second Darvish (the third in *Bāgh o Bahār*), fol. 50. Story

of the King, or the dog-worshipping merchant, fol. 59. Story of the third Darvish (the second in *Bāgh o Bahār*), fol. 159. Story of the fourth Darvish, fol. 192.

The work is popularly ascribed to Amir Khusrau Dihlavi. A *Kiṣṣah i Chār Darvish* in prose is mentioned by Muṣḥafi, fol. 5, among the works of Anjab (see p. 711 a). Sir Wm. Ouseley in his Catalogue, No. 417, names Muḥammad 'Alī Ma'sūm as the author of the tale.

Add. 7677.

Foll. 107; 9½ in. by 6½; 19 lines, 4½ in. long; written in Nestalik, early in the 18th century. [Cl. J. Ricu.]

The same work. The text differs slightly from the preceding, but the arrangement is the same. The five stories begin respectively at foll. 4 b, 24 b, 46 a, 86 a, 104 a. The MS. breaks off in the middle of the fifth story.

Add. 5632.

Foll. 106; 8½ in. by 5½; 13 lines, 3½ in. long; written in Shikastah-āmiz, apparently early in the 18th century.

[N. BRASSEY HALHEED.]

Another version of the same tale. It is written in a more florid style than the preceding, and is copiously interspersed with verses. It differs also in its arrangement, which is as follows.—Tale of the first Darvish, fol. 4 b. Tale of the second Darvish, fol. 22 a. Tale of the third Darvish, fol. 40 b. Tale of the King, fol. 60 b. Tale of the fourth Darvish, fol. 90 b.

Add. 6597.

Foll. 78; 10½ in. by 7; 17 lines, 4 in. long; written in Nestalik; dated Jumādā II., A.H. 1196 (A.D. 1782). [JAMES GRANT.]

سنگھاسن بتیسی

The thirty-two tales of the throne.

Beg. حمد مر حضرت ملک التعال و ثانی نارکاد
ایرد لا نزال

It is stated in the preface that the work had first been translated from the Hindū (هندوی) original into Persian by Chaturbhuj B. Mihirchand Kāyat, of Sonpat, چتر بھوج سن, in the time of Akbar, and subsequently by Bhārimāl B. Rajmāl Khatri, during the reign of Jahāngir. The present version, written under Shāhjahān, is described as an amalgamation of the two previous translations. The author is called ابن هرکرن. But in another and later version, Add. 5652, fol. 139 b, his name is written as follows. 139 b, his name is written as follows. "Bisbarāi, son of Harigarb-dās Kāyath, of Kinnauj."

A Persian translation in prose and verse was written by 'Abd ul-Kādir Badā'unī by order of Akbar, and with the assistance of a learned Brahman, in A.H. 982, the title conveying the date of composition. A revised edition was prepared by the same writer A.H. 1003. See Muntakhab ut-Tavārikh, vol. i. p. 67, and Elliot's History of India, vol. v. p. 513. A Persian version by Chand, son of Mādhrām, is noticed in the Copenhagen Catalogue, p. 29, and another entitled Gul Afshān, is mentioned in the Khulāṣat ut-Tavārikh (supra, p. 230 a).

For an account of the Sanskrit original and Hindustani versions, see the Journal Asiatique for 1845, vol. ii., p. 278, and Garcin de Tassy, Littérature Hindoui, 2nd ed., vol. ii. p. 233. A French translation from the Persian has been published by Baron Lescaillier, New York, 1817.

Add. 5652.

Foll. 140; 9 in. by 6; 13 lines, 3½ in.

long; written in Nestalik, apparently in the latter half of the 18th century.

[N. BRASSEY HALHED.]

کشن بلاس

Another version of the same tale.

Author: Kishandās Bāsdev, of the Sūbah of Lahore, کشنداس ناسدن موطن صوبہ لاہور,

Beg. حمید خداوند سراسم بختست
دا شود اس نامہ نامش در دست

It is a revised edition of the preceding version, written for the editor's patron, Amir ul-Umarā Jār-Ullah, in the reign of Aurangzib. At the end is an account of previous translators, in which the first is called چتر بھوج داس ابن سیر چند, and the second. 139 b, his name is written as follows. "Bisbarāi, son of Harigarb-dās Kāyath, of Kinnauj." The version of Bisbarāi B. Harigarb Dās is stated to have been written in the 25th year of Shāhjahān, i. e. A.H. 1061-2.

Add. 5653.

Foll. 30; 11½ in. by 7½; 15 lines, about 5 in. long; written in a cursive Indian character; dated Calcutta, Rabi' I., in the 26th year (of Shāh 'Alam, A.H. 1198, A.D. 1784).

[N. BRASSEY HALHED.]

An abridged version of the same tale, without translator's name.

Beg. درگاه مجیب الدعوات اینست هر که بخواد
ارکان کریم

Add. 5623.

Foll. 132; 9 in. by 6; 15 lines, 3½ in. long; written in Nestalik, in Bengal; dated A.H. 1188 (A.D. 1774).

[N. BRASSEY HALHED.]

قصہ کامروپ

The story of Kāmṛup and Kāmlatā (see p. 697 a).

نصہ بردارن غراب آثار و داستان طرارن

In the subscription this version is ascribed to the "talented poet Muhammad Kāzim," شاعر ماهر محمد کاظم. A poet of that name lived at the court of 'Abd Ullah Kūṭubshāh. See above, p. 683 b.

An English translation by W. Franklin, entitled "the loves of Camarūpa and Camalatā," has been published in London, 1793. For other copies, see Stewart's Catalogue, p. 85, the Mackenzie Collection, vol. ii. p. 138, and Bibliotheca Sprenger., No. 1630.

Add. 6965.

Foll. 328; 9 in. by 7; about 15 lines, 3 in long; written by the Rev. John Haddon Hindley, on paper water-marked 1812.

The same version, copied from a MS. dated Ramazān, A.H. 1150, with a transcript of Franklin's English translation.

Add. 18,805.

Foll 572; 12½ in. by 8½; 11 lines, 3½ in. long; written in large Nestalīk; dated Calcutta, Rajab, A.H. 1185 (A.D. 1771).

The story of Hātum Ṭā'ī, حاتم طائی, نصہ, or, as it is called in the subscription, "story of the seven journeys of Hātīm," نصہ هت سیر حاتم

Beg. راوان احبار و عاتلان دیار چنین روایت آورده اند

The text has been edited by G. J. Atkinson, Calcutta, 1818, and an English translation by Dr. D. Forbes has been published in London, 1828. See the Copenhagen Catalogue, p. 33, and the Munich Catalogue, p. 55.

Egerton 1018.

Foll. 148; 9 in. by 5; 15 lines, 3½ in. long; written in Nestalīk, apparently in India, in the 17th century.

I. Fol. 1. قصہ سیف الملک, the story of Saif ul-Mulūk, and Badi' ut-Jamal, a tale from the Arabian Nights.

Beg. راوان احبار و عاتلان آثار چنین آورده اند که در نام دولت سلطان عربی

This version begins with a fanciful introduction: Hasan Mīmāndī, the Vazīr of Sultan Mahmūd, sets out from Ghaznah in quest of amusing tales to entertain his sovereign, and finds the story of Saif ul-Mulūk in a book called Rūh-afzā, kept in the treasury of the king of Damascus.

See the Vienna Catalogue, vol. ii. p. 27.

II. Fol. 84. قصہ گل نا صنوبر, the story of Gul and Şanaubar.

Beg. حکایت گل نا صنوبر چه کرد و صنوبر نا گل چه کرد

Hindustani versions of the same tale are mentioned by Garcin de Tassy, Litt. Hind., 2nd ed., vol. i. p. 157.

III. Fol. 112. قصہ هزار گیسو و دادشاه مصر, the story of the king of Egypt, his son Azād-bakht, and a maiden called Hazār-Gisū.

Beg. راوان اخبار و عاتلان آثار چنین روایت می کنند که در شهر مصر

Harl. 502.

Foll. 35; 8 in. by 4½; 14 lines, 3 in. long; written in Nestalīk, about the close of the 17th century.

An abridged version of the tale of Saif ul-Mulūk, imperfect at the end.

Beg. چنین آورده اند که در شهر مصر دادشاهی بود نام او صفوان

Add. 25,836.

Foll. 44; 9½ in. by 6; 17 lines, 4½ in. long; written in cursive Nestāḥk; dated Ramazān, the 24th year of Muhammad Shāh (A.H. 1154, A.D. 1741). [WM. CURTIS.]

Another version of the same tale.

Beg. چنین حکایت آورده اند که از دروگان و حکیمان روزگار

Add. 15,099.

Foll. 174; 10 in. by 6; 10 lines, 4½ in. long; written in large Nestāḥk, with 'Unvān, ruled margins, and six miniatures in Indian style, apparently about the close of the 17th century.

قصه مهر و ماه

The story of Mihr, son of Khāvar Shāh, and the princess Māh.

Beg. روان احبار و سافلان آثار و مهندسان داستان کهن

See the analysis of this tale in Garcin de Tassy's *Hist. de la Littérature Hindoue*, 1st ed., vol. ii p. 550, and the St. Petersburg Catalogue, p. 410.

Add. 16,867.

Foll. 115; 10½ in. by 6½; 17 lines, 3½ in. long; written in Shikastah-āmiz; dated Panipat, the 2nd year of Ahmad Shāh Durrāni, A.H. 1174 (A.D. 1759-60).

[WM. YULE.]

I. Fol. 3. قصه مهر و ماه, another version of the same tale.

Beg. خداوندی که در دلا و پستی
ازو دارند موجودات هستی

II. Fol. 69. قصه سیف البوک, the story of Saif ul-Mulūk and Badi' ul-Jamāl, differing from the version above mentioned, p. 764 b.

Beg. چنین آورده اند که روزی از روزها سلطان محمود

III. Fol. 103. قصه شاه هماون فال و دلایم, the story of Shāh Humāyūn Fāl and Dilārim.

Beg. راوان احبار و دلائل اسرار حدیث روانت
مبکند که در زمان پیشین

Add. 18,409.

Foll. 363; 8½ in. by 6; 17 lines, 3½ in. long; written in Nestāḥk; dated Ramazān, A.H. 1146 (A.D. 1734). [WM. YULE.]

بهار دانش

Bahār i Dānish, the romance of Jahāndār Sulṭān and Bahravar Bānū, a story which serves as a frame for the insertion of many other tales.

Author: Shaikh 'Ināyat Ullah, شمع عادت (see p. 263 a). According to a chronological table, Add. 6588, fol. 12, he died on the 19th of Jumada I, A.H. 1088.

Beg. فاتحه کتاب مستطاب ازینش و سمرانه

The preface is by the author's younger brother and pupil, Sālīh, who states that the work was completed in A.H. 1061. It is followed by an introduction, in which 'Ināyat Ullah says that the tale is not his own invention. He professes to have merely given a Persian garb to a story which he had heard in the Indian tongue from the lips of a youthful Brahman.

The work has been printed in Calcutta, 1809 and 1836 in Delhi, 1849, in Lucknow, without date, and in Bombay, A.H. 1877. It has been translated into English by Alexander Dow, London, 1768, and by Jonathan Scott, Shrewsbury, 1799; lastly from the latter version into German by A. T. Hartman, Leipzig, 1802. Copies are noticed in Stewart's

Catalogue, p. 84, the Copenhagen Catalogue, p. 32, and the Munich Catalogue, p. 54.

Add. 25,840.

Foll. 271; 9 in. by 5; 19 lines, $3\frac{1}{2}$ in. long; written in cursive Indian Shikastah-āmir, apparently in the 17th century.

[WM. CURETON.]

بهار دانش

The same work, slightly imperfect at the end.

Add. 7674.

Foll. 276; 9 in. by $4\frac{1}{2}$; 19 lines, $3\frac{1}{2}$ in. long; written in small Nestalik, apparently about the close of the 17th century.

[Cl. J. RICH.]

The same work, wanting the last page.

Egerton 1019.

Foll. 269, $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, $4\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and ruled margins, probably about the close of the 17th century.

The same work, wanting about six leaves after fol. 2.

Add. 6152 and 6153.

Two uniform volumes; foll. 227 and 221; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 13 lines, $3\frac{3}{4}$ in. long; written in Indian Nestalik, in the first half of the 18th century.

The same work.

This copy belonged to Jonathan Scott, who made use of it for his translation. An abstract of the contents, written by himself, occupies the fly-leaves at beginning and end of each volume.

Add. 26,314.

Foll. 308; $9\frac{1}{2}$ in. by 6; 17 lines, $3\frac{1}{2}$ in. long; written in Nestalik; dated Khujistah-

Bunyād, Rabi' I., in the 13th year of Muḥammad Shāh (A.H. 1143, A.D. 1730).

[WM. ERSKINE.]

The same work.

Copyist: محمد حسن ولد شيخ کمال

Add. 6640.

Foll. 292; $10\frac{1}{2}$ in. by 6; 17 lines, $3\frac{1}{2}$ in. long; written in Nestalik, apparently early in the 18th century.

[J. F. HULL.]

The same work.

Add. 5564.

Foll. 144; $11\frac{1}{2}$ in. by $7\frac{1}{2}$; 23 lines, $5\frac{1}{2}$ in. long; written in Nestalik for Capt John Burdett; dated 'Azimābād, Muḥarrām, A.H. 1185 (A.D. 1771).

The same work.

Add. 5607.

Foll. 324; $11\frac{1}{2}$ in. by 8; 15 lines, 4 in. long; written in cursive Nestalik; dated Zulhijjah, A.H. 1188 (A.D. 1775).

[N. BRASSEY HALLED.]

The same work.

Copyist: عبد السی نکالی بردوای

Add. 6639.

Foll. 238; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 17 lines, $4\frac{1}{2}$ in. long; written in Nestalik; dated Rabi' II., A.H. 1190 (A.D. 1776).

[J. F. HULL.]

The same work.

Add. 6968-6997.

Thirty volumes, $7\frac{1}{2}$ in. by $6\frac{1}{2}$, with an average of 90 foll. per volume, and 12 lines in a page; written on one side only of a paper water-marked 1806, by the Rev. John Haddon Hindley.

The same work, with a transcript of Jonathan Scott's translation.

Or. 242.

Foll. 87; 8½ in. by 4½; 11 lines, 3¼ in. long; written in Nestalik, on tinted and gold-sprinkled paper, with 'Unvān and gold-ruled margins, apparently about the close of the 17th century. [Geo. Wm. Hamilton.]

محرّم راز

A collection of fables and anecdotes, in prose mixed with verses.

Author: Bahrām, son of 'Alī-Mardān Bahādur Tūgh Arslān Khān, بهرم ولد علیمردان بهادر طوغ ارسلان خان

Beg. الهی انچه میزان طبع سنجید همه اسم است

The preface, which is imperfect, contains a eulogy upon Aurangzib as the reigning sovereign. The author, who calls himself the humble Bahrām, بهرم حاکسار, and claims an Uzbek origin, concludes most of his narratives with a moral or religious application conceived in true Sufi spirit, in the form of an allusion to the "man of understanding." عاقل. Several of his anecdotes relate to Indian saints.

A notable portion of the work, foll. 52—74, is devoted to a record of some episodes in the warlike career of 'Alī Mardān Bahādur, who is described as the most gallant champion in the service of Akbar, and especially of the prowess he displayed in taking possession of the estate of Būndi, in Rajputānah, a Jāgīr assigned to him by the emperor. Several Hindi couplets composed in his praise by the poet Gang are quoted. Although the hero of these adventures bears the name which the author gives to his own father, nothing is there said as to any relationship between them.

'Alī Mardān Bahādur, who served under Akbar and Jahāngir, from A.H. 984 to his death, distinguished himself especially in the Deccan wars. He fell severely wounded

into the hands of Mahk 'Anbar, A.H. 1021, and died two days later. See Ma'āsir ul-Umarā, fol. 377, and Blochmann, Ain i Akbari, p. 496.

Add. 25,839.

Foll. 100; 10½ in. by 5½; 15 lines, 4 in. long; written in cursive Nestalik; dated Bhūpāvar (territory of Gualior), Ramazān, A.H. 1243, A.D. 1828. [Wm. Cureton]

کشایش نامه

Stories of wonderful escapes

Author: Khwājah Rājkar, خواجہ راجکر

The work, which has no preface, contains six tales, written in a florid style, and entitled کشایش, the scene of which is laid in India. The date of composition, A.H. 1100, is expressed by several versified chronograms at the end, where the author is described as an inhabitant of Ruhtak (Thornton's Rohuk, forty-two miles north-west of Delhi).

The MS was written by Mirzā Haidar 'Alī Beg for Doctor J. Gibson.

Add. 7619.

Foll. 342; 12 in. by 7½, 26 lines, 5 in. long; written in Naskhī; dated Jumādā I., A.H. 1215 (A.D. 1800). [Cl. J. Rich.]

محبوب القلوب

A collection of moral tales and anecdotes.

Author Barkhurdār B. Mahmūd Turk-mān Farāhī, poetically surnamed Muntāz,

برخورداران محمود ترکمان مخلص بہتار

Beg. الهی بزرگی و حشمت تراست
سر ارازى ملك و شوکت تراست

The author does not give the date of composition; but he mentions as his contemporaries two Amirs, Ṣafī Kulī Khān and Aṣ-lān Khān, who lived in the reign of Shāh Sulṭān Ḥusain, A.H. 1105—1135. See Zinat

ut-Tavārikh, foll. 691, 693, and Malcolm's History of Persia, vol. i. p. 614.

In a diffuse preface, written in a stilted and ambitious style, he gives an account of his life and of the origin of the work, from which the following particulars may be gathered. He left in early life his native place, Farāh, for Marv Shāhijān, where he entered the service of the governor, Aṣlān Khān. Two years later he proceeded to Is-pahan, and became Munshi to Hasan Kulī Khān Shāmlū, then filling the office of Kūr-chi Bāshī. There he heard in some assembly a delightful tale, which he was requested by a friend to adorn with the flowers of his rhetoric, and which he consequently wrote down under the title of *حکایت رسا و رسا*. As he added to it in course of time a number of other stories, the work swoll into a large collection, containing no less than four hundred tales, divided into an introduction, eight Bābs, and a conclusion, to which he gave the name of *مجله آرا*.

Some time later the author returned to Farāh, from whence, after some stay in Herat and in Mashhad, he betook himself to the district of Darūn and Khabūshān, and there remained three years in the service of Minū-chihr Khān B. Qarchaghāi فرجعی Khān. This Amir had been appointed governor of the province in order to check the inroads of the Chemishkazak, چمشکک, a savage and predatory tribe, on which the author heaps every term of abuse. He then relates how in one of those raids all his goods were plundered, and among these the precious MS. of the Mahfil-ārā, on which he had bestowed so many years of labour. All attempts to recover it having failed, the author, in order to assuage his grief, and to comply with the entreaties of a friend, wrote down again such portions as he had retained in his memory. Hence the present work, which is divided, according to the preface, into an introduc-

tion, five Bābs, and a Khātimah. That division, however, is not thoroughly carried out in either of our two copies.

It is written in florid prose, freely interspersed with verses, mostly of the author's own composition. The arrangement is systematic, the tales being grouped under the moral maxims, or rules of life, which they are intended to illustrate.

On the first page of the present copy is found the title *کتاب رسا و رسا*. It does not properly apply to the whole work, for it belongs, as above stated, to the first tale written by the author, which forms the Khātimah of the present collection, foll. 289—312.

The Mahbūb ul-Qulūb has been printed in Bombay, A II. 1208.

Or. 1370.

Foll. 450; 12 in by 7½; 21 lines, 4½ in. long; written in Shikastah-amiz, with two 'Unvāns, gold-ruled margins, and fifty-five miniatures in Persian style; dated Zulka'dah, A.H. 1220 (A.D. 1806).

[SIR CHAS. ALEX. MURRAY.]

The same work.

Copyist: میرزا محمد رحیم

Add. 8918.

Foll. 288; 8½ in. by 5; 14 lines, 3½ in. long; written in Nestalīk, for Capt. Geo. Burnes; dated Rabi' II., A.H. 1217 (August, A.D. 1802).

فرح بخش

The love-story of Rāi Ratan Sen, of Chitaur, and Padmāvat, daughter of Gandharb Sen.

Author: Lachhmi-Rām, of Ibrāhīmābād (district of Ghāzīpūr), لچمی رام منوطن قصبه
ابراہیم آباد

Beg. شکر و نور بدرگاه رب العفور و حمد و نامحسور

It appears from the preface that this prose version is founded on the poem of 'Aḳil

Khān Rāzi (see p. 699 *a*), entitled شمع و پروانه (see the Oude Catalogue, p. 123).

The well-known tale of Saif ul-Mulūk and Badī' ul-Jamāl is inserted, foll. 109—220, as told by one of the actors in the main story.

On the Hindi versions of the tale of Padmāvat by Jatmal and Jaisi, see Garcin de Tassy, *Littér. Hind.*, second edition, vol. ii. pp. 67, 86, and Pavie, *Journal Asiatique* for 1856.

Add. 8916.

Foll 119; 8 in by $4\frac{1}{2}$, 15 lines, $3\frac{1}{4}$ in. long; written in cursive Indian Nestalīk, in the 18th century

ديستان حرد

A collection of moral anecdotes

Author · Muhammad Isma'īl Sāmī, entitled Nu'mān Khān, محمد اسماعيل سامي مخاطب نعمانخان

Beg حرد مدعي که آسمانها و زمينها

The work, which is dedicated to Muhammad Shāh, was written in Akbarabad, A H 1135, in answer to a challenge to match Sa dī's Gulistān, and was completed in eighty-five days. The author gives his name incidentally, fol. 34 *a*, when stating that he had accompanied Aurangzib on his expedition against the Rānā.

We learn from the Tazkirat ul-Umarā, fol. 104, that Nu'mān Khān was raised to the Khanship towards the close of Aurangzib's reign, and died in the time of Muhammad Shāh.

The work is divided into eleven Babs, and a Khātimah. Many of the anecdotes relate to incidents of Indian history, especially to Aurangzib and his time; the verses are the author's own.

On the first page is written, "George Harriott, 1798."

VOL. II.

Add. 25,834.

Foll 259; 11 in by 8, 17 lines, $5\frac{1}{4}$ in long, written in Nestalīk; dated Shavvāl, A.H. 1154 (A D 1741) [WM CURETON]

نوادير النقول في مآثر العقول

A collection of anecdotes

Author Abul-Fath B Muzaḥḥar, ابو الفتح بن مظهر

Beg لطائف محمدات دشمار و طائف [ووظايف] نعمداد

The author says that he had compiled this work, at the request of his son Muhammad Nisār 'Alī, chiefly from the following works: Tabari, Jāmi' ul-Hikāyat, Tarikh i Banākīti, Ibn Khallikān, Mau'izat-Nāmāh, written by Kaikā'ūs B Sukandar B. Kābūs for his son Gilānshāh (i.e. Kābūs Nāmāh), Tarikh i Āl i Saljuk, by Muhammad B. Abi 'Abdullah un-Nizām ul-Husamī, and Ma'āyir un-Nubuvvat. He states at the end that it was completed in A.H. 1151.

It is divided, according to subjects, into twenty-one Bābs, as follows — 1 Muhammad and his miracles, fol. 4b 2 The first four Khalīfs, fol. 17 b. 3 The Imāms and Companions, fol. 31 b. 4 Saints, fol. 55 a 5 'Ulamā, fol. 101 b. 6 Philosophers, fol. 144 b 7 Kings, fol. 117 a. 8 Vazirs and favourites, fol. 132 b. 9. Secretaries, litterati, cup-companions, fol. 140 b 10 Sages and physicians, fol. 143 a 11 Poets, fol. 151 b 12 Arabs of the desert, fol. 154 b 13 Interpretation of dreams, fol. 163 b 14. Generous men, fol. 166 a. 15 Misers, gluttons, and parasites, fol. 172 a 16 Stories showing God's mercy, fol. 178 a. 17. Women and children, fol. 209 b. 18. Simpletons, liars, and false prophets, fol. 222 b 19. Wits (wanting the beginning), fol. 223 b. 20. Curious facts relating to animals and countries, fol. 225 a 21. Comical anecdotes, fol. 245 a.

x x

This copy was written by Hidayat Ullah, for Latif Khān. The subscription is followed by some additional stories, foll 250 b—259 a

Egerton 1025.

Foll. 68; 8½ in by 5½; 19 lines, 4½ in long, written in Indian Shikastah-āmiz, in the latter half of the 18th century

رنگین بهار

The story of prince Bahrām, and his love-adventures with the daughter of King Dārāb

Author Rāi Kīrpādayāl, son of Rāi Mansārām, Khatri of the Mangal tribe, کربا دال

ولد راي منسارام کهتری قوم منکل

Beg انتدای نامہ درام خداورد کرم

The author, who calls himself an inhabitant of Siyālkūt, Šūbah of Lahore, does not lay any claim to the invention of the story. His work is only a new version in ornate prose, interspersed with verses, of an old tale. The date of composition, A.H. 1155, is given in this couplet at the end

دل کشم مخاطب ارببی او

نکسا دوسانی رشک منو

Add. 10,584.

Foll 168; 7 in. by 4½; 11 lines, 2½ in long, written in Indian Shikastah-āmiz, in the 18th century,

قصہ دوروز شاہ، Naurūz Shāh, by Uditchand Kāyath, poetically surnamed 'Aziz, اودتچند کاٹھہ عربی محض

Beg. دارہ حکایتی عرب و دوا میں روانی عجیب

Naurūz Shāh, an Indian king, like his prototype of the Arabian Nights, takes every night a new partner to his bed. An accomplished lady, called Nikdukht, contrives to prolong her spell of favour by telling him captivating tales on seven successive nights

The author's name and the date of composition, A.H. 1157, are found in some verses at the end. The latter is expressed by the chronogram, مجموعہ مسرت حاہای مقلان

Foll. 2—4 and 141—167 contain forms of complimentary letters addressed to a sovereign.

Or. 1244.

Foll. 79; 11½ in. by 6½; 15 lines, 4½ in. long; written in Nestalik, with fourteen miniatures in Indian style, apparently in the 18th century.

قصہ ہیر و رانجہ

The love-story of Hir and Rānjah (see p. 710 a), in prose and verse, by Mansārām Munshī, منسارام منشی

Beg. محبتیں کلام را حمد و ثنائی صاع بہترین

It appears from the introduction that the story had been originally composed in Hindi verse by Damodar, of Jhang Siyāl, Panjāb.

The date of the present version, A.H. 1157, is expressed in the final lines by the chronogram, قصہ عاشقی نام

Add. 16,689.

Foll. 253, 13 in by 9½; 25 lines, 7½ in. long; written in small Nestalik, apparently in India, in the 18th century.

[WM. YULE.]

بوستان خیال

"The Garden of Fancy," a romance.

Author Muhammad Taqī ul-Jafarī ul-Husaini, poetically surnamed Khayāl, محمد بنی الجعفری الحسینی المخلص خیال

The author, a pupil of Sabit (see p. 709 b), went to Bengal in the time of 'Alī Virdi Khān, and died A.H. 1173. See the Oude Catalogue, p. 193. In this voluminous work he relates at great length, and in familiar language, the endless and rather monotonous adventures of

three imaginary heroes, and of a host of equally fictitious personages belonging to the world of the Jins and Peris, as well as to mankind. The three principal personages are generally designated by the titles of Šāhib Kirān i Akbar, Šāhib Kuān i A'zam, and Šāhib Kirān i Asghar. Their proper names are Shāh-zādah Mu'izz ud-Din Abu Tamim, Shāh-zādah Khurshid Tājbaksh, and Shāh-zādah Badr Munir. The three stories form as many distinct threads, which are alternately taken up

The present and the following three MSS. contain only a few detached volumes of that bulky composition, which, according to the conclusion of Add. 4939, consists of three parts called Bahār, subdivided into volumes (Jild) The entire work comprises no less than fifteen Jilds, some of which are again subdivided into two sections called Satar.

The first two parts (Bahār) consist together of six Jilds, while the third alone comprises nine

It appears from the concluding lines of Add. 24,935, that the romance was written for the entertainment of two brothers, Navvāb Najm ud-Daulah Muhammad Ishak Khān, and Navvāb Rashid Khān Salār Jang (sons of Ja'far Khān, Nāzim of Bengal).

The present copy contains the third and fourth Jilds of Bahār II., both treating of the adventures of Mu'izz ud-Din. The first leaves of Jild 3 and the last of Jild 4 are lost, and the two volumes have been transposed in the binding, Jild 4 occupying fol 1—161, and Jild 3 fol. 162—253.

Jild 4 begins with the heading, *آغاز حلد چهارم از بهار دوم از کتاب نوسنان حال که آبرو معزنامہ گویند*

A portion of Bahār II is described under the title of *معزنامہ*, in the Munich Catalogue, p. 57.

Add. 24,935.

Foll. 452; 17½ in. by 11½; 21 lines, 7¼ in.

long; written in large Nestalīk, with two 'Unvāns and gold-ruled margins, dated Shavvāl, the third year of 'Ālamgir II (A. H. 1169, A. D. 1756).

Two portions of the same work, both belonging to Bahār III. The first, which relates entirely to the adventures of Šāhib Kirān i A'zam, and is headed *آغاز دهم دوم از کتاب شاهنامہ درک کہ مشتمل است بر احوال طغرغال صاحب فراس اعظم شاهزادہ خورشید نازج بخش*, designated at the end as the second Satar of Jild 2 of Bahār III. It occupies fol 1—277.

The second, fol 278—452, treats chiefly of the history of Šāhib Kirān i Akbar, but relates, in some parts, also to the adventures of Šāhib Kirān i A'zam.

At the end the author says that, after proceeding thus far, he had determined to make this portion a volume by itself, and to call it *مطهر الحمد*, intending subsequently to devote an entire volume to the history of Šāhib Kirān i A'zam and his companions. But it does not appear to what volume the present Satar belongs.

It is stated at the end, fol 452, that this copy was written for Navvāb Mansūr ul-Mulk Sūāj ud-Daulah Bahādur Haibat Jang, by his librarian, 'Izzat-Ullah.

Add. 4939.

Foll. 415; 16½ in. by 11, 19 lines, 7¼ in. long; written in fair Nestalīk, with two 'Unvāns and gold-ruled margins.

Two detached portions of the same romance, Bahār III.

The first, fol 1—118, relates partly to the adventures of the Šāhib Kirān i A'zam, partly to those of the Šāhib Kirān i Asghar, Shāh-zādah Badr Munir.

The author says at the end that, after concluding the present volume, he proposes to begin the third Jild of Bahār III, the ninth of the whole work, which is to be devoted to the history of Šāhib Kirān i Asghar

According to this the present volume would be the second Jild of Bahār III Its contents, however, differ from those of Add. 24,935, which belongs to the same Bahār.

The second portion, foll 119—115, is called, both at the beginning and at the end, the third Jild of Bahār III It relates entirely to Sāhib Kirān i Asghar.

On the fly-leaf is written, "Presented by Claud Russell, Esq, Oct 15, 1781."

Add. 26,291.

Foll 319; 9½ in. by 6½; 17 lines, 8½ in. long; written in Nestalik, apparently in India, in the latter part of the 18th century

[WM ERSKINE]

Another copy of the section designated as سطر الجلد (Add 24,935, foll 278—452)

Add. 7056.

Foll. 61; 10½ in. by 6; 19 lines, 3½ in. long, written in Shikastah-āmiz, dated Murshidābād, the 6th year of Shāh 'Ālam (A.H. 1178, A D 1764—5).

[J. MADDON HINDLEY.]

I. The tale of Malik 'Alī, son of the king of Bukhara, and Muhr-Bānū, daughter of Khwarazmshah, fol. 1.

II The tale of the three Darvishes, constructed on the same plan as the Kissaḥ i Chahār Darvish, and containing —The tale of the first Darvish, or Prince Hafiz of Khorasan The tale of the second Darvish, or Khalil of Balkh, the merchant's son. The tale of the third Darvish, or Afzal Klūān, prince of Marv The tale of the king of Khorasan, Ashraf Khan, fol 16 See Sir Wm. Ouseley's Catalogue, No. 442.

III. The tale of the daughter of the king of Yaman and the two Vazirs, Āṣaf and Kāngār, fol. 36.

IV. The tale of Bihruz, the merchant of Khorasan, and the daughter of the king of Kashmir, fol. 44.

V The tale of Farrukh Shāh, the prince of Khatā, who set out on his travels, and got a kingdom, fol. 51

VI. The tale of the king of Kashghar and the Vazir who said that there was no man in the world without sorrow, fol. 59.

Add. 25,838.

Foll. 214; 8½ in by 5, 14 lines, 3 in. long; written in small Nestalik, apparently in India, about the close of the 18th century.

[WM. CURETON]

قصه اکر شاهزاده و کل پادشاه

The story of Prince Agar and King Gul, a fairy tale, beginning with the following heading: قصه منصور شاه و عادل وزیر و حوشحال

وزیر و ناصر وزیر

Mansūr Shāh, king of Khashkhāsh, and his Vazir Khushhāl obtain children through the blessing of a Fakir. The first has a son called La'l Pādishāh, the second a son, Vazir Mahmūd, and a daughter called Agar. The prince having been carried away by the Pari La'l Div, Agar is substituted for it, and henceforth designated as Agar Shāhzādah. The Pari princess, Mahparvar, and the king of the Paris, Gul Pādishāh, play also a leading part in the tale. It is written in homely language, and has a copious admixture of Indian words and phrases.

A Kissaḥ i Agar Gul has been printed by Navalkishor, Lucknow, A.H. 1263. See Garcin de Tassy, Hist. de la Litt. Hind., 2nd ed., vol. ii p. 469, and the Biblioth. Sprenger., No 1757.

Add. 7055.

Foll. 40, 9½ in. by 5½; 12 lines, 4 in.

long; written in Nestalīk, apparently in the latter half of the 18th century.

[J. HADDON HINDLEY.]

A collection of amusing anecdotes

Beg. *دادشاهی ارشخصی پرسید که علم برداری میدانی*

According to an English note on the fly-leaf, it was compiled by a Munshī named Yaqīn for the use of his pupils.

Add. 25,837.

Foll. 229; 8½ in. by 4½; 12 lines, 3 in long; written in large Indian Nestalīk, dated Zulkā'dah, A H. 1225 (A.D. 1810).

[WM CURETON]

قصه عزیز شاه و مسعود شاه

The story of Mas'ūd Shāh, son of 'Aḏīz Shāh, king of Isfahān, and of his love-adventures with Giti-Ārī.

Beg. *اما راوانان احارارت رکنن و دافلان حکاناب*
شیرین روایت کرده اند که در ملک اصقهای نادشاهی بود

Many local words and phrases show that this romance was written in India

Add. 7675.

Foll. 91; 9½ in. by 5½; 15 lines, 3¾ in. long, written in Nestalīk, apparently in India, about the beginning of the 19th century.

[CL. J. RICH.]

I. Fol. 1. The tale of Shirzād, son of Gurgahan, emperor of China, and Gulshād, daughter of the Vazīr Farrukhzād, wanting a few lines at the beginning. This tale, which is endorsed *در مطر* "the story of the nine belvederes," comprises nine tales successively told by Gulshād to Shirzād, each in one of the nine belvederes of the royal palace, in order to save the forfeited life of her father.

II. Fol. 71. A short version of the tale of Saif ul-Mulūk and Badī' ul-Jamāl (p. 764 b), imperfect at the end.

Add. 16,865.

Foll. 12, 7¼ in. by 4¼; 11 lines, 2¼ in long; written in fair Nestalīk, correctly described on the fly-leaf as follows:—

"*حکایت ناصی و درد*, حکایت ناصی, a humorous tale in the Persian language. Copied from a MS. in the possession of the Rev. H. G. Keene by James R. Ballantyne, 1834."

[WM. YULE]

Beg. *حکایت چنیس آورده اند که در شهر بعداد ناصی*
بود در عهد هارون رشد

PROVERBS.

Or. 1613.

Foll. 269; 10¼ in. by 6, 19 lines, 3¾ in. long; written in cursive Nestalīk, with ruled margins, apparently in the 17th century

جامع التمثیل

A collection of Persian proverbs

Author: Muhammad 'Alī Jabal-rūdī, محمد علی جبل رودی

Beg. *سیاس میخند و سدانش سعدی مثل را سرد*

The author states that he had come to Haidarābad A H. 1054, in the time of 'Abd Ullāh Kutubshāh, and had been admitted to the literary assemblies held by the Vazīr Shaikh Muhammad ul-Khātūn. In one of these the collection of Turkish proverbs made by order of Shāh 'Abbās having been mentioned, the Vazīr observed that Persian proverbs should also be compiled, and the author undertook to comply with his desire. He adds that the task had never been attempted before him.

The proverbs are alphabetically arranged, each letter forming a Faṣl. Short verbal explanations are occasionally added. Anec-

dots illustrating the origin and application of proverbs, texts from the Coran, and poetical quotations, are introduced at the end of the sections.

The work has been printed in Teheran, A.H. 1278. See *Mélanges Asiatiques*, vol. v. p. 522. A collection of Persian proverbs has been published by Tho. Roebuck, Calcutta, 1824.

Or. 266.

Foll. 161; 8½ in. by 5½, 19 lines, 4 in long; written in cursive Nestalik, apparently in the 17th century.

[Geo. Wm. Hamilton.]

The same work, wanting the preface.

COLLECTANEA.

Add. 7611.

Foll. 571; 11½ in. by 7; 7 lines, 3½ in. long, written in large Naskh with vowels, on gold-sprinkled paper, dated A.H. 1137 (A.D. 1724—5). [Cl. J. Rich.]

مقالات العارفين و مرآت السالكين

A collection of Sufi extracts, compiled by Sulamān, سليمان

بهرن کلامی که اصنام معالاب ارباب تعین

The author is designated in a nearly contemporary note on the first page as الامام الفاضل والمرشد الكامل سید الطائفة مولانا شیع سلمان الهروي الانصاری

He wrote this compilation, as stated in the preface, in order that his disciples might dispense with other books. It consists of 292 prose-extracts and poetical pieces amounting to 3675 couplets.

The former are taken from the following works:—

1. لب الحقیقین by Allah Bakhsh B. Sayyid Ṣadr ud-Din Bhakari, fol. 8 a.

2. مصباح الارواح by Shaikh 'Alī Tūnī, described as a contemporary of Bāyazīd Baṣṭāmī, who died A.H. 261, fol. 20 a.

3. The Book کاب of Ṣā'in ud-Din 'Alī Tarīkah (see p. 42 a), fol. 85 b.

4. شرح لمعاب, a Commentary by Shāh Nūr ud-Din Nī'mat Ullah (see p. 634 b), upon the Lama'at (see p. 594 b), fol. 124 a.

5. تذکرة الاولیاء by Shaikh 'Attār (see p. 344 a), fol. 128 b.

6. کذب اسرار by Khwājah 'Abd Ullah Anṣārī (see p. 35 a), fol. 133 a.

The poetical extracts are taken from the following works:

1. Five poems of 'Attār, viz. حواهر داب, الاسرار دابه, and الهی دابه (see p. 576), fol. 136 b.

2. The Divān of Shāh Nī'mat Ullah (p. 634 b), fol. 376 b.

3. The Divān of Shaikh Maghrībī (p. 633 a), fol. 476 b.

4. Tarjūmān-band of Kāsim ul-Anvār (p. 635 a), fol. 543 b.

5. Kalandar-Nāmah, by Amir Ḥusamī (p. 608 a), fol. 549 b.

6. The Divān of Shaikh 'Irākī (p. 593 b), fol. 551 a.

7. Gulshan i Rāz, by Mahmūd Shabīstari (p. 608 b), fol. 555 b.

8. Silsilat uz-Zahab, by Jāmi (p. 644 b), fol. 559 a.

The above shows that the compiler, of whom no other record has been found, lived after Jāmi, probably in the tenth century of the Hijrah.

Add. 16,860.

Foll. 69; 9½ in. by 5½; 21 lines, 2½ in long, written in Shikastah-āmiz, apparently in India, in the 17th century. [Wm. Yule.]

A volume of miscellaneous extracts by Bahā ud-Din Muhammad 'Āmili, بهاء الدين محمد عاملی (see p. 25 b).

Beg اصحاب نقسقران عظم وارباب ترجمه كتاب

The extracts are taken from Persian poets, and from Arabic works of history and theology, the latter translated into Persian. The author frequently adds verses of his own composition, and numerous passages from his work entitled سوانح طریح حصار. He quotes among others, fol. 21 b, some verses written by him in Mashhad, A.H. 1007.

A similar collection of Arabic extracts by the same writer is described in the Vienna Catalogue, vol. i p. 409, under the name of كشتل (see p. 26 a).

The Kashkūl of Bahā ud-Din 'Āmili has been printed in Teheran, A.H. 1266, and in Bulak. It is described by Goldziher in the Sitzungsberichte of the Vienna Academy, part 78. See *Mélanges Asiatiques*, vol. vi p. 108.

Egerton 1016.

Foll. 446; 13½ in. by 7½, 21 lines, 5½ in. long; written in Nestalik, apparently early in the 18th century.

شاهد صادق

A large collection of extracts, moral sayings, historical anecdotes, and miscellaneous notices.

Author: Şādik B. Şālih Isfahānī, صادق بن صالح اصفهانی

Beg. الحمد لله تعالى ومنه المبدأ واليه المنةهى

Muhammad Şādik B. Muhammad Şālih ul-Isfahānī ul-Āzādānī has given a sketch of his own life in the 12th Matla' of the third volume (Mujallad) of his historical compilation entitled Şubh i Şādik (Or. 1728). He was born, A.H. 1018, in Sūrat, where his father served under the Khānkhānān 'Abd

ur-Rahīm. In A.H. 1027 he went to Ilāhābād with his father, who was there appointed by Prince Parviz as Divān of his household. After some years spent in studies at Patna and Jaunpūr, Şādik went with his father in the train of Prince Parviz to the Deccan, A.H. 1035, and, after the latter's death in the ensuing year, joined the camp of Shāhjahān, where he was appointed news-writer (Vakī'ah Navis). Having been presented at court, shortly after Shāhjahān's accession, he obtained from that sovereign a Jāgir in Bengal, proceeded to Jahāngirnagar, then the capital of that province, and took part with the rank of Bakhshī in a war waged against a rebel Afghan chief by Kāsim Khān, then Governor of Bengal. He incurred, however, the displeasure of that Amir's successors, A'zam Khān and Islām Khān, was kept some time in confinement in Salnābād, A.H. 1048, and finally retired into private life.

Şādik gives in his memoirs copious specimens of his poetical compositions, in which he took the name of Şādiki. He quotes also frequently verses of his numerous literary friends, and mentions as his master, fol. 230 a, Mullā Muhammad Husam Kashmiri, who died A.H. 1037.

The author began to collect his materials, as he states in the preface, in A.H. 1054, and spent three years upon that task. When he was proceeding to put them into order, he was interrupted by a distant journey, which brought him to Jaunpūr, and it was only after settling in that place that he found the necessary leisure to complete the work. A.H. 1056 is incidentally mentioned, fol. 207 a, as the current year. The author refers in the same place to his compendium of history entitled صبح صادق (see Elliot's History of India, vol. vi. p. 453).

The work is divided into five books (Bāb), subdivided into numerous chapters (Fasl), and a Khātimah. A full table of the contents is given at the end of the preface, foll. 4a—7 a.

The principal topics of the five Bābs are as follows:—

I God, the Prophet, prophetship and saintship (ولایت), faith, Islām, good and bad deeds, etc., in 107 Fāsils, fol. 7 *a*

II Sovereignty, kingly power, rules and precepts relating to good government, in 77 Fāsils, fol. 78 *a*.

III. Reason, knowledge, failings, talents, etc., in 80 Fāsils, fol. 135 *b*.

IV. Love, friendship, hatred, poverty, wealth, pleasure, sorrow, play, travel, etc., in 75 Fāsils, fol. 212 *b*

V. World, time, stability and decay, death, life, spheres, elements, realms of nature, in 96 Fāsils, fol. 300 *a*

Khātimah; an alphabetical list of proper names of places and men, with fixation of their spelling, and short notices, fol. 408 *a*.

Three of the subdivisions (Fāsils) are of exceptional length, viz. Fasil 79 of Bāb III, foll. 207 *b*—238 *a*, which contains notices of remarkable events and of the death of celebrated men, in chronological order from the Hijrah to A.H. 1012 Fasil 80 of the same Bāb, comprising Persian proverbs alphabetically arranged. Fasil 51 of Bāb IV, foll. 331 *b*—359 *a*, which contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude.

On the first page of the MS. is written “R. W. Rotton, 14 April, 1791”

A copy is mentioned in Stewart's Catalogue, p. 52

Add. 7719.

Foll. 279, 11½ in. by 7; 17 lines, 3 in. long, with oblique lines round the margins; written in a small and indistinct Shafi'ī character, ornamented with rude flowery designs in the headings and margins, dated Sha'bān, A.H. 1225 (A.D. 1810)

[CL. J. RICH.]

A collection مجموعہ of extracts culled from the author's reading on various branches of human knowledge, by Muhammad Ḥusain B. Karam 'Alī Isfahānī (see p. 137 *a*)

Beg. سیاست و سناش قیاس سزاوار
نگاہ وحدوی نوآباد درد

It appears from the preface that the work was written in Mashhad, and A.H. 1224 is mentioned, fol. 6 *a*, as the current year. The present MS. is, to all appearance, the author's autograph.

Contents: Astronomy, with tables and diagrams, fol. 4 *b* Geography, fol. 17 *b*. History of the Prophets, Muhammad, 'Alī, the Imāms, and the philosophers, fol. 44 *b* Medicine, fol. 72 *b*. Principal dynasties of ancient and modern times, mostly in tabular form, fol. 92 *b* This section concludes with a history of Fath 'Alī Shāh's reign, in which the events are chronicled year by year down to A.H. 1222 Notices on Sayyids, Vazirs, and learned men, fol. 178 *b*. Religions and sects; notices on some Shi'ah doctors, fol. 182 *b*. Arab and Persian poets, with specimens of their compositions, fol. 285 *b*. The three realms of nature and the properties of minerals, plants, and animals, fol. 234 *b*. Knowledge of God, sayings of 'Alī and the Imāms, fol. 263 *b*.

The margins are crowded with additional extracts

BIBLIOGRAPHY

Add. 16,720.

Foll. 20; 9 in. by 6½; 11 lines, 3 in. long; written in Nestalīk, in the latter part of the 18th century [WM. YULE.]

An account of the principal works treating of Eastern, and more especially of Indian, history.

Beg. الحمد لله على افضاله والصلاة والسلام على
حبيب

No title is given in the text; but in the table of contents the work is called مآثر نامہ در حقیقت کتب نوارج, a title which appears also on the fly-leaf. The author concludes by expressing a desire for the compilation of a history of the Moghul empire from the eleventh year of the reign of Aurangzib to the "present time," A II. 1162.

At the end is written : رافعه ابو الحسن ولد
منشی علام حسن مدوطن بدر هوکلی

An English version is written in the margin. A table occupying five pages, foll 2—4, shows the titles of the works mentioned in the text.

An English translation has been published under the title. "A Critical Essay on various MS. works, Arabic and Persian, illustrating the history," etc., London, 1832.

Add. 24,042.

Foll. 110; 10½ in. by 7¾; 13 lines in a page; written in fair Nestalik, early in the 19th century [H. II. WILSON.]

A classed Catalogue of Oriental MSS. in the Library of the College of Fort William. It is a mere list of titles, mostly without author's name. It includes Persian and Arabic MSS., with some in the Indian vernaculars.

On the first page is written: "T. Roebuck, 26 Sept. 1812."

Add. 26,321. A & B.

A. A paper roll, 10 feet by 7 in.;

written in Nestalik, early in the 19th century
[WM. ERSKINE]

A list of fifteen Persian MSS. relating to the history of India, with a detailed statement of the contents of some of them, endorsed by Mr Erskine: "Catalogue of Persian books sent by Henry Russell, Esq."

Mr. (afterwards Sir Henry) Russell was Resident at the court of Haidarābād from 1811 to 1820. The MSS. named in the list were added to the Erskine collection, and are now in the Museum.

B A paper roll, 2 feet by 7, containing the titles of the same MSS.

Add. 25,864.

Foll. 37; 10½ in. by 6½; written in Nestalik, early in the 19th century
[WM. CURETON]

A catalogue of Persian, Arabic, and Hindi MSS. in the library of Munshi Rām Dayāl, with a Persian preface by the owner's son, Rām Partab Sahā'ī Ilāhābādī, رام پرتاب
سہای الہ آبادی

Beg. ہر انکسی کہ تعداد کتب الہی و شہزادہ
ہندی نعت

It is arranged in alphabetical order according to the titles, and gives in four columns the title and description of each MS., the author's name, the number of leaves, and that of quires.

Prefixed are two horoscopes in Sanskrit, dated Samvat 1874 and 1877 (A.D. 1817 and 1820).

DRAWINGS AND CALLIGRAPHY.

Add. 18,801.

Foll 44; 4½ in. by 9¼ An album of highly finished miniatures by Indian artists, mostly portraits of princes and amirs of the reigns of Jahāngir, Shāhjahān, and Aurangzib. It was made a Vaḡf, or pious donation, by Ashraf Khān, whose seal bears the date A H. 1072, and whose portrait is found on fol 6 with this inscription in Shikastah, شمس بنده رافع, "portrait of the humble donor." Notes by the same hand are to be seen at the back of the other portraits, with the exception of a few, which are apparently subsequent additions. All bear later inscriptions in Nestalik, which do not always agree with the former, and are therefore not to be trusted. An English table of contents is prefixed to the volume.

Mir Muhammad Ashraf, son of Islām Khān Mashhadi (see below, No. 11), received the title of Ashraf Khān in the fourth year of Aurangzib (A H 1071-2), was subsequently appointed to the office of Mir Bakhshī, and died A.H. 1097. See Ma'āsir ul-Umarā, fol. 66

In the following list of subjects, the names and designations taken from the donor's autograph notes are distinguished by inverted commas.

1. "Abd Ullah Khān, sovereign of Tūrān."
2. Shāh 'Abbās, of Persia.
3. "Šidk Khān," cousin of Asaf Khān, and father of Ja'far Khān, the Great Vazir. Šidk Khān was Mir Bakhshī under Jahāngir and Shāhjahān. He died A.H. 1043. See Ma'āsir, fol 368.
4. "Hakim Dā'ūd Takarrub Khān." He came from Persia A.H. 1053, was raised to

the Khanship in the 20th year of Shāhjahān, and died A.H. 1073. See Ma'āsir, fol 120

5. "Muhammad 'Alī Beg, who came as ambassador to Shāhjahān"

6. "The humble donor," i.e. Ashraf Khān (7. According to the English table, a portrait of Asaf Khān, now missing.)

8. Fancy portrait of a lady in male attire described as a European princess نادرادی فرنگ, a later addition. At the back is a calligraphic specimen dated A H. 1182.

9. "Ilahvirdi Khān the elder." He was made Khān at the beginning of Shāhjahān's reign, was subsequently appointed Governor of Behar, and died A.H. 1070. See Ma'āsir, fol. 50.

10. The emperor Akbar, with Jahāngir as a child

11. "The late Navvāb Islām Khān." 'Abd ul-Salām Mashhadi, afterwards Islām Khān, father of the donor, was appointed to the Vazirate in the 13th year of Shāhjahān, and died A H 1057. See Ma'āsir, fol. 39.

12. "Fazl Ullah Khān, son of the donor's paternal uncle." Fazl Ullah Khān, son of Siyādat Khān, a brother of Islām Khān, was raised to the Khanship in the first year of Aurangzib, and died in the twentieth of the same reign. See Tazkirat ul-Umarā, fol 77.

13. "Bahmanyār I'tikād Khān, son of Asaf Khān." He received the title of I'tikād Khān, with the office of Mir Bakhshī, in the 25th year of Shāhjahān, and died in the 15th year of Aurangzib. See Tazkirat ul-Umarā, fol. 12.

14. "The emperor Jahāngir, the emperor Akbar, the Khānkhanān, and attendant."

15. "Mahārājah Jasvant Singh," the Za-

mindār of Jaudhpūr, who fought Aurangzib in support of Dārā Shukūh, but subsequently submitted to the victor and was appointed to the government of Mālwah. He died in the 22nd year of Aurangzib. See *Tazkirat ul-Umarā*, fol. 136.

16. "The emperor Jahāngir."

17. "The emperor Shāhjahān."

18. "Sa'id Khān Bahādūr Zafar Jang," a Chaghatai Amīr, son of Ahmad Beg Khān Kābuli. He was made Khān in the 15th year of Jahāngir, and Subahdār of Kābul in the 4th year of Shāhjahān. He died A.H. 1062. See *Ma'āsir*, fol. 302, and *Tazkirat ul-Umarā*, fol. 51.

19. "Ja'far Khān," son of Sādik Khān (see No. 3). He was appointed Vazīr by Shāhjahān in the 31st year of his reign, and reinstated by Aurangzib. He died A.H. 1081. See *Ma'āsir*, fol. 130.

20. "Alā ul-Mulk Tūnī, entitled Fāzil Khān." He was Mir Sāmān, or Lord Steward, under Shāhjahān and Aurangzib, and died A.H. 1073. See *Tazkirat ul-Umarā*, fol. 75.

21. Bakīr A'zam Khān Sāvajī," Mir Bakhshī under Jahāngir and Shāhjahān. He died as governor of Jaunpūr A.H. 1059. See *Ma'āsir*, fol. 42.

22. A female figure worshipped by angels, endorsed *حسرت مريم*, 'the Blessed Mary'.

23. Amīr Timūr on his throne, with courtiers and attendants.

24. "Mirzā Nūr ul-Hasan, son of Mirzā Muhsin B. Aṣaf Khān Ja'far." Mirzā Ja'far Beg, afterwards Aṣaf Khān, Vazīr of Jahāngir, and governor of Prince Parviz, died A.H. 1021. See Blochmann, *Ain i Akbari*, p. 411.

25. "Ṣafī Mirzā, son of Shāh 'Abbās the elder," with hawk-bearer, hawk, and secretary.

26. "Lashkar Khān, son of Zabardast Khān, ambassador to Persia." He was sent by Shāhjahān to 'Abbās II. to congratulate him on his accession, A.H. 1052. He died as Mir Bakhshī A.H. 1081. See *Ma'āsir*, fol. 433.

27. Asaf Khān, i.e. Mirzā Abul-Hasan, son of Iṭimād ud-Daulah, and Vazīr of Shāhjahān, who died A.H. 1051. See *Ma'āsir*, fol. 30.

28. "Sitting of His Majesty with princes and amīrs." Shāhjahān sits on his throne in full Darbār. His four sons, who stand at his side, and the amīrs who surround the throne, have their names written upon them.

29. "Iṭikād Khān, son of Asaf Khān." See above, No. 13.

30. "Ḥakīm Masīh uz-Zamān," i.e. Ḥakīm Sadrā, son of Ḥakīm Fakhr ud-Dīn Shirāzī. He came to India in the 46th year of Akbar, obtained the title of Masīh uz-Zamān in the 4th year of Jahāngir, and died A.H. 1061. See *Ma'āsir*, fol. 112, and *Tazkirat ul-Umarā*, fol. 112.

31. "Mir Muhammad Sa'id Mir Jumlah, who became Khānkhānān in Hindustan." See above, p. 266 a.

32. "Mullā Sa'd Ullah, who became Khān and Vazīr of Hindustan," i.e. Sa'd Ullah Khān 'Allāmi, who was raised to the Vazirate in the 19th year of Shāhjahān, and died A.H. 1066. See *Ma'āsir*, fol. 303, and *Tazkirat ul-Umarā*, fol. 55.

33. "Khalīl Ullah Khān Shāh-Ni'mat-Ullāhī," son of Mumūn Yazdī. He was elevated to the Khānship in the 2nd year of Shāhjahān, and died A.H. 1072. See *Ma'āsir*, fol. 188, and *Tazkirat*, fol. 39.

34. "The emperor 'Alamgir" (Aurangzib).

35. "Dāniyāl Shāh," the eldest son of Akbar.

36. "Shā'istah Khān, son of Asaf Khān" (Abul-Hasan), originally called Mirzā Abu Ṭalīb. He became Amīr ul-Umarā in the first year of Aurangzib, and died A.H. 1105. See *Ma'āsir*, fol. 360.

37. "Ja'far Khān, son of Sādik Khān;" see No. 19.

38. "Mullā Shafī'a, afterwards Dānishmand Khān," a native of Yazd, who held the office of Mir Bakhshī under Shāhjahān and

Aurangzib, and died A.H. 1071. See Ma'āsir, fol. 209.

39. "Dārāb Khān, son of 'Abd ur-Rahim Khānkhanān, Afzal Khān Mullā Shukr Ullah; Rājah Mān Singh, Parviz, and one of the descendants of Timūr." Dārāb Khān, governor of Bengal, was put to death, A.H. 1035, by Mahābat Khan. See Blochmann, *Ain-i-Akbari*, p. 339. Afzal Khān died A.H. 1048; see Ma'āsir, fol. 36. Mān Singh, Rājah of Amber, died in the 9th year of Jahāngir; see Blochmann, p. 339. Parviz, son of Jahāngir, died at the age of thirty-eight years, A.H. 1035.

40 "The emperor Jahāngir, Ilahvirdi Khān (see No 9), and Shaikh Shīr Muhammad Kavvāl (the singer)."

41 "Mirzā Nauzar, son of Mirzā Haidar, and grandson of Mirzā Muzaffar Husain Kandaharī, a relative of Shāh 'Abbās." This Amīr, a favourite of Shāhjahān, died A.H. 1074. See Ma'āsir, fol. 512, and Blochmann, p. 461.

42. The emperor Humāyūn, attended by Mirzā Shāhūm, Lashkar Khān, and Khushhāl Beg, with two Hujas who recite the Fātiḥah (a miniature of the 16th century)

43. 'Umar Shaikh, father of Bābar, in a wild hilly scenery, with attendants

44 "Izzat Khān, son-in-law of 'Abd Ullah Khān Bahādur Firūz Jang." He was made Khān in the 4th year of Shāhjahān, and died A.H. 1042. See Ma'āsir, fol. 378.

The miniatures are signed by the following artists—Govardhan (No. 3, 31), Hūnḥār (No. 6, 9, 11, 19, 24, 29), Chitāman (No. 20, 36, 37), Muhammad Nādir Samarkandī (No. 21, 25, 26, 33, 35, 40, 44), Anūpḥutar (No. 28, 32), Mir Ilāshim (No. 30, 41), and Bhāgvati (No. 42)

Add. 5254.

Foll. 45; 13½ in. by 9½. [Sir II. SLOANE]

Portraits of princes and amirs of the courts of Dehli, Goleonda, and Bijapur, in the latter

part of the 11th century of the Hijrah, and of some princes of the same century. Most of them have the names added in the Persian character. Slips bearing Portuguese and English titles, and pasted at the bottom of each portrait, have in some cases been transposed. The subjects are as follows (the transcription of the Persian letterings is marked by inverted commas):—

Shah 'Abbās II, fol. 1 *a*. "Shāh Sulaimān," fol. 1 *b*. "Ahmad Khān," foll. 2, 32 *b*. "Shāh 'Abbās the Great," fol. 3. "Muhammad Ibrāhīm," chancellor of Goleonda (see Add. 22,282, fol. 24), fol. 4. "Fath Jang Khān," a general of Aurangzib, who died in the Deccan in the 26th year of the reign, fol. 5, 23 *a*. "Sultān 'Abd Ullah" (Kutubshāh, king of Golconda, A.H. 1035—1083), foll. 6, 25 *a, b*. "The emperor Jahāngir," fol. 7, 14. "Aurang Shāh" (Aurangzib in his youth), fol. 8. Hindu ladies, fol. 9, 10. "Mirzā Ahmad," son-in-law of 'Abd Ullah Kutubshāh, fol. 11, 20. "The emperor Akbar," fol. 12. "Shāhjahān," fol. 13. "Sultān Murādbakhsh," son of Shāhjahān, fol. 13. "Dārā Shukūh and Sultān Shujā," sons of Shāhjahān, fol. 14 *b*. "The emperor Aurangzib," fol. 15 *a*. "Sultān Mu'azzam," afterwards Bahadur Shāh, fol. 15 *b*. Kāmbakhsh, the youngest son of Aurangzib, fol. 16. Asad Khān, Vazīr of Aurangzib, who was arrested by Farrukhsiyar, and died A.H. 1127, fol. 17. "Sultān Mahmūd" (read Muhammad), the eldest son of Aurangzib, fol. 18 *a*. "Mir Jumrah" (see p. 266 *a*), fol. 18 *b*. "Muhammad Amin Khān," son of the preceding, fol. 19 *a*. Maulā Rūhā, fol. 19 *b*. "Rājah Karn," fol. 20 *b*. "Rājah Mān Singh," (a portrait of the same Rājah, Add. 7964, fol. 17 *b*, is inscribed "Rājah Rām Singh"), fol. 21 *a*. "Šafshikan Khān," commander of Aurangzib's artillery, who died A.H. 1085, fol. 21 *b*. "Rājah Bahār Singh" (see Add. 7964, fol. 13, where a portrait of the same officer is lettered "Rājah Bhāo Singh"), fol.

22 *a*. "Mirzā Irich Khān" (probably the same as Mirzā Irich Khān, who served in the Deccan, and died as governor of Berar, A H 1096), fol. 22 *b*. "Maulā Samiā," fol. 23 *b* "Shaikh Muhammad Khātūn," Vazīr of 'Abd Ullah Kutubshāh, fol. 24 *a* "Sultān Muhammad Kulī" (of Goleonda, A H. 988—1020), fol. 24 *b*. "Sayyid Muzaffar," chancellor of Goleonda, fol. 26 *a*. "Shāh Muzā," chancellor of Golconda, fol. 26 *b* "Sayyid 'Alī, son of Sayyid Muzaffar," fol. 27 *a* "Khairāt Khān," fol. 27 *b*. "Niknām Khān," a eunuch, general to 'Abd Ullah Kutubshāh, fol. 28 *a*. "Abd ul Jabbār Beg," Vazīr to Abul-Hasan Kutubshāh, fol. 28 *b* "Maula 'Abd us-Šamad, Dabir," fol. 29 *a* "Sultān 'Abd ul-Hasan (Abul-Hasan) Kutubshāh" (of Golconda, A H. 1083—1098), fol. 29 *b* "Mirzā Nāsir," minister to the king of Golconda, fol. 30 *a* "Shah Rajā," confessor to the king of Golconda, fol. 30 *b*. "Hasan Khān," Vazīr to the king of Golconda, fol. 31 *a*. "Sharzāh Khān," a general under the king of Golconda, fol. 31 *b*. "Husun Khān," Vazīr to the king of Golconda, fol. 32 *b*. "Mūsā Khān," general to the king of Golconda, fol. 33 *a*. "Mahmūd 'Adilshāh," son of 'Alī 'Adilshāh, fol. 33 *b* "Ikhlās Khān," general of the king of Bijāpūr, fol. 34 *a*. "Maulā 'Abd ul-Mālī" (read Abul-Mālī), fol. 34 *b* "Alī 'Adilshāh," king of Bijāpūr, A H 1048—1083, fol. 35 *a* The bow-bearer of Shāh 'Abbās, fol. 35 *b* The ten Avatārs of Vishnu, foll. 36—45

Add. 7964.

Foll 51; 11½ in by 8. Fifty-one portraits of Indian princes and amirs, with the names in the Persian character. The subjects of all but one are identical with those of the preceding collection, and the treatment is in most cases so similar, that they appear to be copies derived from the same originals.

The general arrangement also is nearly the same. The subject of the additional portrait is Afzal Khān, the Bijāpūr general, fol. 25

Add. 22,282.

Foll 26; 6½ in by 5½. Twenty-six portraits of princes and amirs of the courts of Delhi, Golconda, and Bijāpūr, in the time of Aurangzib, with contemporary inscriptions in Dutch. The subjects are: Akbar, fol. 1 Jahāngir, fol. 2. Shahjahan, fol. 3 Dārā Shikūh, fol. 4 Shāh Shujā', fol. 5. Murād Baksh, fol. 6. Aurangzib, fol. 7. Sultān Mahmūd, eldest son of Aurangzib, fol. 8 Mir Jumlah, fol. 9 Muhammad Amin Khān, son of Mir Jumlah, fol. 10. Fath Jang Khan, fol. 11. Sivaji, 'the late Marattah prince,' fol. 12 'Alī 'Adilshāh, 'late king of Bijāpūr,' fol. 13 'Alī 'Adilshāh, son of the preceding (called Mahmūd 'Adilshāh in Add 5254, fol. 33, *b*, and Add 7964, fol. 28), fol. 14 Sultān 'Abd Ullah Kutubshāh, 'late king of Golconda,' fol. 15. Sayyid Muzaffar, 'late state-chancellor of Golconda,' fol. 16 Niknām Khān, 'late general of Golconda,' fol. 17. Shāh Mirzā, 'late state-chancellor of Golconda,' fol. 18 'Abd us-Šamad, 'late secretary of 'Abd Ullah Kutubshāh,' fol. 19 'Abd ul-Jabbār Beg, fol. 20 Sultān Abul-Hasan, 'present king of Golconda,' fol. 21 Shāh Rajā, priest of the king of Golconda, fol. 22 Maduna Pandit, state-counsellor of Golconda, fol. 23 Muhammad Ibrahim, state-chancellor of Golconda, fol. 24. 'Abd ur-Razzāk, fol. 25 Sharzāh Khan, colonel, fol. 26

Add. 23,609.

Foll 21, 16 m. by 11. Twenty-one portraits of Indian amirs of the 17th and 18th centuries, and specimens of penmanship, with illuminated borders, bound in stamped leather.

The following portraits have names added in Persian, or can be otherwise identified.—Mir Jumlah (see p. 779 *b*, No. 31), fol. 2 "Abd Ullah Kuṭubshāh," fol. 3 "Faiz Ullah Khān," fol. 4. "Sazavār Khān," who died in the 29th year of the reign of Aurangzib, fol. 5. "Guru Govind, the Sikh leader," fol. 7. "Miyān 'Abd ud-Dīd," fol. 9. "Nādir Shāh," fol. 10. "Shujā' ud-Daulah," Navvāb of Oude, fol. 11. "Iftikhār ud-Daulah Mirzā 'Alī Khān Bahādur," fol. 12. "Safdar Jang," Navvāb of Oude, fol. 13. "Mullā Dupiyāzāh," a caricature of a fat and dwarfish old Mulla riding an emaciated hack, fol. 14. "Sayyid Niyāz Khān Bahādur, a kinsman (حونش) of the Vazīr Kamar ud-Dīn Khān," fol. 15. "Shāh Shujā', son of Shāhājān," fol. 16. "Navvāb Muhammad Sadah Khān," fol. 18. "Kāmbakhsh, son of Aurangzib," fol. 19.

The calligraphic specimens, which are in Nestalik, Naskhi and Shikastah, have the following signatures and dates:—Pir 'Alī (a friend of Jāmī; see *Mélanges Asiatiques*, vol. ii p. 43), fol. 3 *b*. Muhammad Husain, fol. 6 *b*. I'jaz-Rakam Khān, fol. 9 *b*. 'Alī Rīzā ul-'Abbāsī, (of Tabriz, he died some time after Shāh 'Abbās I.; see Tāhir Naṣīrābādī, fol. 155), A. H. 1022, fol. 11 *b*. Mir 'Imād (see p. 519 *b*), fol. 12. Muhammad Mūmin ul-Husainī 'Arshī (who died A. H. 1091; see Mir'āt ul-'Ālam, fol. 462), A. H. 1049, fol. 14, 16, 17. Mir 'Alī, fol. 19. 'Abd Ullah, A. H. 1057, fol. 20. Mu'izz ud-Dīn Muhammad ul-Husainī (of Kāshān, who went to India in the reign of 'Abbās I., and died there; see Tāhir Naṣīrābādī, fol. 156, and *Mélanges Asiatiques*, vol. ii. p. 43), A. H. 986, fol. 21.

Add. 23,610.

Foll. 28; 17 in by 1½; a volume containing thirty-six miniatures in Indian style, of the 18th century, and twenty calligraphic specimens, with broad illuminated margins.

The miniatures include, besides hunting scenes and fancy subjects, portraits of Indian princes and amirs of the 17th and 18th centuries, some of which are without names. The following can be identified:—Akbar, fol. 1. Jahāngir, fol. 2. Parvīz, fol. 3. Shāh-jahān, fol. 4. Akbar, with followers, hunting, fol. 5. Bidārbakhsh, son of A'zam Shāh, fol. 6. Ghāzī ud-Dīn Khān 'Imād ul-Mulk, Vazīr of 'Ālamgīr II, fol. 9. Lutf Ullah Khān Šādīk, the Khānsāmān of Muhammad Shāh, fol. 10. Muzaffar Khān, brother of Khāndaurān, who fell in the battle of Karnāl, A. H. 1151, fol. 13. Timūr Shāh, son of Ahmad Shāh Durrānī, fol. 17. Itīkad Khān Akbarshāhī, fol. 20. 'Aqlmand Khān (Don Pedro de Silva), fol. 21. 'Azīm ush-Shān, the second son of Bahādur Shāh, fol. 23. Shāh Sharaf Bu 'Alī Kalandar, an Indian saint, who died A. H. 724, fol. 25. Ḥazrat Kutb, *i.e.* the celebrated saint, Kutb ud-Dīn Kākī (p. 432 *b*), fol. 26. Rājah Jasvant Singh, fol. 27.

The calligraphic specimens contain the following signatures and dates:—Zarrīn-Rakam (Hudāyat Ullah; see p. 45 *b*), fol. 1. 'Alī (Mīr), fol. 2. Sayyid Mūsavi, fol. 4. Gulzār Rakam Khān, A. H. 1175, foll. 6, 21. 'Abd Ullah ul-Husainī, A. H. 1013, fol. 7. Mīr Shaikh ul-Pūrānī, fol. 8. Sayyid 'Alī ul-Husainī ut-Tabrizī (Javāhūr Rakam; see below, 21,928, fol. 6), A. H. 1073, 1075, foll. 10, 12. Muhammad Hāshim ul-Husainī, fol. 15. Mīr 'Abd Ullah, fol. 18. Raushan-Rakam, fol. 22. Mahdī, A. H. 1114, fol. 26. Mīrza Muhammad Šāhīh, fol. 27.

On the cover is the Persian stamp of Major Polier, with the date A. H. 1181.

Add. 21,928.

Foll. 35; 18 in. by 14. An album of miniatures and calligraphic specimens, with wide and richly ornamented borders; bound in stamped leather.

The miniatures, thirty-four in number, are in the best Indian style, apparently of the 17th and beginning of the 18th century. They represent various scenes of Indian life and of Eastern fiction, and include some portraits which bear no names. Among the latter those of Jahāngir and Asaf Khān (Mirzā Abul-Ḥasan), fol. 3 *b*, of Akbar, fol. 4 *a*, of Shāh 'Abbās I., fol. 5 *b*, of Muhammad Shāh, fol. 7 *b* (see Add 22,363, fol. 22), and of Shāh Jahān sitting with his four youthful sons before a holy Shaikh, fol. 14 *a*, are easily recognized. Two miniatures, on fol. 17 *b*, 18 *a*, are evidently imitated from European models.

The calligraphic specimens, which are in Nestalik, are due to some of the best penmen of the 10th, 11th and 12th centuries of the Hijrah. They bear the following signatures and dates.—Mir 'Alī ul-Kātib, foll. 1, 8, 11, 13, etc. Muhammad 'Imād ul-Ḥusainī, A.H. 1017, fol. 2, 30. Jawāhir Rakam Khān (Mir Sayyid 'Alī Khān, of Tabriz, writing-master and librarian of Aurangzib, died A.H. 1094; see Mir'āt ul-'Ālam, p. 463), foll. 6, 15. Muhammad Yār, master of Farikhundah Akhtar, son of Bahādur Shah, fol. 7 'Abd ur-Rahim 'Anbarīn Qalam, foll. 9, 29. Muhammad Mūsā, fol. 10. Vahid, A.H. 1152, fol. 12. 'Abd Ullah ul-Ḥusainī ut-Tirmizī (surnamed Mushkin Qalam, see p. 154 *a*), A.H. 1011, fol. 16. Sultān 'Alī Mashhadi (see p. 573 *a*), fol. 17. Hidayat Ullah Zarrīn-Raqam, A.H. 1112, fol. 18. Muhammad Murād ul-Kātib, fol. 22, 32. Mir Ḥusain ul-Ḥusainī ul-Kātib, foll. 23, 31. Ahmad ul-Ḥusainī, fol. 23, 31. Nūr ud-Din Muhammad Lāhijī, fol. 25. Muhammad Husain ut-Tabrizī (in the reign of Shāh Tahmāsp, see 'Ālamārā, fol. 44), fol. 27. 'Abd ul-'Aziz, fol. 34.

Add. 11,747.

Foll. 61; 14½ in. by 11½; a collection of

Indian miniatures of the 18th century, bearing the Persian seal of Sir Elijah Impey.

Foll. 2—28 and 57—61 form one uniform series, and represent groups of figures, chiefly females, in various attitudes and different surroundings. These are the conventional symbols of the musical modes called Rāgs and Rāginīs, the names of which are written at the back in the Devanagari and Persian characters.

The rest of the volume contains favourite subjects of Eastern fiction, as Krishna and the Gopīs, Kām rūp and Kāmlatā, Farhād and Shirīn, Laili and Majnūn, etc., and scenes of Indian life. It includes also a few portraits, some of which bear names, as those of Jahāngir, fol. 33, Aurangzib, fol. 34, 'Azīm us-Shāh (son of Shāh 'Ālam Bahādur) and his son Karīm ud-Din, fol. 44. At the back of some of the drawings are found specimens of Persian calligraphy.

Add. 18,800.

Foll. 12; 13 in. by 9½, bound in stamped leather.

Eleven portraits of Indian princes, with ornamental borders, and twelve calligraphic specimens in the Naskhī character; apparently of the first half of the 18th century. Five of the portraits bear names in the Persian character, viz. Muhammad Mahfūz, Muhammad Ahmad, Akbar Padishāh, Hasan Quli Khān, and Navvāb Ḥusain Quli Khān.

The last two are probably meant for Hasan 'Alī and Ḥusain 'Alī, the two Sayyids of Bārhaḥ.

The calligraphic specimens are signed by Faiz Ullah, pupil of Yākūt Rakam Khān, Husain ud-Din Khān, and Muhammad Shukr Ullah.

Add. 18,802.

Foll. 22, 11½ in. by 7, bound in stamped leather.

Forty-two miniatures in Indian style, of the early part of the 18th century, enclosed in ornamental borders, and representing, for the most part, Hindū ladies in various attitudes. There are also portraits of Aurangzib and Farrukhsiyar.

Add. 22,363.

Foll. 28; 16 in. by 11½; a collection of twenty-eight large miniatures in fine Indian style, of the 18th century, with illuminated borders.

They represent subjects of Eastern fiction, incidents of the legend of Krishna, symbolical figures of Rāgmis, and hunting scenes. There are also a few portraits, one of which, fol. 22, bears the name of Muhammad Shah, fol. 22.

A calligraphic specimen, fol. 9 b, is signed Muhammad 'Abid B Muhammad Hashim Kuraishi, and dated Akbarābād, A.H. 1125.

Add. 18,803.

Foll. 21; 14 in. by 10; miscellaneous Hindū miniatures of the 17th and 18th centuries, representing mythological subjects, female figures emblematic of the Rāgmis, and scenes of Hindū life. The last three are portraits. The first of these, a Moghul warrior drinking, is lettered Hulākū Khān. The second, a young prince riding, hawk in hand, is inscribed رفیع شاه شہزادہ, probably Rafi'ush-Shāh, the third son of Shah 'Ālam Bahādur Shāh. The third, a gentleman in the European costume of last century, has no name. Some specimens of Nestalik writing are signed Mirzā Šāhī and Mir 'Imād.

Add. 21,154.

Foll. 24; 15½ in. by 10½; a collection of Hindū miniatures of the 18th century, and calligraphic specimens.

The miniatures represent Indian ladies, and scenes of Hindū life and romance. They also include some portraits bearing the following names:—Shāh 'Abbās, fol. 12. The grandson of Tanā Shāh (*i.e.* of Abul-Hasan Kutubshāh), fol. 15. 'Ināyat 'Alī Khān Bangash, fol. 17. Rasūl Khān Bangash, fol. 18. Rājah Mān Singh, fol. 19. Nūr Jahān Begam, fol. 20.

Seven of the calligraphic specimens are detached leaves of the Divān i Shāhi (p. 640 a). Two, foll. 17, 18, are fragments of the tale of Gopichand and Mirgāvati, a scene of which is depicted on fol. 6 a. Others bear the signatures of Kashfi (p. 154 a), fol. 9 a, 'Abd ul-Khālik B Habib Ullah ul-Haravi, A.H. 990, fol. 11 a, Muhammad Šādik, A.H. 1102, fol. 14 b, and Kiyām ud-Din Khān, fol. 22 b.

Add. 15,526.

Foll. 22, 18 in. by 11½. A volume containing twenty-six miniatures in fair Indian style, of the 17th and 18th centuries, with some specimens of calligraphy.

The miniatures, which represent mostly scenes of Hindu life and of Eastern fiction, include also the following portraits:—Chānd Bibi of Ahmad Nagar, the wife of 'Alī 'Adil Shāh, fol. 1. Farrukhsiyar, fol. 8. Muhammad Mu'azzam (afterwards Bahādur Shāh), fol. 9. 'Alimardān Khān (of Haidarābād, who died in the fiftieth year of Aurangzib's reign; see Tazkirat ul-Umarā, fol. 70), fol. 12. Sulamān Shikūh, son of Dūrā Shikūh, fol. 14. Sayyid Muzaffar, chancellor of Golconda, fol. 16. Sultān Mahmūd (Muhammad), the eldest son of Aurangzib, fol. 17.

Two European engravings, a Dutch landscape, fol. 2, and the assumption of the Holy Virgin, fol. 12, have been inserted.

The calligraphic specimens, which are in Nestalik, Naskhi and Shikastah, show the following signatures and dates:—Hidāyat 'Alī Tajalli Vilāyat Raḡam Haidarābādī, A.H. 1179.

They are Shirin Rakam, A.H. 1134, Javāhir Rakam Šanī, A.H. 1134, Muhammad Ismā'il, Abul-Bakā ul-Mūsavī, A.H. 1101, and Muhammad Ḥusain B. Sharaf ud-Din 'Alī.

Add. 22,470.

Foll. 32; 15 in. by 11; an album containing thirty-two highly finished Indian miniatures, of the 17th and 18th centuries, with calligraphic specimens, bound in painted covers.

The miniatures, which mostly represent scenes of Indian life and Eastern fiction, include also portraits of princes, amīrs, and saints, to some of which names are added. The following can be identified —

Akbar sitting on his throne, surrounded by officials, to most of whom names are added, fol. 4. Prince Dāniyāl, fol. 5. Shāh Shujā', fol. 6. Jahāngir, with suite, crossing a river in boats, fol. 13. Farrukhsiyar, fol. 19. Muhammad Amīn Khān, fol. 20. The Vazīr Ḥasan 'Alī Khān (afterwards Sayyid 'Abd Ullah Khān Kutb ul-Mulk), fol. 29. 'Abd ul-Majid Khān, fol. 30.

The portraits of saints, as Khwājah Ahrār (p. 353 b), fol. 1, Bairāgi Rāmdās, fol. 11, and Shāh Madār (p. 361 b), fol. 14, are probably imaginary.

The specimens of penmanship are signed by Mir 'Alī, fol. 1, 24, 31, Muhammad Murād fol. 2, Muhammad Ḥusain ut-Tabrizi, foll. 8, 18, 28, Minūchīhr, A.H. 1075, fol. 12, Khādim 'Alī, A.H. 1189, fol. 15, Sultān 'Alī Mash-hādī, fol. 17, Muhammad Šālih ul-Husaini, fol. 27.

An English note on the fly-leaf states that the MS. had been taken from the library of Hāfiz Rahmat (see p. 212 a), at the time of his death.

Or. 375.

Foll. 39; 17 in. by 13; a collection of Hindū drawings of various sizes, of the 17th,

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18th, and 19th centuries, containing portraits of Indian princes and amīrs, and some fancy subjects. [Geo. Wm. Hamilton.]

The portraits are those of Akbar, fol. 1, Jahāngir, fol. 2, Shāhjahān, as prince, fol. 3, Shāhjahān, as emperor, fol. 4, Durrā Shikūh, foll. 5, 6, Nūr Jahān Begum, fol. 7, Muhammad A'zam Shāh, fol. 8, Farrukhsiyar, fol. 9, Akbar Shāh II., foll. 10, 11. Muhammad Bahadur Shāh, fol. 12, Nādir Shāh, fol. 13, Ranjit Singh, fol. 14, Amīr Khān, fol. 15, Kamar ud-Din Khān, fol. 16, Shāistah Khān, fol. 17, Khānkhānān, fol. 18, Ghāzi ud-Din Khān, fol. 19, Khan-Daurān Khān, fol. 20, Lālāh Hazārā Beg, fol. 21, Shāhnavāz Khān, fol. 22, Hakīm Muhtadī 'Alī Khān, fol. 23, the Mahārājah of Udaipur, with queen and female attendants, fol. 24, Mahārājah Jagat Singh of Jaipur, fol. 25, Rājah Birbal, with attendants, fol. 26, Rānā Pīrthī-Dās, fol. 27, General Perron with wife, fol. 28, Ranjit Singh, fol. 29, the saint Kabir, Pīr Dastgir, fol. 31, Shaikh Salīm Chishtī, fol. 32.

Add. 5717.

Foll. 66; 13 in. by 7½. Miscellaneous Hindū drawings of various sizes, mostly black, or slightly tinted, of the 17th and 18th centuries, collected in Lucknow, 1785—88.

They represent hunting scenes, fights of elephants, figures of large animals cunningly made up of smaller ones, mythological subjects, scenes of Hindū life, Fakirs, etc.

There are also some portraits. The following have names — Jalāl ud-Din Rūmī, fol. 44, 60, Dārā Shikūh, with his son Sulaimān Shikūh, fol. 45, Mir Muhammad Sa'īd, fol. 46, Bābar, fol. 52.

Add. 5027 B.

(Originally numbered Sloane 2925).

Foll. 44; 8½ in. by 12. Album of Engelbert Kaempfer, containing drawings by him-

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self and by Persian artists, as follows:—Pen and ink drawings, by Kaempfer, of Yazdikhiast, fol. 1, Hormuz, fol. 3, a fortress on a hill, without name, fol. 4, and the column of horns, Isfahan (see *Amœnitates Exoticæ*, p. 291), fol. 5. Native drawings representing a scene from Laila and Majnûn, fol. 6, 7; costumes of various classes in Persia and neighbouring countries, with Persian lettering, foll. 8—21; various animals found in Persia and Irak, with their names in Persian, fol. 22—34, 38—44.

From a note on fol. 42 the above drawings appear to have been executed for Kaempfer, in Isfahan, A.H. 1096, by Jânî, son of Ustâz Bahrâm. The same name and date appear on a lady's portrait, by the same artist, fol. 37.

Map of the world, transcribed by Kaempfer from a Persian original, fol. 35. Map of the northern parts of Persia, from Isfahan to the Caspian, with names in French, by Kaempfer.

Or. 1372.

Foll 51; 16½ in. by 10½, bound in painted covers. [SIR CHARLES ALEX. MURRAY.]

An album of miniatures and specimens of calligraphy, with rich 'Urvân, and ornamental borders.

The miniatures, which are partly in the Persian and partly in the Indian style, represent, for the most part, fancy figures and varied scenes of Eastern life. They include, however, a few portraits, to some of which names have been added, as follows:—Hakim Shif'î, a physician and poet of the reign of Shâh 'Abbâs I., fol. 7 *a*. Akâ Hâdi, with a lady, fol. 10 *b*. Sultân 'Alâ ud-Dîn [B] Firûz Shâh and Khwâjah Hasan (see p. 618 *a*), fol. 15 *a*. Shâh Salim (Jahângir), with hawk-bearer, fol. 19 *a*.

Four engravings, German and Flemish, of the 16th and 17th centuries, have been inserted. See fol. 36, 38, 50, 51.

The names of the following painters are found on some of the Persian miniatures.

Rizâ i 'Abbâsi, who lived under Shâh 'Abbas I., foll. 4 *b*, 7 *a*, 11 *a*, 34 *b*, Muhammad Kâsim, apparently of the same period, fol. 27 *a*, and Bihzâd, a painter of the reign of Sultân Husain Baikarâ (see *Memoirs of Baber*, p. 197), fol. 50 *a*.

The calligraphic specimens, mostly in large Nestalik, are by celebrated penmen of the 10th, 11th, and 12th centuries of the Hijrah. They bear the following signatures and dates: Mir 'Alî ul-Katib (see p. 531 *a*), A.H. 939, and Bukharâ, without year, fol. 5—15, 18, 19, 49. Mir 'Imâd ul-Husaini (the first calligrapher of the time of Shâh 'Abbâs I.; see p. 519 *b*), Isfahan, A.H. 1023, fol. 16, 35. 'Abd ur-Rashid ud-Dailami, Isfahan, A.H. 1025—1052, fol. 16, 17, 20—23, 38—48. Muhammad Sâlih B Abu Turâb, Isfahan, A.H. 1093—1120, fol. 1—4, 24—37.

Add. 7468.

Foll. 100; 9½ in. by 6½; an album of calligraphy, with some miniatures; mounted in cloth and enclosed in painted covers.

[CJ J. RICH.]

The specimens of penmanship in Nestalik, Naskhi, and Shafi'î, are mostly of the 18th and the beginning of the 19th centuries. The following names are found in the signatures, or in the notes of the collector, with the accompanying dates.—Hasan Shâmlû, of Herat (reign of Shâh 'Abbâs II.; see *Zinat ut-Tavârikh*), fol. 6. Mir 'Imâd, foll. 7, 92. Shafi'î ul-Husaini, A.H. 1148, foll. 16, 75. Mirzâ Zain ul-'Abidin (reign of Shâh Sulaimân; see *Zinat ut-Tavârikh*), A.H. 1127 and 1105, foll. 19, 52. Mirzâ Abul-Kâsim Injû Shirâzi, A.H. 1180, foll. 23, 53. Ummidi, fol. 46, 47, Muhammad Muhsin Isfahânî, A.H. 1149, fol. 49. Darvish Majid, fol. 60, 72, 73. Mirzâ Hasan Kirmâni, fol. 61. Mirzâ Kûchak, pupil of Darvish Majid (the collector speaks of him as "now" living in Isfahan), fol. 66, 67, 96.

The collector dates one of his notes at Isfahan, A H. 1228.

Among the miniatures, which are mostly in the Indian style of the 18th century, there are, besides fancy subjects, portraits to which the following names are added.—Shāhrukh, fol. 14. Timūr, fol. 15. 'Ismat of Bukhārā, with Bisāti of Samarkand (see pp. 736 b, 735 a), fol. 32. Hāfiz, with Abu Ishak Shirāzi (see p. 634 a), fol. 33. Vali Kalandar, fol. 44. Vais Hakīm ul-Mulk (apparently a portrait of Aurangzib), fol. 50. Khwājah 'Abd Ullah Marvārid (of Herat, a poet and calligrapher, who died A.H. 922), fol. 51. Sa'di, fol. 63. Shāhjahān (two profile portraits, one of which is lettered Akbar Shāh), fol. 90, 91.

Add. 27,271.

Foll 18; 11½ in. by 8, written on gold ground, with coloured borders, and mounted on cloth; enclosed in painted covers.

[SIR JOHN MALCOLM.]

Eighteen specimens of Persian penmanship, in the character called Tarassul, signed Muhammad Kāzim ul-Valāh ul-Isfahāni (see p. 723 a), and dated A H. 1225.

They contain forms of official and complimentary letters, frequently repeated.

Or. 1373.

Foll. 40; 11½ in. by 7½, an album of calligraphic specimens, with illuminated borders and ten miniatures, mounted on cloth, and enclosed in painted covers.

[SIR CHAS ALEX MURRAY.]

The calligraphic specimens in Naskh, Nestalik, and Shikastah, have the following signatures and dates.—Fazl Ullah ul-'Amili, A.H. 1254, foll. 13, 14. 'Abd ul-Majid (Darvish), Isfahan, A H. 1173, fol. 21. Ibn 'Alī ud-Din Muhammad ul-Husami, A H. 1199, fol. 31. Ahmad un-Narizi, A H. 1117, fol. 32. Kā'im Makām, fol. 11, 12, 35, 36. Shāh Mahmūd, fol. 40.

Most of the miniatures represent fancy figures in the Persian style of the 17th and 18th centuries. One of the earliest, fol. 37, has for its subject the reception of Khān 'Alam, the envoy of Jahāngir, by Shāh 'Abbās I., which took place in Kazvin, A H. 1027.

Add. 4832.

A single leaf, 14 in. by 8. A letter endorsed by Alex Dow, "Fine writing of Aga Reshdee Chaun Huscini, first master in this art." The writer, who signs 'Alī, requests a continuance of friendly support for his son Muhammad Bākīr. At the back is the seal of Rashid Khan Husaini, with the date A H 1118. An English translation is subjoined.

Add. 4833.

Four leaves, bound up with the preceding, and endorsed by Alexander Dow, "Allahabad, 1763," and "Benares, 1761."

Four calligraphic specimens, two of which are signed Rahm Ullah ul-Husami, and Mir Fakhr ud-Din Husam Khān Nīmatullāhi.

Add. 21,474.

Foll. 13, 14½ in. by 12, autographs and calligraphic specimens collected by Lewin Bowring, Esq., in Delhi, A.D. 1854. They are signed by the following penmen—Munshi Dipchand, of Delhi, Samvat, 1903 (A.D. 1846), fol. 1. Muhammad Kuli, of Peshāwar, A.D. 1854, fol. 2, 10. Abuz-Zafar Sirāj ud-Din Bahādur Shāh, emperor of Delhi, fol. 3. Mirzā Darābakht Vali 'Ahd, 'the late heir to the throne,' fol. 4. Mirzā Muhammad Sultān Fath ul-Mulk Shāh Vali 'Ahd, 'heir to the throne,' fol. 5. Muhammad Amir Rizavi, known as Sayyid Amir, of Delhi, A.H. 1270, foll. 6, 7. 'Ibad Ullah, fol. 8. Mu'jiz-Rakam Khān, of Kandahār, foll. 11—13.

The specimens include verses in Urdu, Pushtū, Panjābi and Kashmiri.

Add. 15,969.

Three sheets, 30 in. by 21, containing bird's-eye views by native artists of royal gardens and palaces, endorsed: "Presented to Ozias Humphrey at Lucknow, May 11th 1786, by Col. Anthony Polier. It represents the inside and the amusements of the Sultan's Zinnana."

Egerton 1061.

A paper slip, 42 feet by 13½ in. Coloured drawing, by native artists, of the cortège of Shuja' ul-Mulk, king of Kābul, with the names of the principal officers and corps added in Persian; 19th century.

Egerton 1062.

A paper slip, 22 feet 9 in long by 1½ in. A panoramic view, by native artists, of the city of Benares, as seen from the river, with the names of the Ghāts and principal buildings in Persian; 19th century.

Add. 22,716.

Thirteen sheets, the largest of which measures two feet and a half in breadth by 23 inches in height. They contain coloured drawings, carefully executed by native artists in the present century, of the principal buildings of Agra, as follows:—1. Mausoleum of Akbar at Sikandrah. 2. Gate of the Mausoleum. 3. Mausoleum of I'timād ud-Daulah (father of Nūr Jahān), on the other side of the Jumna. 4. The Divān Khā, or

audience-hall, inside the Fort. 5. Dehli gate of the Fort. 6. Rauzah Munavvarah Mumtāz Mahall, or Taj Mahall (see p. 430 a), viewed from the Jumna. 7. Enclosure of the tombs of Mumtāz Mahall and Shāhjahān. 8. Tomb of Shāhjahān. 9. Tomb of Mumtāz Mahall, 10—13. Detail of ornament and inscriptions on the sarcophagus.

Add. 8893, Art. II., No. 1.

A single sheet, 24 in. by 26; 6 lines in Nestalik.

Fac-simile of a Persian inscription in old Dehli, stating that on the first of Rabi' I., in the year 101 [read 1015], Tāhūr Muhammad [B] 'Imād ud-Din Ḥasan B. 'Alī سرداری [read سمروری] came from Agra, in attendance upon the Shāhādah Sultān Khūram, visited the sepulchres of the saints, and set out on his way to the court of His Majesty Nūr ud-Din Muhammad Jahāngir Pādishāh Ghāzi in Lahore.

The inscription relates to the author of the Rauzat ut-Tāhūrīn (see p. 119 b), and shows that he accompanied Sultān Khūram, afterwards Shāhjahān, when that prince was summoned by Jahāngir from Agra to Lahore. The prince's meeting with his father took place on the 12th of Rabi' II., A.H. 1015. See Toozuki Jehangeercee, p. 36, and 'Amal i Šāhī, fol. 19.

An inscription in Persian verse by the same Muhammad Tāhir, dated A.H. 1014, is engraved upon the tomb of Amir Khusrau. See Aṣār uṣ-Ṣanādīd, Appendix, p. 37, No. 38.

MANUSCRIPTS OF MIXED CONTENTS.

Harl. 500.

Foll. 138; 8½ in. by 5; 17 lines, 2½ in. long, in a page, written partly in Nestalik, partly in Naskhi; dated from Šafar, A.H. 1010, to Zulkā'dah, A.H. 1012 (A.D. 1601—1604).

I. Foll. 1—18. The beginning of the *Gulistān* of Sa'di (see p. 597 a).

II. Foll. 20—39. *Tuḥfah i Shāhidī* (see p. 513 b).

III. Foll. 40—73. *محفة الهادئ*

A Persian manual in ten sections (*Kism*), and four chapters (*Fasl*), giving grammatical forms and familiar words, with their Turkish equivalents.

Author: Muhammad B. Hājī Ilyās, محمد من حاجی الیاس

Beg. الحمد لله العوی الجدار والصلوة

See Haj. Khal., ii. p. 243, Kraft's Catalogue, p. 6, and the Leyden Catalogue, vol. i. p. 98.

IV. Foll. 73—106. *جمع مختصر*, a treatise on Persian prosody and poetical ornaments.

Author: Vahid Tabrizi, وحید تبریزی

Beg. سپاس نی یاس و احب النظم را

The author, whose full name was Vahid ud-Din, wrote it for his brother's son. Hence it is designated in a Latin notice prefixed to the MS. by Solomon Negri as Braserzadeh (برادرزاده). Copies are mentioned in the *Jahrbücher*, vol. 62, *Anzeigebblatt*, p. 11, and the catalogues of St. Petersburg, p. 436, Vienna, vol. i. p. 206, Gotha, p. 14, and Munich, p. 120.

The author is not to be confounded with a later writer, Maulāna Vahid واحد Tabrizi, a Sufi and poet, for whom Shāh 'Abbās II. entertained great regard, and who died in Isfahan A.H. 1080. See *Riyāz ush-Shu'arā*, fol. 497, and Hammer, *Redekunste*, p. 380.

V. Foll. 108—138. A versified Arabic-Turkish vocabulary, without preface or title.

Beg. حرامک فبله اویسی زرع اکمک قول علام

It consists of twenty-two sections, each on a different rhyme, and has no systematic arrangement of words. This is apparently the work of 'Abd ul-Latif B. Firishtah, known as *فرشته اوعلى*, or *لغت انس مرشته*. See the Vienna Catalogue, vol. i. p. 116, and Kraft's Catalogue, p. 7.

Harl. 5446.

Foll. 45; 6½ in. by 4½; 14 and 11 lines, written in Naskhi and Nestalik, apparently in the 17th century.

I. Foll. 1—15. An extract beginning, داب اندر مایع حشرات و حیوانات

It treats of the magical or medicinal properties of certain parts of various animals. It also contains recipes for the keeping off of insects, and others relating to sexual intercourse and parturition.

II. Foll. 16—45. An abridgment of the *Book of Precious Stones*, beginning, ندانکه انی مختصرست از حواهر دانه

It contains twelve chapters (*Bāb*), treating of the following stones: diamond, yāqūt,

ruby, emerald, pearl, turquoise, bezoar, amber, lapis lazuli, coral, cornelian, and jasper. The values are estimated in florins, فلورین, and the European (Firangi) jewellers are frequently referred to.

Harl. 5464.

Foll. 163; $5\frac{1}{2}$ in. by 4; 11 lines, $1\frac{1}{2}$ in. long; written in Nestalik; dated Rabi' II., A H. 1078 (A.D. 1667).

A volume of miscellaneous tracts; see the Arabic Catalogue, p. 83. The following are partly Persian:

I. Foll. 67—144. The Pand Nāmah of 'Aṭṭār (see p. 579 *b*), with Turkish glosses.

II. Foll. 146—163. A short Arabic treatise on the conjugation of the Persian verb, with the heading, القواعد و الامثلة.

In the subscription it is designated as الصحاح المحبیه. This is the title of a Persian dictionary by Muhammad B. Pir 'Alī ul-Birgavī (who died A H. 981; see Haj. Khal, vol. iv p. 91), from which the above tract is probably taken.

Harl. 5468.

Foll. 103; 5 in. by $3\frac{1}{2}$; 6 lines, $2\frac{1}{2}$ in. long; written in coarse Naskh; dated Rabi' II., A H. 1069 (A D 1658).

A volume containing Arabic prayers, with Persian rubrics, and a short Shi'ah catechism entitled اصول دین, in Persian, foll. 74—85. See the Arabic Catalogue, p. 382.

Harl. 5490.

Foll. 371; 8 in. by $5\frac{1}{2}$; about 17 lines; written in Naskhi and Nestalik, about A H. 1076 (A.D. 1666).

A volume of miscellaneous tracts, mostly Turkish. The following contain Persian texts—

I. Foll. 19—120. The first part of a

Turkish commentary upon the Maṣnavi (see p. 584 *b*), entitled, مجموعه الطائف وهاجرة المعارف.

باسم من اوجد الاشياء من عدم واعدها.

The author, whose name does not appear, was, according to Haj. Khal, vol. v. pp. 375, 377, Rusūkh ud-Dīn Ismā'īl B. Aḥmad ul-Ankuravī ul-Maulavī, known as Ismā'īl Dadah, who died A.H. 1042.

The work is stated in the preface to have been compiled from two distinct commentaries previously written by the author, entitled فاتح جامع الآداب والادبائات. It was written by desire of Sultan Murād B. Aḥmad, and completed A H. 1039.

The present fragment comprises the Arabic preface, and the beginning of the poem, down to this line (Bulak edition, p. 10) —

عشقهای کر بی رنکی بود
عش نبود عاقبت نکی بود

II. Foll. 197—213. Hundred sayings of 'Alī, with a paraphrase in Persian quatrains, by Rashīd ud-Dīn Vatvāt (see p. 553 *b*), and a Turkish version in similar form.

III. Foll. 214—220. Forty sayings of Muhammad (Ḥadīṣ), in Arabic, with a paraphrase in Persian quatrains.

Beg. انما الاعمال بالنيات وكل امرء ما بوى
اصل اعمال بست نکوست نیت دیک دارای مہتر
زانکہ هرکار بکوست نیست هست ان حملگی ہبا و ہدر

Royal 16, B. xxi.

Foll. 27; $9\frac{1}{4}$ in. by $10\frac{1}{4}$. Miscellaneous Oriental papers. The following are Persian. —

I. Foll. 6—12. An almanack for the "year of the hen," تخمادی بیل, which began on the 11th of Shavval, A H. 1042 (March, 1633), giving the positions of the planets for each day.

II. Fol. 12. A slip of pink paper, with 16 lines in large Divānī. A petition addressed

by three native servants of the East India Company at Sûrat, namely Chauth, Tulsidās, and Benidās, to the King of England (Protector Cromwell), asking compensation for damages suffered during the Dutch war, "signed by them, in the Gujrātī character, dated Swally Marine, January 26th, 1655."

Lansdown 1245.

Foll. 146; 9½ in by 5½; 25 and 16 lines; written in the 17th and 18th centuries.

[N. BRASSEY HALHED]

I. Foll. 2—131. A horoscope of the birth of Shāhjahān, with astronomical tables

Author: Fath Ullah B. 'Abd ur-Rahmān uz-Zubairi ul-Burujī, نفع الله من عبد الرحمن الرئيسي البروجي

Beg. حید مؤمن و ثناء مکتاثر مر مبعودی را سرد

The author, who wrote during the reign of Shāhjahān, bases his calculation of the position of the heavenly bodies at the emperor's birth on the statement of the contemporary astrologers, who had fixed it at 12 Gharis and 3 Pals of the night before Thursday, the 30th of Rabi' I, A.H. 1000.

II. Foll. 132—146. An almanack for the "year of the hare," بوشقان نبل, corresponding to A.H. 1172-3 (A.D. 1759), written in Bengal for Navvāb Mir Muhammad Ja'far Khān.

Arundel Or. 8.

Foll. 148; 8 in. by 5½; 14 and 15 lines, 3½ in long; written in Naskhi, apparently in the 17th century.

I. Foll. 1—75. A collection of short tracts relating to the rules and traditions of the religious order called Ahl i Futuwwat (see p. 44 a). They are in Turkish, with the exception of the last two, foll. 72—77, which are Persian, and treat of the origin of the

felt-cloak and other garments of Babā 'Amr, a patron of the order.

II. Foll. 76—139. Preface and first part of the Divān of Hafiz. Select pieces, mostly of religious character, from the Divāns of the following poets:—Lasānī (p. 656 b), Da'i Shirāzī (a disciple of Nī'mat Ullah Vali, he collected his Divān A.H. 865. See the Oude Catalogue, p. 387, and Mir'at Jahānumā, fol. 347), Khusrāu (p. 609 a), Sa'di, Hafiz, Shams i Tabriz (p. 593 a), Khākāni, Aḥmad i Jām (p. 551 b), Jāmī, Āsafī (p. 651 b), Kāsim (p. 635 b), and Sabūhī (a Šūfī, of Chaghatai extraction, who lived in Herat, and later in India. He died in Agra, A.H. 972 or 973. See Badāoni, vol. iii p. 237, Blochmann, Ain i Akbari, p. 582, and the Oude Catalogue, pp. 43, 125).

The latter portion, foll. 132—139, is chiefly taken up by Turkish poems

III. Foll. 140—148. A Turkish tract on the Salmāni order.

Egerton 695.

Foll. 192, 9¼ in. by 5. [ADAM CLARKE]

I Foll. 1—90, 12 lines, 2½ in. long, written in Nestalik, in the 18th century.

دیوان اثر

The Divān of Aṣar.

Beg. ککش بودی اعداکی بن حودرا
چو زر بچاک هان سازدشمی حودرا

Shafī'a, surnamed Aṣar, a native of Shiraz, who had lost his sight at the age of nine years, lived in Isfahan in the time of Sultān Husain (A.H. 1105—1135). He was considered the first poet of his time, and especially excelled in satire. He died in Lār, A.H. 1113, or, according to Sirāj, Oude Catalogue, p. 140, A.H. 1124. See Riyā'uz-sh-Shu'arā, fol. 53, Ātashkadah, fol. 119, and the Oude Catalogue, pp. 138, 344.

Contents: Ghazals in alphabetical order,

fol. 1 *b*, Rubā'is, fol. 80 *b*. Matālī, or openings, and fragments of Ghazals, in alphabetical order, foll. 85 *b*—90. Kasidahs, in praise of Muhammad, 'Alī, and the Imāms, foll. 1 *b*—45 *b*, in the margins.

II Foll. 91—192; 15 lines, 3½ in. long; written in cursive Indian Nestalik.

لطيفه فياضي

Letters of Shaikh Faizī (see p. 450 *a*), edited by Nūr ud-Dīn Muhammad.

Beg. با ازل الطور با ادى الخفا

The editor was the son of 'Ain ul-Mulk, a physician of Shirāz, who had risen to high favour with Akbar, and died in the 40th year of the reign (A.H. 1003. See Badāoni, vol. ii p. 403, and Blochmann, *Ain i Akbari*, p. 480). His mother was a sister of Shaikh Faizī and Shaikh Abu'l-Fazl. He says in his preface that, while the poems of Faizī, as Markaz i Advār and others, had been collected and arranged by Shaikh Abulfazl, his prose compositions had been neglected. In order to save them from oblivion, he made the present collection in the year indicated by the above title, i.e. A.H. 1035.

The work is divided, according to the preface, into five Latifahs, three Mantūkahs, and a Khatimah. The first five sections contain Faizī's letters to Akbar, fol. 97 *a*, to Shaikhs and 'Ulamā, fol. 131 *a*, to physicians, fol. 157 *b*, to Sayyids and Amirs, fol. 174 *a*, and to relatives, fol. 184 *a*. Faizī's preface to his Divān is prefixed.

The remaining sections, which contained invocations مناجات by Shaikh Abulfazl, letters of Shaikh Abu'l-Khair (a brother of Faizī), letters addressed to Faizī, and some compositions of the editor, are wanting in this copy.

Egerton 707.

Foll. 181; 7½ in. by 5, 11 lines, 3¼ in

long; written in plain Nestalik; dated Mu-harram, A.H. 1217 (A.D. 1802).

[ADAM CLARKE.]

I. Foll. 2—62. قصه سیت بسنت, the story of two brothers, Sit and Basant, a Hindū tale.

Beg. دادادان اصهار و راوان احبار جنین رداست

II. Foll. 63—137. ذخيرة العواد, a treatise on the religious observances of the Hindūs.

Beg. سياس ليجد و ثناء سيد مر حاتق را

It is stated to have been written for the use of the Hindūs in A.H. 1210, Faṣlī 1203, A.D. 1796, and comprises the following three Bābs —1. Fast days (Brat) throughout the Hindū year, from Chait to Phāgun, fol. 64 *b*. 2. Cosmogony and origin of castes, fol. 114 *b*. 3. Orders of Hindū devotees and their distinctive marks (Tilak), fol. 126 *a*.

III. Foll. 138—181. A tract beginning, مضمون اسن كتاب مصصن بر چهار باب, and divided into four Bābs, as follows:—1. Ages of the world, fol. 139 *b*. 2. The ten Avatārs, fol. 149 *a*. 3. The seven planetary divinities, and their invocations, fol. 169 *a*. 4. The twelve solar mansions, fol. 179 *a*.

The last two tracts contain several Sanskrit Slokas in the Persian character.

Copyist: محمد علي بیک

The MS. was written for Mr. Henry George Keene, whose name and seal are found on the fly-leaf, with the date, March, 1802.

Egerton 1004.

Foll. 204; 10½ in. by 6½; 18 lines, 4¼ in. long; written in cursive Nestalik; dated Ramazān, A.H. 1232 (A.D. 1817).

I. Foll. 4—57. Zafar Nāmāh i 'Alamgiri, by 'Aqil Khān (see pp. 265 *a*, and 699 *a*), wanting the introduction.

A table of the Timurides from Bābar to

Shāh 'Ālam, and a list of the children of Shāh-jahān and Aurangzib, are prefixed, fol. 3.

II. Foll. 57—70. Extract from the Shāh jahān-Nāmah (*i.e.* 'Āmal i Šāh, see p. 263 *a*), relating to the capture of Dārā Shikūh, and the death of Shāhjahān (corresponding to Add. 26,221, foll. 669—678). Letter of Shāh-jahān to Kutb ul-Mulk (the king of Golconda), enjoining him to put down offensive Shī'ah practices; the latter's answer, dated Zulhijjah, A.H. 1045. Letter of 'Ādil Khān, of Bijpūr, to Shāhjahān, and the latter's letter to 'Ādil Khān, dated the 23rd of Zulhijjah, A.H. 1045 (see 'Āmal i Šāh, fol. 373—375), fol. 66.

III. Foll. 70—114. Extract from the Khizānah i 'Amīrah (see p. 373 *a*), comprising the lives of Nizām ul-Mulk Āṣaf Jāh and his children, Burhān ul-Mulk Sa'ādat Khān, Ṣāfiar Jang, Shujā' ud-Daulah and Shāh 'Ālam, Ahmad Shāh Durrāni, and Ishāk Khān Mutaman ud-Daulah (corresponding to Or. 232, foll. 25—98).

IV. Foll. 115—125. Letter of Nādir Shāh to his son Rīzā Kulī Mirzā, announcing his victory in India. Letter of Shāh 'Abbās I. to Jahāngir, relating to his capture of Kandahār (A.H. 1031, see 'Ālam-ārāi, fol. 380), and the latter's answer, fol. 120 *a*. Letter of Aurangzib, on his march upon Kandahār, to his father, Shāhjahān (A.H. 1062), fol. 121. Letters of Shujā' ud-Daulah to Najib Khān and Shāh 'Ālam, fol. 122 *a*.

V. Foll. 126—135. Five letters, پنج رقعہ, by Maulānā Zuhūrī (see p. 712 *a*, v.).

Some Ghazals by the same author are written in the margins from fol. 115 to 122.

VI. Foll. 135—204. Letters of Rājah Lachhmī-Narāyan, Munshi, راجہ لچھی نراس, edited by Muhammad Faizbaksh B. Ghulam Sarvar, of Kakūri (see p. 309 *b*).

VOL. II.

محمد طوسی شکرین مقال حمامہ را در دربار آئندہ سان

From a memoir of the author's life, prefixed by the editor, we learn that he descended from a Lahore family settled in Dehli, that his father's name was Rūi Mani Rām, and that he was a pupil of Sirāj ud-Dīn 'Alī Khān Arzū (see p. 501 *b*). Having been driven from Dehli by the invasion of Ahmad Shāh Durrāni, Lachhmī-Narāyan stayed some time in Aurangābād and Bareilly, and settled in Lucknow, where he found a protector in Shāh Madan. After his patron's imprisonment by Shāh Shujā', he obtained, on the recommendation of Akhund Ahmad 'Alī, employment under Navvāb Muhammad Javāhir 'Alī Khān, Nāzir of Faizābād (see p. 309 *b*), and spent there seven years, in constant intercourse with the writer of this notice. He then passed into the service of Āṣaf ud-Daulah in Lucknow; but subsequently returned to Faizābād, where his mind became deranged. Three years later, the editor obtained possession of his papers, and compiled the present collection, which he completed A.H. 1205.

The dates of the letters range from A.H. 1183 to 1195. Some are mere rhetorical exercises addressed to the author's pupil, Shaikh Bakir 'Alī, sister's son to Akhund Ahmad 'Alī, others are written in the name of Navvāb Javāhir 'Alī, Akhund Ahmad 'Alī, and Bahū Begam, to the successor of Governor Hastings (Sir John Macpherson), Shāh 'Ālam, Āṣaf ud-Daulah, and others, while a few are addressed by the author in his own name to the editor.

A tabulated index of the contents is given on fol. 125 *b*. The work has been lithographed in Lucknow, A.H. 1265.

Egerton 1008.

Foll. 167; 8½ in. by 5¼; 13 lines, 3¼ in. long; written in plain Nestalik, apparently in India, early in the 18th century.

3 A

I. Foll. 1—69. *حرقة*, a treatise on sexual intercourse.

Author: Murtazā Kūlī Shāmlū, مرتضى كولي شاملو

سبحان الله ذلك امري ساطع حد وسياس حكيمى Beg

Murtazā Kūlī Khān, son of Hasan Khān Shāmlū, governor of Khorasan (see p. 682 *a*), stood in high favour with Shāh Sulaimān (A II 1077—1105), who appointed him to the office of sword-bearer, شمشير بردار, and to the government of Kum. He is described as a poet of taste, and an elegant Shikastah-writer. See Tāhīr Nasirābādī, fol. 32, Rīyāz ush-Shu'arā, fol. 437, and Atashkadāh, fol. 11.

This work, written in a highly artificial and ornate style, is dedicated to the Shāh (probably Shāh Sulaimān). It is divided into thirty sections, which, in conformity with its title *Khurkāl*, or “patched cloak,” are termed *مخيطه* “patches.” Two copies are described in Krafft's Catalogue, p. 81, No. 232, and p. 151.

II. Foll. 70—71. A short Arabic-Hindustani dictionary of drugs.

III. Foll. 75—167. *ام العلاج*, a treatise on purgatives considered in connection with the age and temperament of the patients, the season of the year, and other conditions.

Author: Amān Ullāh, entitled Khānah-Zād Khān Firūz Jang B Mahābat Khān Sipahsālār B. Ghayūr Beg, *امان الله مخاطب بجانه* *امان الله خان فيروز جنگ بن مهاتبتخان سپهسالار بن غيوربك* (see p. 509 *b*).

Beg *حان داروى كه مزاج بخردى را از فساد بعضاں*

The work, which is dedicated to Jahāngir, was written in A II 1036. It is divided into a *Mukaddimah* and six *Bābs*, comprising sixty-three *Faṣls*.

Egerton 1009.

Foll. 218; 8½ in. by 4½; 15 lines, 3½ in.

long; written in Nestalik, apparently in India, in the 18th century.

A miscellaneous volume, containing,— I A collection of medical prescriptions, without any preamble, or methodical arrangement, fol. 2. II. Extracts relating to compound medicaments, in Persian and Arabic, fol. 74 *b*. III. Descriptions of compound medicaments, alphabetically arranged, foll. 107 *b*—215 *b*.

At the end of this last section are found the words, *نفل من درآبادى محبت الدين السمرندى*, which leave it uncertain whether Najib ud-Din us-Samarkandī is named as the author of the treatise, or of the last prescription only.

The volume is endorsed *قربادى سعد الدين* *طبيب*, but in the text Sa'd ud-Din Ṭābib is only quoted as the author of an observation on the use of naphtha, with which the book begins.

Egerton 1024.

Foll. 163; 11 in. by 7½; 18 lines, 4½ in. long; written in cursive Indian Nestalik; dated Zulhijjah, A.H. 1229 (A.D. 1814).

Prose works of Mirzā Kātil (see p. 64 *b*), as follows:—

I. Foll. 2—20. Letters written from the court of Fath 'Alī Shāh to the author's patron in India.

Beg *صمدى كه سلطان اركه راع افلاك*

These letters deal less with public events than with personal and familiar incidents, or what may be termed the “chronique scandaleuse” of the residence. Their approximate date may be inferred from their including, fol. 7, a contemporary record of the capture and blinding of Zamān Shāh, the Afghan ruler of Kandahar, by his brother Maḥmūd Shāh, an event of A.H. 1217. See Brydges, *Dynasty of the Kajars*, p. 159. The

title رساله قانون مرزہ حسن is written by a later hand on the first page.

A larger and later collection of Mirzā Katil's letters, compiled A.H. 1232 by his pupil Imām ud-Din, has been lithographed in Lucknow, A.H. 1259-60, under the title of معادن الفوائد معروف رفعت میرزا قتیل and reprinted in Cawnpore, A.H. 1264.

II. Foll. 21—34. شعرة الامانى, a treatise on the niceties of Persian grammar and idioms.

Beg. فصیح درین کلامی که از حوش صفا

This work, written at the request of Sayyid Amān 'Alī, from whose name the title is derived, was composed, as appears from the preface of art. iv., in A.H. 1206. It is divided into six "branches" (فرع), subdivided into "fruits" (ثمره).

Contents: 1. The three classes of words. 2. Ellipses of particles. 3. Compounds, ترکیب. 4. Peculiarities of the Persian of Iran, Turan, and India. 5. Elegance of diction.

The Shajarat ul-Amānī has been lithographed in Lucknow, 1841.

III. Foll. 35—70. Nahr ul-Faṣāḥat (see p. 520 b)

IV. Foll. 71—131. چار شربت, another treatise on Persian composition.

Beg. بخوبی فروشی زبان فصیح بدانان

Katil wrote it on his return from Kālpi to Lucknow, after an absence of two years and a half, in A.H. 1217, at the request of Mir Muḥammad, the younger son of Mir Amān 'Alī. It is divided, as its name implies, into four Sharbats, variously subdivided, on the following subjects. 1. Persian prosody and rhyme. 2. Modern idioms and figurative phrases. 3. Elegant expressions, faulty phrases used in India, and models of epistolary composition. 4. Short vocabulary and grammar of the Turkī language (the

Persian equivalents are frequently written in numerical figures).

The Chahār Sharbat has been lithographed in Lucknow, A.H. 1268.

V. Foll. 132—163. A treatise on Arabic grammar, without title or preface.

Beg. محیی بباد که هیچ لفظی در عرب کم از سه حرف نداشت

It contains the conjugation of the verb and its secondary forms, a classed vocabulary of nouns, and a sketch of the syntax. In the subscription the treatise is called مآثور و ascribed to Mirzā Katil.

Egerton 1028.

Foll. 87; 8 in. by 4½; about 17 lines, 34 in long; written in Nestalik, apparently in India, in the latter half of the 18th century

I. Foll. 2—34. Inshāi Harkarn. See p. 530 a.

II. Foll. 35—52. A tract on the atoning efficacy of worship at the Siva shrines of Benares, translated from a Sanskrit original entitled Panchakrosi, پنجکروشی, by Kishan Singh, poetically surnamed Nashāt, son of Rāi Prān Nāth, Khatri of the Mangal tribe, an inhabitant of Siyālkūt, کش مسکه مخلص به, نشاط واد رای پرن نانه کهری قوم منکل ساکن سبالکوت

حد و نای بی پادان و سانش و نانش نیکران

The Panchakrosi is a portion of the Kāsi-Māhātmya; see Aufrecht, Bodleian Catalogue, p. 28.

III. Foll. 53—57. عرب الانشا, a short narrative in ornate prose, written in imitation of the Shash-Jihat and the Badā'ī ul-Jamāl of Divān Rūp-Narāyan Sāhib.

Author the same Kishan Singh.

Beg. صفی ساری زبان شربکار به تحمید صافی است

The work was written, as stated at the end, in A.H. 1157.

IV. Foll. 58—86. سراج الطریق, the story of Nāskit ناسکیت, son of the devotee Ūdalik اودالک, and of his visit to the realm of Yama, رحم پوری, apparently translated from a Sanskrit original.

Beg. ان داستان عرانت نشان را معذرت داری

Add. 5622.

Foll. 285, 8½ in. by 5½; 14 lines, 3½ in. long, written in Nestalik, apparently in India, in the 18th century,

[N BRASSEY HALHED]

I. Foll. 1—38. راحت القلوب, satirical sketches of some contemporaries, by Nī'mat Khān 'Alī (see p. 268 b)

Beg. امردن صفین امردی را که در صلائی ثنائش

The names of the objects of the author's satire are disguised under various riddles.

II. Foll. 39—99. Journal of the siege of Haidarābād, by the same (see p. 268 a).

III. Foll. 100—117. Husn u 'Ishk, by the same (see p. 703 b).

IV. Foll. 117—121. A letter beginning, حکم حقیقی مروری دوسم, apparently by the same.

V. Foll. 121—130. Three short prose pieces, entitled راعی, مساطره چشم و سرمه, و مشانه, by Akā Abul-Kāsim

VI. Foll. 130—133. A letter written by Tāhūr Naṣirābādī (see p. 368 b), in answer to the Uzbek ambassador.

VII. Foll. 133—137. Short pieces in prose and verse, by Mir Sayyid 'Alī Mihri, headed بحر طویل مبر سید علی مهری

Mir Sayyid 'Alī, whose father Sayyid Muṣā'id was a native of Jabal 'Amīl, was born in Isfahan, and held the office of Malik ush-Shu'arā under Shāh Sulṭān Husain (A.H.

1105—1135). He died in that Shāh's reign, leaving about six thousand lines of poetry. See Riyāz ush-Shu'arā, fol. 440, and Khulāṣat ul-Afkār, fol. 277

VIII. Foll. 137—145. مصا و قدر, "Fate and Destiny," a Maṣnavī by Muḥammad Kulī Salīm (see p. 738 a).

Beg. شنیدم روزی ار حوایه نوش

See the Oude Catalogue, p. 556, Khulāṣat ul-Afkār, fol. 122, the Munich Catalogue, p. 4, and Bland, Earliest Persian Biography, p. 163.

A Maṣnavī of the same name, by Mīr 'Alī Rizā Tajallī, has been lithographed in the press of Gulzār i Hind, A.H. 1283.

IX. Foll. 145—159. Short pieces by the three following poets: 1. Navvāb Rustam Jang Makhmūr (Murshid Quli Khān, of Sūrāt. He lived at the court of Āsafjāh, who died A.H. 1161, and survived him but a few years; see the Oude Catalogue, p. 194). 2. Murtazā Kulī Beg Vālā (a native of Irān, who entered the service of Sarbuland Khān, and, after that Amir's death, A.H. 1090, went to Bengal, where he died; see Riyāz ush-Shu'arā, fol. 500). 3. Tughrā (see p. 742 a).

X. Foll. 160—164. Letters and short prose pieces by Nī'mat Khān 'Alī.

XI. Foll. 165—172. Some poetical pieces by the same

XII. Foll. 172 b—285. A Maṣnavī containing short moral tales and anecdotes, probably by the same Nī'mat Khān

Beg. حمد و شکر اورا که هر چه هست ازوست
نام هستی حلقه دار ارهای و هوست

Add. 5629.

Foll. 297; 9½ in. by 6; about 18 lines, 3½ in. long; written in cursive Nestalik; dated 'Azīmābād, A.H. 1153-8 (A.D. 1740-5).

[N. BRASSEY HALHED.]

I. Foll. 1—14 Arabic verses of the Divān of Hāfiẓ, with interlinear Persian version. Exposition of the spiritual meaning attached to the names of material objects, and glossary of some rare words occurring in the Divān Commentary on some difficult verses of the same Divān. The title given in the subscription is *فرهنگ دیوان حواصه حافظ*.

II. Foll. 18—28. A versified Persian-Hindustani vocabulary, divided, according to subjects, into twenty sections.

Beg. *بسم الله هدای کا سادو*
لا مکان نا بهیں وہ تہانو

It was completed, as stated in the last line, in A. H. 990. Three additional sections at the end are stated to be due to another author. The title in the subscription is *مقبول صبیان*.

III. Foll. 31—33. *Khāliḳ Bāri*. See p. 516 *b*.

IV. Foll. 34—41. A tract on archery, called in the subscription *رسالہ بیر و کمان*.

Beg. *اما بعد این رسالہ است در بیان بیر انداختن*.

V. Foll. 41—45. Hindustani verses.

VI. Foll. 46—50. Two series of Ghazals, consisting of one Ghazal for each letter of the alphabet. In the first the *takhalluṣ* is *ورزشہ*, in the second *محمود*.

A Divān of Firishtah, called from its first words *Mā Mukimān*, is noticed in the Mackenzie Collection, n. p. 142, Copenhagen Catalogue, p. 43, and the St. Petersburg Catalogue, p. 397. See the Oude Catalogue, p. 83.

VII. Foll. 54—63. An alphabetical vocabulary of Persian verbs, conjugated through all tenses, with the Hindustani equivalents.

Beg. *آوردن آوردن آفرید می آفرید پسدا کردن*.

VIII. Foll. 64—70. *سورہ زمر*, the Sūrah of David put into Arabic verse by Ibn 'Ab-

bis (see the Arabic Catalogue, p. 312, art. 34), with a paraphrase in Persian verse, and a poetical prologue by Naki, *نکی*.

Beg. *سپاس بی نیاس ان نادشادار*
کد پسدا کرد ار نادود مارا

IX. Foll. 71—101. *Jāmī' ul-Ḳavānīn*. See p. 414 *b*.

X. Foll. 102—143 *Inshā' Harkam*. See p. 530 *a*.

XI. Foll. 144—192 *فرهنگ بدائع الاشاع*, a glossary to *Inshā' Yūsufi*. See p. 529 *a*.

XII. Foll. 193—294 *Bad' ul-Inshā'* (see p. 529 *a*), with interlinear glosses.

Add. 5660, F.

Foll. 28; 15½ in. by 10½, a volume of miscellaneous contents. The following are Persian.—Three poems on the wickedness and wretched end of Nand Kumār, foll. 25, 26. Invocations to Muhammad and 'Alī, written so as to form the outline of two horses, fol. 27. The words *عاصان* *علی شافع* in ornamental letters, fol. 28.

Add. 6541.

Foll. 156; 12 in. by 7½; 19 lines, 4½ in. long; written in Nestalīk; dated Masulipatan, A. H. 1197 (A. D. 1783).

[JAMES GRANT.]

I. Foll. 9—127. *Lubb ut-Tavāriḳh*. See p. 104 *a*.

A very full table of reigns occupies foll. 2—8.

II. Foll. 128—156. A part of *Rauzat ut-Tāhīrīn* (see p. 119 *b*), viz., the preface, table of contents, and the first five pages of *Ḳism I*.

Add. 6587.

Foll. 216; 11½ in. by 7½, from 17 to 20 lines, about 5 in. long; written by different hands in Shikastah-āmiz; dated Shavvāl, A H. 1197 (A.D. 1783). [JAMES GRANT]

I Foll 3—29 Malfūzāt i Amir Timūr (see p. 177 *b*), viz.: 1 the Institutes, imperfect at the end (White's edition, pp 156—390), fol 3 *b*. 2. Extracts from the Designs and Enterprises, fol 22 *a*. 3. Continuation of the Institutes (Add. 26,191, foll. 326—347) abridged, foll. 23 *b*—29 *b*.

II. Foll. 20—27. Extracts from the Muntakhab ul-Lubāb (see p. 232 *b*), relating to Todarmal, to Murshid Quli Khān, to the reforms effected by Aurangzib in the collection of the revenue, etc.

III. Foll 38—45. History of the Osmanli Sultans (from Mir'at us-Ṣafā; see p. 129 *a*).

IV. Foll. 46—90. The first portion of the Khizānah i 'Amirah (see p. 373 *a*), ending with the notice on Ahmad Shāh Durrāni.

V Foll 91—96. History of Malabar (from the Tārikh i Mamalik i Hind, by Ghulām Bāsiṭ; see p. 237 *a*)

VI. Foll 96—104. Account of Kūch Bahār, and Assam, with a detailed narrative of the campaign of Khānkhānān Muhammad Mu'azzam Khān; see p. 266 *a*.

VII. Foll. 105—108. Account of Gondwānah, and of Tibet, from the Akbar Nāmāh.

VIII. Foll. 109, 110. Account of Kashmir, and of Bijāpūr, from the Ikbāl-Nāmāh of Mu'tamad Khan (see p. 255 *a*).

IX. Foll. 111, 112. Account of Baglanah, from the Ma'āshir ul-Umarā, and of Mālvah, from the Ikbāl-Nāmāh.

X. Foll. 113—119. History of the kings of Bengal and Jaunpūr (from the work of Ghulām Bāsiṭ; see p. 237 *a*).

XI. Foll. 120—125. Biographical notices on Muhammad Khān Bangash and his sons, on Sayyid Sa'adat Khān Burhān ul-Mulk and his successors, on 'Alī Muhammad Khān Rohillāh, Najib ud-Daulah, Mirzā Najaf Khān, Ja'far Khān Naṣiri, afterwards Murshid Quli Khān, and his successors in Bengal, and on some other amirs. Account of the Marattahs, Sikhs, Jāṭs, and the English. The author, whose name does not appear, wrote about A.H. 1200, as a decided partisan of the British rule.

XII. Foll 126—133. Chronological sketch of the Hindū and Muslim kings of Delhi, سلسله سلاطین هند و مسلمین, from Judishtir to the accession of Muhammad Shāh, A.H. 1131; followed by a tabulated list of reigns.

XIII. Foll. 133—142. Tables of the dynasties of India, from the Hindū period to the sixth year of Farrukhsiyar (A H. 1129), from the Dastūr ul-'Amal of Hādī 'Alī Khān.

XIV. Foll. 143—159. Tables of the principal dynasties of the East, from the early kings of Persia to the time of Karim Khān Zand.

The length of the several reigns is given in parallel columns according to Ḥamzah Isfahāni, and other authorities, the latest of which are Habib us-Siyar, Lubb ut-tavārikh, Rauzat ut-Tāhīrīn (p. 119 *b*), and Mirāt us-Ṣafā (p. 129 *a*).

XV. Foll. 160—184. History of the Ṣafavis from the Mir'at us-Ṣafā.

XVI. Foll. 185—216. History of Persia from the death of Shāh Sulṭān Husain to the death of Karim Khān Zand, A H. 1193, by Razi ud-Din Tafrishi, رضی الدین تفرشی

حد و سیاس مالت الکی را سرادت که
ناج حالات

The author states in a short preamble that he had not at hand any record of that period, nor had he been a witness of the

events recorded, but he had compiled this account from the information of trustworthy persons.

He begins his narrative with the invasion of Mahmūd Shāh and the proclamation of Shāh Tahmāsp in Kazvin, in the month of Muharram, A.H. 1135.

A table of contents, foll. 1 *a*—2 *b*, is prefixed to the volume.

Add. 6588.

Foll. 94; 9½ in. by 6; 12 lines, 4 in. long; written in Nestalīk, in the latter part of the 18th century. [JAMES GRANT]

I. Foll. 1—5. Extracts from the *Muntakhab ut-Tawārikh* (p. 222 *b*), and the *Akbar Nāmāh*, relating to some administrative changes introduced by Akbar, A.H. 982, 987 and 990.

II. Foll. 6—15. Chronology of the Timurides from Timūr to Shah 'Ālam's accession in Dehli, A.H. 1185.—Obituary notices, relating mostly to Indian saints.—Enumeration of Hindū and Muslim sciences.

III. Foll. 15—47 *دستور العمل شاهشاهی*. An official manual, containing rules of conduct for civil servants, a statistical account of the Šūbahs, and the titulature of princes and dignitaries.

Beg. دستورالادب شاهشاهی و دستورالعمل کارگاهی.

The work was written in the reign of Aurangzib.

IV. Foll. 47—63. Moral sayings of Shāhjahān, recorded by Aurangzib. Last directions of Aurangzib, and some of his familiar letters (*shukḥkāt*).

V. Foll. 64—94. خلاصه الحساب, a treatise on arithmetical notations, and the keeping of public accounts.

Beg. احقر العباد اكر چه در من سياق چندان و بوف دارد

The author, who does not give his name,

states that he had written this work in the 47th year of 'Ālamgir's reign, A.H. 1115.

II. Foll. 102—241. The *Memoirs of Bābar*, translated from the Turkī by Mirzā Pāyandāh Hasan Ghaznavi and Muhammad Kuli Mughāl Hīsarī.

Beg. مر ضباد ارادب نصادر محمى و مسور بهاند

This translation is earlier than the better known version of Mirzā 'Abd ur-Rahim (see p. 244 *a*). It differs from it in wording, sometimes in meaning, and does not on the whole keep so close to the text. It has, however, the same abrupt breaks in the narrative. There are, besides, some gaps in the present copy.

In a preface, which the continuator, Muhammad Kuli, has prefixed to his part of the work, fol. 147, he states that a portion of the *Memoirs* had been translated in Bābar's time by Shaikh Zān (see Or. 1999), and that in the reign of Akbar, A.H. 994, Bihūz Khān, "now" entitled Naurang Khān, son of "the late" Kutb ud-Dīn Muhammad Khān Bahādur Beg Atālik Beglarbegi, being but imperfectly acquainted with Turkī, desired to procure a plain and faithful Persian version of a work, which every devoted servant of the dynasty was bound to know. Pursuant to his commands Mirzā Pāyandāh Hasan Ghaznavi translated the first six years and a portion of the seventh. The writer, who had grown up in the service of His Highness, was then ordered to translate the remaining portion of the work, beginning with the latter part of A.H. 906, and ending with A.H. 935 (*see*).

Naurang Khān was the son of Kutb ud-Dīn Khān Atgah, who had been appointed Atālik, or governor, to prince Salim (Jahāngir) with the title of Beglarbegi, and died A.H. 991. He served with distinction in several campaigns under Akbar, and died as governor of Jūnāgarh in the 39th year of the reign (A.H. 1002). See Ma'āshir ul-Umārā,

fol. 411, *Ta'kirat ul-Umarā*, fol. 101, and Blochmann, *Ain i Akbari*, p. 333.

Contents: First part of the Memoirs, from the beginning, A.H. 899, to the flight of Bābar to Samarkand after his defeat by Shāibānī Khān, in the month of Shavvāl, A.H. 906 (Erskine's translation, pp. 1—94), fol. 102. Preface of Muhammad Kulī, fol. 147 *b*. Continuation of the Memoirs down to Bābar's arrest in Karnān (Erskine, pp. 94—122), fol. 148 *a*. Second part of the Memoirs, from A.H. 910 to 914 (Erskine, pp. 127—235), fol. 160 *b*. The year 926 (Erskine, pp. 281—284), fol. 205 *b*. The year 925, from the beginning to the 8th of Shābān (Erskine, pp. 246—272), fol. 207 *b*. The year 933, from the beginning to the 14th of Jumāda I (Erskine, pp. 343—353), fol. 219 *b*. The year 935, from the beginning to the 1st of Shavvāl (Erskine, pp. 382—422), fol. 224 *a*—241.

Add. 6590.

Foll. 241; 11½ in. by 7½; 24 lines, 5½ in. long; written in Nestalīk; dated Jumāda I., A.H. 1203 (A.D. 1789). [JAMES GRANT]

I. Foll. 4—101. *Malfūzāt i Amīr Timūr* (see p. 177 *b*), containing:—the preface of Abū Talīb. The Memoirs, from the beginning to the account of Timūr's attack upon Urūs Khān, foll. 4 *b*—81 *a* (i.e. a little more than the portion translated by Stewart, which ends on fol. 79 *b*). The Institutes, imperfect in the end (White's edition, pp. 156—360), fol. 81. The Designs and Enterprises, imperfect at the beginning (White's edition, pp. 116—152), fol. 95. The continuation of the Institutes, imperfect at the end, and defective in the body of the work (corresponding to Add. 26,191, foll. 326—337), fol. 98.

II. Foll. 102 *b*—241. *رايعات داری*, the Memoirs of Bābar (see p. 244 *a*)

The first two parts begin on fol. 102 *b* and 160 *b*. Of the third and fourth there are

only the following fragments:—A.H. 926 (Translation, pp. 281—284), fol. 205 *b*. A.H. 925 (Translation, pp. 246—272), fol. 207 *b*. A.H. 933 (Translation, pp. 343—353), fol. 219 *b*. A.H. 935 (Translation, pp. 382—422), fol. 224 *a*.

A table of contents, including both works, occupies foll. 1—3.

Add. 6591.

Foll. 136; 6½ in. by 4; 14 lines, 2½ in. long, written in Nestalīk, with seven Unvans, and gold ruled margins; dated Ramazān, A.H. 884 (A.D. 1480).

[JAMES GRANT.]

I. Foll. 1—18. *دل نامه امام حمير*, the book of divination ascribed to Imām Ja'far Ṣādiq.

Beg. الحمد لله ... بدانك امن صير معادت حوب
و مبرست

It is stated in the preamble that this *Fāl*, or *Zamir صمير*, on which Imām Ja'far had spent fifty years, was kept as a great treasure by the Khalīfs, and that Sultan Maḥmūd, who had received it from them, kept it by him for constant use. It contains in tabular form Coranic verses, with the answers which they are supposed to give to various questions.

II. Foll. 19—90. A medical treatise on the means of guarding against injuries, *رساله در دفع مضرها*, purporting to have been translated, with additions, from the Arabic of Abū 'Alī B. Sīnā.

Beg. انتخاب سخن سراوراف نام حکمیت که بدن آدم را

The translator, whose name does not appear, dedicates the work to Amīr Jamāl ud-Daulah vād-Dīn Ḥusain Tarkhān.

III. Foll. 91—93. A short extract from the *Zakhrīrah* (see p. 466 *b*), on prognostics or premonitory symptoms, *تقدمه الحرنه*.

IV. Foll. 94—109. مدحل منظوم, a manual of astrology, in Maṣnavi rhyme.

Beg. مرد دانا سخن ادا نکند
تا بنام حق ابتدا نکند

The author, whose name does not appear, concludes his prologue with a short eulogy on Jamāl ud-Dīn Abū Maḥamid Muḥammad B. Aḥmad.

A versified astrological treatise by Mubārak عودی, or عزوی, is mentioned by Haj. Khal. under مدحل; see vol. v. p. 472, and Add. 7446, fol. 436.

V. Foll. 110—121. مدحل رمل, a versified manual of geomancy, without preface or author's name.

Beg. فرد و سه زوج شکل اعیاست
دانش بر حکیم اسانست

VI. Foll. 122—125. ضمیر حسروانی, a book of divination in verse, ascribed to Buzurjmīhr

بوزرجمیر

VII. Foll. 126—136. A short treatise on the good and evil effects of wine, مدخصر در منافع و مضار حنس الاحساس, in four Faṣls, without author's name.

Beg. حمد و سپاس و شکر بی قیاس پادشاهی را سزاست

Add. 6601.

Foll. 116; 8½ in. by 5; from 13 to 17 lines; written in Nestalik and Shikastah-āmiz. The first part is dated in the 8th year of Shāh 'Alam (A.H. 1180, A.D. 1766).

[JAMES GRANT.]

I. Foll. 1—42. Familiar letters of Aurangzib, قعات عالم گری. The collection begins with a preamble in which the designations of the princes and amirs are explained, and in which reference is made to Farrukhsiyar, probably the reigning emperor at the time of compilation.

The contents, which are in part identical with those of the Dastūr ul-'Amal Agahi (see

VOL. II.

p. 402 a), are as follows:—Seven letters to prince Mu'azzam Shāh 'Alam Bahādur Seventy to prince Muḥammad A'zam. One to prince Muḥammad Akbar. One to Kāmbakhsh. Two to Mu'izz ud-Din. Four to 'Azīm ud-Din. Twenty-five to Bidārbaḥkt. One to Shāyistah Khān. Twenty-two to Asad Khān. Four to Ghāzi ud-Din Khān. Four to Zulfakār Khān. Four to Chin Kilich Khān. One to 'Aqil Khān. Seven to Ṣadr ud-Din Muḥammad Khān. Five to Muḥammad Amin Khān. One to Luṭf Ullah Khān. Two to Hamid ud-Din Khān. Fourteen to 'Ināyat Ullah Khān.

The collection printed in Lucknow, A.H. 1260, under the title قعات عالمگیر, contains letters addressed to the same persons, but generally much shorter. See p. 401 b.

II. Foll. 43—62. An account of the Marattah Peshvās, from the appointment of Bājī Rāo to that office by Rājāh Sindhū to the negotiations carried on by Raghūnāth with Colonel Upton in Purandhar, A.D. 1776

Beg. ماهدو راو پسر نارائ راو ولد بالا راو

III. Foll. 63—116. Tabulated notices relating to the principal inhabitants of Surat and Bombay in A.H. 1189, to the distances between the chief towns of India, fol. 64, to the measurements of Taj Mahall, fol. 67, and to the Šubahs of India under Akbar and Farrukhsiyar, fol. 109.

Add. 6603.

Foll. 103; 8½ in. by 5½; from 13 to 16 lines; written by various hands in Shikastah-āmiz and Nestalik, about the close of the 18th century. [J. F. HULL.]

I. Foll. 1—27. An account of the Marattah empire, compiled A.H. 1197, without preface or author's name.

Beg. مهاراجه راجه ساهو نهونسه در ستاره
سکوت داشت

Contents: Notice on the great offices of the court, viz. Pirtī-Nidhi, Pandit Pardhān, Sipahsālār, Pharmavis, Mantri, etc., and on the men who held them from the time of Sivāji to the date of composition, fol. 1 a. Account of the towns, forts, and parganaḥs of the provinces of Pūnah and Satārah, fol. 4 a. A short history of the Marattahs from their origin to A.H. 1197, with detached notices on the leading families and chiefs, viz. the Bhonslahs, the Rājahs of Satārah, Rānōji Sindhiyāh, Mahādāji Holkar, Dāmānji Gāukwār, Gobind Rāo Bondelah, Raghoji Bhonslah, Jādū, etc., fol. 10 b.

II. Foll. 28—39 **احوال نواب حیدر علیخان** a history of Haidar 'Alī Khān, of Māisūr, from his birth to A.H. 1196.

Beg. **چوان دارو درنہالست از چمنستان کیتی**

The author, whose name does not appear, remarks, in a short preamble, that Haidar 'Alī was the only man in India who had shown himself able to cope with the English power. He traces the origin of his family to Kahir, **کہیر**, a town twenty-eight Kos west of Haidarābād, in which his forefathers held the office of Kāzi from the time of Sultan 'Abd Ullāh. His grandsire Dāst Muhammad settled in Kolar, district of Surā, province of Arcot, where he married the daughter of a noble Sayyid, and had a son called Mir Fath 'Alī, afterwards Fath Nāik, the father of Haidar 'Alī. The latter is said to have been born A.H. 1131.

At the end the author states that, at the date of writing, namely on the 29th of Zulka'dah, A.H. 1196, the chances of war were still undecided. But the death of Haidar 'Alī on the first of Muharram, A.H. 1197, is briefly recorded in a subsequent addition.

III. Foll. 40—84. An alphabetical glossary of the technical terms used in the collection of revenue, compiled for the use of

English officials by Khwājāh Yāsīn, of Dahā,
حواجہ یسین ساکن دہا

Beg. **حمد یحمد متعدد روزی عباد را سرزد**

IV. Foll. 85—103. Tables of the revenue of the Šūbahs of Irān and Hindūstān, and of the distances between the principal places of India.

Add. 6631.

Foll. 123; 8½ in. by 4¾; 12 lines, 3 in. long; written in large Nestalik; dated Aḥmad-ābād, Zulhijjah, A.H. 1138 (A.D. 1726).
[J. F. HULL.]

I. Foll. 1—95. **مظہر الآثار**, a Sufi poem by Hāshimī, **ہاشمی**.

Beg. **بسم اللہ الرحمن الرحیم**
فاتحہ آرای کلام مدد

Mir Hāshimī Kirmānī, surnamed Shāh Jahāngir, who was said to descend from two great saints, viz., on his father's side, from Shāh Kāsim Anvār, and, through his mother, from Shāh Nī'mat Ullāh Valī, is described as the most eminent Sufi of his time. He went from his native Khorasan to Sind in the early part of the reign of Mirzā Shāh Ḥasan Arghūn and stayed some years at the court of that prince, who gave him the greatest marks of favour. He set out for the Hijāz in A.H. 946, and was slain on the way by brigands near a place designated as Kij Mukrān, **کج مکران**. See 'Alī Shir Kānī', Add. 25,189, fol. 525. In the Nafā'is, Oude Catalogue, p. 55, A.H. 948 is given as the date of his death. Compare Haft Iklim, fol. 121, Riyāz ush-Shu'arā, fol. 520, Atashkadah, fol. 68, Sprenger, Oude Catalogue, p. 420, and Haft Āsmān, pp. 90—99.

Shāh Ḥasan (as he is called in the present poem), son of Shāh Beg, reigned, according to 'Alī Shir, fol. 269, from A.H. 928 to 962. Firishah, who calls him Shāh Ḥusain, says that he died A.H. 962, after a reign of thirty-

two years. See the Bombay edition, vol. ii. p. 621.

In a prologue of considerable extent the poet pays a tribute of praise to his predecessors and models, Nizāmi, Amīr Khusrāu, and Jāmi, authors of the *Makhzan ul-Asrār*, *Maṭla' ul-Anvār*, and *Tuhfat ul-Ahrār*, and says that two generations (karn, *i.e.* sixty years) after the last of them the key of speech had been given to him by divine love:—

بعد دو قرن ار کرم ذو المئن
عش بمن داد کلد سخن

He concludes with a dedication to Shāh Ḥasan,

شاه حسن خسرو شدرن سخن
استه الله دانا حسن

and adds that this poem is the first of a *Khamsah*:

انچه رنم زد فلم شعر سخن
کنج بخشین بود ار پنج کنج

It is stated at the end that it was completed in Tattah, A.H. 940:

در بلد تته حرم المثل
حرمه الله عن الاحلال
بصد و چل بود که اس نظم پاک
بفش بقا دفت اس لوح حاک

The poem is divided into three *Rauzahs* and twenty *Mau'izahs*. See Haj. Khal., vol. v. p. 606.

II. Foll. 96—107. *معراج الخيال*, an erotic poem by Mullā 'Alī Rīzā Tajallī. See p. 738 *a*.

Beg. در رسم دگر های عشق دار
ریخت طرح آشیان ار حار حار

III. Foll. 108—117. An extract from the *Subḥat ul-Abrār* (see p. 644 *b*).

IV. Foll. 118—123. *قواعد الفرائض*, a treatise in twelve chapters (داب) on the correct pronunciation of the Coran.

Author: Yār Muḥammad B. Khudādād Samarḳandī, دار محمد بن حداداد سمرقندی

Beg. حمدی حد و ثدی بی عد حضرت قادری را

The work is dedicated to Abul-Ghāzī 'Ubaid-ullah Bahādur Khān (who reigned in Māvarā un-Nahr, A.H. 939—946). The present copy breaks off at the beginning of Bāb 3.

At the end is found the seal of Nik 'Alam Khān, a dependent of Nizām ul-Mulk Aṣafjāh, with the date A.H. 1153.

Add. 6632.

Foll. 139; 8½ in. by 6; 11 lines, 4½ in. long; written in large Nestahk; dated Jumadā 11, A.H. 1192 (A.D. 1778). [J. F. HULL.]

I. Foll. 1—68. *قصه کام روپ*, the tale of Kām rūp

Munshi 'Alī Rīzā, who wrote the present volume, professes to have translated this tale, which he calls *کلام*, from the Hindu tongue *رمان هندی* for Captain John Ritchie. This version, which is written in the colloquial Persian of India, is quite distinct from that which has been mentioned p. 763 *b*.

II. Foll. 69—114. The tale of *Madhumālāt* and Prince Manohar, in *Maṣnavī* (see p. 700 *a*).

Beg. *سمنوی حدادود حرد بخش*
رصعت های گوناگون کند بخش

The author of the Hindi original is called in this copy Shaikh Manjhan, *هراران امری*. It is stated at the end that the version was completed in A.H. 1059:

هرار و بخت و نه سال بود
که این دواوه نظم را بود

and that it consists of 952 distichs.

For Hindi and Dakhni versions of the tale of *Madhumālāt* see Garcin de Tassy, *Litt. Hind.*, 2nd edition, vol. i. p. 388, and vol. ii. p. 486.

III. Foll. 115—139. The *Pand-Nāmah* of 'Atfār (see p. 579 *b*).

Transcriber: منشی علی رضا
3 B 2

Add. 6641.

Foll. 195; $9\frac{1}{2}$ in. by $5\frac{1}{4}$; from 12 to 15 lines, about $3\frac{1}{4}$ in. long; written in Nestalikh and Shikastah-āmiz, apparently in India, in the 18th century. [J. F. HULL.]

I. Foll. 1—67. The *Lilāvati*, translated by Shaikh Faizi; see p. 449 *b*.

II. Foll. 68—149. The *Bij-Ganit*, translated by 'Aṭā Ullah Rashidi; see p. 450 *b*.

III. Foll. 150—195. The writer's manual, دستور العمل نویسنده

The contents, mostly in tabulated form, are arranged in three Bābs, as follows:

I. Numerals, weights, measures, and divisions of times, fol. 151 *a*. II. Names of the signs of the zodiac and asterisms, of the Rāḡinis, and of the Hindū sciences and Shāstras, fol. 153 *b*. III. The numeral notation called Siyāk, and models of official accounts, fol. 162 *a*.

Add. 6931.

Foll. 203; 13 in. by 8; about 25 lines, 4 in. long; written by the Rev. John Haddon Hindley, on paper water-marked 1811.

I. Foll. 1—65. Notices on the Amirs, 'Ulamā, and poets, of the reign of Akbar, from the *Tabaḳāt i Akbarshāhi*; see p. 220 *a*.

II. Foll. 66—88. Preface and Bāb 4 of the *Ā'in i Akbari* (see p. 248 *a*), with the English translation of some passages.

III. Foll. 89—125. The early kings of Persia, from the *Rauzat us-Shafā*, with lists of kings derived from other sources, and extracts from "P. Bizari Rerum Persicarum historia."

IV. Foll. 126—203. History of the kings of India during the four ages of the world,

by Pandit Krishnānand, son of Pandit Anandkhan Jī, پندت کرشناند خلف پندت آنند کهن جی
سپاس بیقیاس مران قادر بیجور را
Beg.

The author, a native of Delhi, had resided for years in Benares, where his father was in the employ of Mr. Jonathan Duncan. Having subsequently proceeded to Bombay, and entered the service of Mr. Duncan, then governor of that city, he commenced by his order, on the 15th of May 1807, the present compilation, based on the *Harivansa* and the *Bhāgavata Purāna*.

Add. 6932.

Foll. 550; 13 in. by 8; written by the Rev. John Haddon Hindley, on paper water-marked 1814—1816.

Notes and extracts relating to Persian history.

I. Foll. 1—56. Early kings of Persia, from the *Dabistān*, *Rauzat us-Shafā*, *Farhat un-Nāzīrin*, *Jahān-ārā*, and *Burhān Qāṭi*.

II. Foll. 112—136. Extracts from the *Tabaḳāt i Aulād i Changizkhānī*, relating to the successors of Hulāgū, and, more fully, to the Ilkānī dynasty down to the death of Sultan Aḥmad B. Uvais, A.H. 813.

III. Foll. 136—151. Extracts from the *Zafar Nāmāh* of 'Alī Yazdī, the *Ma'āṣir i Rahimī* (see Elliot, vol. vi. p. 237), the Latin version of Abulfaraj, and Pococke's supplement, relating to Timūr and his successors in Persia down to the extinction of the Aḳ-Kuyūnlus, A.H. 914.

IV. Foll. 153—161. The Safavis, from Pococke's Supplement.

V. Foll. 162—203. "Cosmogonical Dynasties anterior to the Pishdadian," from the *Dabistān* and the *Muntakhab ul-Lughat*; Persian and English.

VI. Foll. 204—382. Notes and extracts

relating to the Pishdadians, Kayānians and Sassanians, from Burhān Kaṭī', Jahān-ārā, Rauzat us-Ṣafā, etc.

VII. Foll. 383—387 and 416—518. The Abbasides from Rauzat us-Ṣafā.

VIII. Foll. 388—415. The Ashkanians from Jahān-ārā.

IX. Foll. 519—533. Tīmūr's wars in Persia from A.H. 782 to 794, from the English translation of Zafar-Nāmāh.

X. Foll. 535—550. Lists of Eastern Dynasties, Persian and English. A list of Arabic and Persian historical works.

Add. 6933.

Foll 277; 13 in. by 8; written by the Rev. John Haddon Hindley on paper water-marked 1811—1814.

Notes and extracts relating chiefly to the history of India and China, compiled about 1820.

Contents :—Chronological sketch of a scheme towards forming an epitome of the history of Hindoostan, fol. 1. Cosmogony and early dynasties of the Hindus, from Firishtah (Dow's Hindoostan), Mas'ūdi, Abu 'l-Fazl, Rādhākant, etc., English and Persian, fol. 8. "Chronicon XIX sæculorum post diluvium, analyzante E. A. Maarshamo," fol. 89. Tables showing how the Hindu, Egyptian and Chinese chronology may be reduced to that of the Bible, fol. 139. "Chinese or Khataian History, from Beidavee" (Nizām ut-Tavārikh); Persian and Latin, fol. 153. Account of Shāh Rukh's embassy to China, from the Matla' us-sa'dāin; Persian and English; fol. 230. Route of John Bell, of Antermony, from St. Petersburg to Pekin, and extracts from his travels, fol. 238. List of the kings of Khatai, Persian, fol. 262.

Add. 6936.

Foll. 362; 12½ in. by 8; written by J. Had-

don Hindley on paper water-marked 1814—1818.

I. Foll. 1—18. "Remarks on the modern state of Afghanistan;" sketch of the history of the Afghans; enumeration of their tribes and clans; from Elphinstone's Caubul.

II. Foll. 19—118. "Illustrations of Afghan history from Asiatic authors;" consisting chiefly of lists of saints from the Malfuzāt i Sultāni, by Khwājah Nizām ud-Dīn (Auliya), and tables of the Afghan tribes from the Makhzan i Afghāni (see p. 210 a); Persian and English.

III. Foll. 120—249. Extracts from the Favātih of Ḥusām B. Mu'in ud-Dīn Maibudi (see p. 19 b).

IV. Foll. 250—362. The Divān of 'Alī, with a Persian paraphrase by the same author (see p. 19 a).

Add. 6937.

Foll. 185; 12 in. by 8, written by the Rev. J. Haddon Hindley on paper water-marked 1811—1815.

I. Foll. 1—176. The Kayānian dynasty, and the Greek philosophers, from the Rauzat us-Ṣafā, with extracts from Jahān-ārā, and Khulāṣat ul-Akhbār; Persian and English.

II. Foll. 177—185. Account of Dīu, and of the extraordinary adventures of Maulāna Ismā'il and a party of one hundred Turks, in search of the gold-mountain, dated A.H. 969, with the heading:

دگر جزیره که مشهور است ندو حمل در راهی که از
دکی نه میرود ناز پیدا شده

Add. 6945.

Foll. 369; 13 in. by 8; written by the Rev. John Haddon Hindley, on paper water-marked 1805—1820.

Headings of historical works relating chiefly to India, viz :—*Ṭabakāt i Akbarī* (see p. 220 *a*), fol. 1. *Lubb ut-Tavārikh Hind* (p. 228 *b*), fol. 10. *Tārīkh Ilāh Virdi Khān*, by Yūsuf 'Alī Khān, son of Ghulām 'Alī Khān ("an intimate friend of Mahābat Jang. He married a daughter of Sarfarāz Khān"), fol. 18. *Tārīkh i Jauhar Shāhi* (see p. 246 *a*), fol. 19. *Siyar ul-Mutaakhhkhirin* (see p. 280 *b*), fol. 22. *Farhat un-Nāzirin* (see p. 131 *a*), fol. 50. *Ma'āshir i Jahāngiri* (see p. 257 *a*), fol. 59. *Nafahat ul-Yaman*, Calcutta, 1811, fol. 62. *Mujmal i Tārīkh ba'd-Nādiriyyah*, a history of Nādir Shāh's death and of the subsequent period down to the death of Karīm Khān (A H 1193), fol. 69. This work, apparently written in India, has a preface, in which the author states that it is in part translated from Arabic records. The first heading is در بیان مجملی احوال اواخر نادر شاه و سبب منل اوائج. *Vākī'āt i Kashmir* (p. 300 *a*), fol. 78. "*Genghiz Khān Nāmāh*" (i.e. *Ḥabīb us-Siyar*, vol. II, Juz 1 and 2), fol. 81. *Rauzat us-Safā*, fol. 89. "Two volumes of treatises (on philosophy, mathematics, etc.), found in the fortress of Gwalior," fol. 165.

List of printed Arabic books, from 1505 to 1810, fol. 168. Short notices on some Oriental books and MSS, fol. 178. Notes on the Persian *Mahābhārāt* (from a MS. in four volumes, Chetham Library, Manchester), fol. 186.

Headings and extracts from the following works.—*Aḥvāl i Paighambarān* (i.e. *I'jāz i Muṣṭafavi*, by Mir Muḥammad Ṣāliḥ Kashfī; see p. 154 *a*), fol. 194. *Tazkirat ul-Mulūk*, an abridgment of *Rauzat us-Safā*, compiled in Bijāpūr and brought down to A H. 1017, with an extract on Pegu, fol. 234. *Ma'āshir i Rahimi* (see p. 131 *b*), fol. 250. *Kachkūl* (of Bahā ud-Dīn 'Amīlī; see p. 775 *a*), fol. 261. "*Farsj ba'd az Shiddat*" (see p. 751 *b*), fol. 305. The *Maṣnavi* (see p. 584 *b*), fol.

318. Two Arabic *Tazkirahs* (*Yatimat ud-Dahr and Dumyat ul-Qasr*), fol. 322.

Three Arabic poems, viz. *Yā dāra Mayyah*, *Lāmiyyat ul-'Arab*, and *al-Qasidat ut-Tanṭarāniyyah*, fol. 342. *Tuhfat ul-Ṭrākain* (see p. 560 *b*), Persian and English, fol. 353.

Add. 6946.

Foll. 118; 9 in. by 7½; written by the Rev. J. Haddon Hindley, on paper watermarked 1805—1810.

Notes and extracts relating to the genealogy of the Patriarchs and to the nations which Eastern tradition connects with them, from the *Burhān i Qaṭā'*, *Tārīkh i Guzidah*, *Rauzat us-Safā*, *Khulāsat ul-Akhhār*, *Firishtah*, etc., in Persian, English, and Latin.

Add. 6947.

Foll. 286; 9 in. by 7½; written by the Rev. J. Haddon Hindley, on paper watermarked 1804—1816.

Miscellaneous notes and extracts. The following are Persian:—The tale of Ḥatīm Ṭā'i (see p. 764 *a*), with the English translation of some passages, fol. 76. Headings of the following works: A treatise on medicaments, classed, according to diseases, in thirty-eight chapters, Persian and English, fol. 166. The *Divān* of Ḥakim Sanā'i (see p. 551 *a*), fol. 172. A medical work not named (*Ma'dan ush-Shifā Sikandarshāhi*; see p. 471 *b*), fol. 200. *Ikhtiyārāt i Badī'i* (see p. 469 *a*), fol. 223. Song of a Georgian boy, Ballad of Lutf 'Alī Khān, Ghazals by Fath 'Alī Shāh, Muḥtasham, Raḳīb, and Jāmī, with English translations.

Add. 6962.

Foll. 252; 13 in. by 8; written by the Rev. John Haddon Hindley on paper watermarked 1810—1813.

Headings of the *Maṣnavī* (see p. 584 *b*), fol. 1. A portion of the *Shāhnāmah*, (Macan's edition, pp. 1030—1080), Persian and English, fol. 111.

Add. 6998.

Foll. 236; 9 in. by $7\frac{1}{4}$; about 9 lines, written by the Rev. John Haddon Hindley on paper water-marked 1808.

I. Foll. 1—211. The *Ṣad Dar* (see p. 48 *b*), transcribed from Roy. 16, B. VII., with Hyde's Latin version.

II. Foll. 212—236. Tables of the *Divāns* of *Hazin* (see p. 715 *b*), and *Aḥsan*.

Khwājah Aḥsan Ullah, entitled *Zafar Khān*, and poetically surnamed *Aḥsan*, governor of *Kābul*, and subsequently of *Kashmīr*, under *Shāhjahān*, died A.H. 1073. See *Ma'āsir ul-Umarā'*, fol. 374, and the *Oude Catalogue*, p. 325.

Add. 7053.

Foll. 210; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; about 15 lines, mostly written diagonally, in *Nestalik*, with silver-ruled margins, apparently in the 18th century. [J. H. HINDLEY.]

Verses from *Sa'di's Gulistān*, and *Bustān*, fol. 2. Detached verses of *Mirzā Ṭāhir Vahid* (see p. 189 *b*), fol. 42, and of *Ni'mat Khān 'Alī* (see p. 268 *b*), fol. 49. *Rubā'īs* of *Ḳudsi* (see p. 684 *b*), fol. 55. Detached verses and *Ghazals* of *Ṣa'īb* (see p. 693 *a*), fol. 66, and of *Kalim* (see p. 686 *b*), fol. 123. *Rubā'īs* of *Kudsi*, *Sahābī* (see p. 672 *a*), and some other poets, fol. 155.

Add. 7057.

Foll. 65; 8 in. by 6; 11 lines, $4\frac{3}{4}$ in long; written in *Nestalik* and *Shikastah-āmiz*, on European paper, apparently in India, about the beginning of the 19th century. [J. H. HINDLEY.]

I. Foll. 2—35. Detached tales in the colloquial Persian of India.

Beg. بر لقمان آنوت که سفر نفس شو کروت

Prefixed is a note relating to the price of shawls in Bombay.

II. Foll. 36—65. A fragment of *Sa'di's Gulistān*.

Add. 7608.

Foll. 184, $7\frac{1}{2}$ in. by $4\frac{1}{4}$, 15 or 16 lines, $3\frac{3}{4}$ in. long; written in cursive *Nestalik*, probably in the 17th century.

[Cl. J. RICH.]

I. Foll. 1—34. خلاصۃ الاسلام, a popular treatise, in twenty-two *Bābs*, on religious duties and observances, according to the *Hanafi* school, by *Ismā'il B. Lutf Ullah ul-Bākharzī*, اسبغیل بن لطف الله الباکری

حمد و سیاس و ثنای بن عباس خداوندی را
که میبود

II. Foll. 35—38. چهل حدیث, forty *Hadīs*, with a paraphrase in Persian quatrains, imperfect at the end

Beg. من حفظ من امنی از من حدیث کتب الله له
يوم القيامة مقبها عاندا

هر که او حل حدیث داد کروت
از احادیث مہنر عالم

III. Foll. 39—45. لوامع الادکار, forty *Hadīs*, relating to the praise of God, in five *Fasls*, compiled and translated by *Jalāl B. Muhammad B. 'Ubad Ullah ul-Ka'ini*, جلال بن محمد بن عبيد الله الكافاني

جميع محمد حصري خداوندی را که یاد کرد

IV. Foll. 45—184. A full treatise on legal prayer and ablution, according to the *Hanafi* school. It begins with some sayings of *Muhammad* taken from the *Targhib u-Ṣalāt*, (by *Muhammad B. Ahmad uz-Zāhid*;

see Haj. Khal., vol. ii. p. 282), and is slightly imperfect at the end.

Beg. الحمد لله رب العالمين . . . اما بعد ابن حديث
چند از کتاب ترغيب الصلوة انتخاب شد

Add. 7615.

Foll 80; 8 in. by 5½; 18 lines, written diagonally, in Nestalik; dated Baghdād, A.H. 1226 (A.D. 1811). [Cl. J. Rich.]

I. Foll. 2—37. مراثى الحقيقه, an account of various sects.

Beg. الحمد لله . . . اما بعد در رأى صافيه ارباب
بصيرت و ايقان

It was written by a Mussulman, who does not give his name, for Mr. Rich, then British Resident in Baghdād, and treats of the ancient philosophers, the Magians, Manes, Mazdak, the Jews, Christians, Muslims and Sufis.

II. Foll. 39—58. Letter of Fath 'Alī Shāh to Sulaimān Pāshā, Governor of Baghdād, relating to the raid of the Vahhābis upon Karbalā (A.H. 1216), with the Pāshā's answer. See Brydges, Dynasty of the Kajars, p. 154.

III. Foll. 59—63. Short poems by Tūfān and contemporary poets. Mirzā Ṭayyib, of Hazār-Jarib, Māzandarān, surnamed Tūfān, died in Najaf, according to a chronogram of Luṭf 'Alī Khān, fol. 186, A.H. 1190.

IV. Foll. 63—80. An account of the war of Alexander with Darius, compiled for Mr. Rich by Amir Aḥmad ul-Ḥasanī ul-Lārijānī, امير احمد الحسى اللازجانى

Heading: كيفيت وقوع محاربه فيما بين اسکندر ودارا

Add. 7621.

Foll. 179; 5½ in. by 3½; 12 lines, 1½ in. long; written in Nestalik, probably in the 16th century. [Cl. J. Rich.]

I. Foll. 1—74. The treatise of Mir Ḥusain Mu'ammā' on versified riddles (see p. 640 b).

II. Foll. 75—179. Manazir ul-Inshā by Khwājah Maḥmūd Gāvān (see p. 527 b).

This copy wants a leaf at the beginning, three after fol. 79, and about twelve at the end. A spurious beginning and end have been supplied by a later hand.

Add. 7649.

Foll. 110; 11 in. by 7; 25 and 31 lines, about 5 in. long; written in Naskhi; dated Ramazān, A.H. 1017 (A.D. 1608), and A.H. 1113 (A.D. 1701). [Cl. J. Rich.]

I. Foll. 1—96. Nusakh i Jahān-arā. See p. 111 b. The later dynasties are brought down in marginal notes to A.H. 1193. Some additions by a still later hand come down to A.H. 1226.

II. Foll. 97—110. A commentary by Jāmi (see p. 17 a) on some verses of the Sufi poem المصيدة for Ibn ul-Fāriz (see the Arabic Catalogue, p. 401 a, and Haj. Khal., vol. iv. p. 537).

Beg. سميانه من حيل ليس لوجه نقاب الا نور

The commentary is called لوامع, and each of its paragraphs is headed لامعه. It is mentioned under the former title by Lārī in the life of Jāmi, fol. 172, and by Sām Mirzā, fol. 82. The date of composition, A.H. 875, is expressed in a Rubā'ī at the end by the words شهر صفر.

Add. 7654.

Foll. 318; 11 in. by 6½; 19 and 21 lines, 4½ in. long; written in Nestalik and Naskhi, in the 17th and 18th centuries.

[Cl. J. Rich.]

I. Foll. 3—92. The first portion of 'Ālam Arāi 'Abbāsī (see p. 185 a), viz., the preface, introduction, and the reigns of Shah Ismā'il, and Shāh Ṭahmāsp, in the same recension as Add. 17,927 (see p. 187 a), corresponding

to foll. 5 b—149 b of the same MS. A false beginning and end, foll. 1, 2, 93—97, have been added by a later hand, that of Muḥammad Husain B. Karam 'Alī Iṣfahānī (see p. 137 a).

II. Foll. 99—164 A collection of state letters that passed between Shāh Ismā'il, fol. 97, Shāh Tahmāsp, fol. 108, Shāh Ismā'il II. and Shāh Sulṭān Muḥammad, fol. 186, and the contemporary sovereigns of Māvarā un-nahr, Egypt, Turkey, and India. It appears, from the original pagination, to have lost the first thirty leaves. A false beginning, foll. 97, 98, has been supplied by the same hand as above.

Letters of 'Abd ul-Mūmin Khān to Shāh 'Abbās I., and of the latter to Sultan Sulaimān, are found in the margins of foll. 50—62.

III. Foll. 196—318. Maksad II. of 'Ālam-Arāi (see p. 186 a), wanting the biographical notices at the end; dated Rajab, A. H. 1038.

Add. 7666.

Foll. 372; 9 in. by 5; 17 lines, 3½ in long; written in Nestalīk and Naskhi, apparently in the 16th century. [Cl. J. Rich.]

I. Foll. 1—317. The latter half of the Persian translation of Ibn Khallikān (see p. 334 a), beginning with Saif ud-Daulah Ghāzi B. 'Imād ud-Dīn Zingī, and corresponding to Add. 16,714, foll. 216—409, and to McGuckin de Slane's translation, vol. ii. p. 440—vol. iv. p. 602.

II. Foll. 318—348. An abridgment of the Kitāb ul-Mu'jam (see p. 811, Add. 7712).

III. Foll. 349—372. A compendium of geography, beginning with the heading
صفت بحر بحر اخضر

It consists of four chapters, treating of seas, fol. 349 b, rivers, fol. 351 b, mountains, fol. 353 a, countries and towns, fol. 356 b,

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each of which contains detached notices arranged in alphabetical order. It evidently formed part of a more extensive work, including history and biography; for the author refers incidentally to his account of Alexander, fol. 366 a, of the Khalīf al-Mansūr, fol. 359 a, and of the philosophers and poets of Ghaznin, fol. 368 b.

The author speaks of Azarba'ijān with a certain predilection, as though it were his native land, and his reference, under Kazvin, fol. 369 b, to the pleasantries of 'Ubad Zakānī and other friends حرش طسبای عیدد زاکانی و یاران دیگر on its inhabitants, seem to imply that he was a contemporary of that poet, and wrote before the invasion of Tīmūr, of which no mention is made. 'Ubad Zakānī died A. H. 772; see Takī Kāshī, Oude Catalogue, p. 18.

The geographical notices are extremely inaccurate, and deal mostly in mythical legends and childish fables.

Add. 7667.

Foll. 368; 8½ in. by 5. [Cl. J. Rich.]

I. Foll. 1—78; 21 lines, 2½ in. long; written in Nestalīk; dated A. H. 1022 (A. D. 1613).

The Tuḥfat ul-'Irākain (see p. 560 b), with the preface.

The latter wants the first three pages. A false beginning has been prefixed by a later hand.

The subscription states that this copy was written by Kānī for "the most elegant of poets," Auliya Beg, حبة افصح الشعرا جناب

حضرت اولیا بك

II. Foll. 79—368; 17 lines, 3 in. long; written in neat Nestalīk, probably in the 16th century.

The Tazkirah of Daulatshāh (see p. 364 a).

This copy contains at the end, fol. 363 a,

3 c

an additional notice of a seventh contemporary poet, Amir Ḥusain Jalā'ir. It wants the latter part, about five leaves, of the history of Sulṭān Ḥusain. A spurious conclusion has been supplied by a later hand.

Add. 7685.

Foll. 167; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 18 and 16 lines, 4 in. long; written in Shikastah-āmiz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—130. Lata'if ul-Lughāt; see p. 590 b.

II. Foll. 131—159. Three Arabic tracts, described in the Arabic Catalogue, p. 459.

III. Foll. 160—165; 16 lines, $3\frac{1}{2}$ in. long, in a page.

Account of a debate which had taken place in Isfahan, in Rabi' I, A.H. 1221, between the author and Padre Joseph, and in which the former attempted to refute the doctrine of atonement.

The author refers in the preamble to a treatise which he had written after a previous controversy with the same Padre, and in which he established the divine mission of Mohammad by proofs drawn from the Pentateuch and the Gospel, رساله اثبات نبوت رساله مذکوره از نورت واجمیل

Add. 7689.

Foll. 209; 8 in. by $5\frac{1}{2}$; written in Naskhi and Shikastah-āmiz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—35. Inshā, or forms of letters, in Turkish.

II. Foll. 39—111; dated Zulḡa'dah, A.H. 1218 (A.D. 1804).

Forms of letters to be written by, or addressed to, persons of various classes, as 'Ulamā, Sayyids, Daftardars, Amirs, Mus-

taufis, Kāzīs, merchants, Sultans, princes, Vazirs, etc.

Beg. الحمد لله . . . اما بعد در ضمایر عارفان ان فن پوشید و مخفی نماد

The preface contains some remarks on the value of the art of epistolary composition, and general directions to letter-writers.

III. Foll. 111—149. A similar collection, with the heading بحر الانشا من منتخب.

It contains a letter of 'Urfi (see p. 667 a) to Ḥakim Abul-Fath, and one of Mirzā Muḥammad Ashraf to Ibrāhīm Khān.

IV. Foll. 150—191. The Lavā'ih by Jāmī (see p. 44 a); dated Baghdad, A.H. 1223 (A.D. 1808).

V. Foll. 192—209. Forms of letters in Turkish.

Add. 7690.

Foll. 264; 9 in. by 6; 13 lines, $3\frac{1}{2}$ in. long; written in Nestalik, apparently in India, in the 18th century.

[Cl. J. Rich.]

I. Foll. 1—138. منشأ مرا طاهر وحید, prose compositions of Mirzā Ṭāhir Vahid (see p. 189 b).

Beg. مکتوبیکه مصوب کلب علی سلطان بخوندگار

This collection, which has been printed in Calcutta, 1826, and in Lucknow, 1844, consists of letters addressed in the name of Shāh 'Abbas II. to contemporary princes, amirs and dignitaries, and of prefaces composed by Ṭāhir for various works, among others, for his own history of Shāh 'Abbas. The royal letters are addressed to the Sultan of Turkey, Shāhjahān, Dārā Shikūh, Murād-bakhsh, Aurangzib, the king of Bijāpūr, Ḥuṭubshāh, 'Abd ul-'Aziz Khān ruler of Balkh, Abul-Ghāzi Khān ruler of Urganj, and the emperor of Russia.

II. Foll. 139—241. Letters of Mirzā Biddil (see p. 706 *b*), with a short preface by the author.

Beg. عجز مراتب حمد و ثنا تسليم ناراء صدى

This is the collection entitled *رغبات بجدل*, and published as part of the author's *Kulliyāt*, Lucknow, A.H. 1287, pp. 69—215. Most of the letters are addressed to the author's patron, Shukr Ullah Khān, and to the two sons of that Amir, 'Akil Khān and Shākir Khān.

Sayyid Shukr Ullah Khān died, as has been stated p. 370 *a*, A.H. 1108. His sons are mentioned in the *Tazkirat ul-Umarā*, foll. 69 *a* and 59 *b*. The first, Mir Karam Ullah, received the title of 'Akil Khān in the latter part of the reign of Aurangzib.

III. Foll. 242—264. جامع الامثال, Persian proverbs, arranged in alphabetical order, by Hādī B. Muḥammad Mahdī ul-Ḥusainī, ابن محمد مهدى هادى الحسينى

Beg. اما بعد چنين كود اقل العباد

The work is based, as stated in the preamble, upon an earlier collection designated as *منتخب الامثال*, to which the author added, at the request of the friend who had shown it to him, such proverbs as he could recollect.

Add. 7696.

Foll. 97; 8 in. by 4½; 17 and 14 lines, about 3 in. long; written in Nestalik and Naskhi; dated Muḥarram, A.H. 1065 (A.D. 1654). [Cl. J. Rich.]

I. Foll. 1—24. A treatise on almanacs, by Naṣir ud-Din Ṭūsī. See p. 452 *b*.

II. Foll. 24—32. A treatise on horoscopes, beginning with the heading در شرف و هبوط ستارگان

It is divided into many short sections headed *نصل*, but not numbered.

III. Foll. 33—45. *Madkhal i Manzūm*; see p. 801 *a*.

IV. Foll. 49—97. The astronomical treatise of 'Alī Kūshī. See p. 458 *a*.

Copyist: ابن مولانا محمد صالح محمد زمان الزارى

Add. 7707.

Foll. 295; 10 in. by 6½; 17 lines, 4½ in. long; written in small Nestalik; dated Jumāda I., A.H. 27 (probably for 1027 = A.D. 1618). [Cl. J. Rich.]

I. Foll. 1—239. *Nuzhat ul-Ḳulūb*. See p. 418 *a*.

The third *Maḳālāh*, or geographical portion of the work, is defective and out of order. It wants the greater part of *Kisms* II.—IV.

II. Foll. 240—295. *Favātiḥ ul-Maʿbudī*. See p. 19 *b*.

Add. 7712.

Foll. 390; 11½ in. by 7½; 23 lines, 4½ in. long; written in Naskhi; Ṣafar, Ramaḡān, A.H. 1113 (A.D. 1701—1702).

[Cl. J. Rich.]

I. Foll. 1—237. *Ikhtiyārāt i Badīʿi*. See p. 409 *a*.

II. Foll. 238—319. *كباب العجم في آثار ملوك العجم*, a history of the early kings of Persia, from Kayūmarṣ to Anūshirvān.

Author: Faḡl Ullah ul-Ḥusainī, فضل الله الحسينى

Beg. ان احسن ما يقع به الكلام

The author, who calls himself as above in the preface, fol. 246 *b*, must have been a Sayyid, and was, according to the *Jahān-ārū*, fol. 138, a native of Kazvin. He must therefore be distinguished from his namesake, 'Izz ud-Din Faḡl Ullah, father of the historian Vaṣṣāf, with whom he has been wrongly identified by Amin Rāzi, *Haft Iklim*, fol. 37, and others. The latter,

who was no Sayyid, and was born in Shirāz, died A.H. 698 (see p. 162 *a*), probably before the composition of the present work.

The Mu'jam is written in an extremely ornate and laboured style. A wordy preface, foll. 238—247, is chiefly taken up by a panegyric upon the reigning prince, Atābak Nuṣrat ud-Din Ahmad B. Yūsuf Shāh, of the dynasty of Lur Buzurg, who succeeded his brother Afrāsyāb, slain by the Moghuls at the close of A.H. 695, and died, after a long and prosperous reign, in A.H. 730 or 733. See Gu-zidah, fol. 156, Jahānārī, Add. 7649, fol. 52, and Mirkhwānd, History of the Atabeks, pp. 66—68.

Haj Khal., vol. v p. 628, who calls the author Faḡl Ullāh B 'Abd Ullāh ul-Kazvinī, assigns to the work a date obviously too early, viz A II 654. Compare Morley's Catalogue, p. 132, the Munich Catalogue, p. 78, and Sir Wm. Ouseley's Catalogue, No 315

III. Foll. 320—390. Akhlāk i Muḥsinī. See p. 443 *b*.

Add. 7720.

Foll. 123; 7½ in. by 5½; from 7 to 10 lines, about 3 in. long; written in Naskhi and Nestalīk, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—21. A treatise on logic, beginning: ندانکه آدمی را قوتست در آنکه که ممعش کردد در وی صور اشیا چنانکه در آننه

It is the work known as الرسالة الکبری فی المبدأ، by Mir Sayyid Sharif Jurjāni (see p. 522 *a*), noticed by Haj. Khal., vol. iii. pp. 416, 446, by Sprenger, Zeitschrift, vol. 32, p. 9, and printed in the Majmū'ah i Manṭiq, Lucknow, 1819, pp. 10—50. It is found with a commentary in Add. 25,869. See p. 440 *a*.

II. Foll. 22—62. The same treatise, with a Latin translation written over the text,

wanting nine leaves at the beginning, and imperfect at the end.

III. Foll. 63—106. جام بُکْتی نا, a philosophical treatise, with a Latin translation, written by the same hand as the preceding.

Beg. سیاس حکیمی را که افکار حکما و اظار علماء

On the first page is found the following title.—

“Universum, seu, ut Persæ vocant, poculum mundi, opera Georgi Strachani Mer-nensis Scoti in Latinum idioma traducta (sic) 1634.”

The work is dedicated to a Shāh-zādah not named, described as the ruler of the land (Fārs). It is divided, as stated in the preface, into an introduction (Fatihah), thirty Maksads, and a Khātimah. The present copy, however, ends with Maksad 27.

An Arabic version has been edited with a Latin translation, under the title of “Synopsis propositorum sapientie Arabum philosophorum,” by Abraham Ecchellensis, Paris, 1641. The author, who is called Kāzi Zādah Ḥusain in a copy noticed in Mélanges Asiatiques, vol. v. p. 262, and Kāzi Mir Ḥusain ul-Marbudi by Haj. Khal., vol. ii. p. 499, has been already mentioned, p. 19 *a*.

In a copy of the Persian text noticed by Uri, p. 243, the work is ascribed to a later writer, Ghayāṣ ud-Din Manṣūr, who died, according to the Majālis ul-Mūminin, A.H. 948.

The following notice, written by Mr. Rich on the fly-leaf, relates especially to the last two articles “This volume is a very great curiosity; it contains two Persian tracts with an interlinear translation, the work and writing of Strachan, a Scotchman who lived much among the Mowali Arabs when they were the princes of the desert. He was a friend of Pietro della Valle, in whose travels much mention is made of him. Baghdad, 1816.” A sketch of Strachan's life will be found in “Viaggi di P. della Valle,” Rome, 1658, vol. iii. p. 493.

IV. Foll. 107—123. A geographical account of the Persian empire, endorsed, انتخاب از کتاب سور [صور] اقالم

حد نجد و ستایش بعبده مر حاتی را که از کم عدم

This work, which appears to have been written for a Begzādah called Ishāk, in the reign of Shāh 'Abbās I. (A.H. 996—1038), consists of a meagre enumeration of the Persian provinces, and their principal towns, with the distances between them. At the end is a table of the longitudes and latitudes of the chief cities of Persia, foll. 121—123

Add. 7721.

Foll. 277; 8½ in. by 5½; written by different hands in various characters, for the most part A.H. 1222 (A.D. 1807).

[Cl. J. Rich.]

I. Foll. 1—8. The Lavā'ih of Jāmi. See p. 44 a.

II. Foll. 11—16. Explanation of terms used by official writers, in tabular form, with the heading, قاعدة در بیان خلاصه الفاظی که نزد اهل تحریر مصطلح است

III. Foll. 17—32. Copies of some letters that passed between Fath 'Alī Shāh and Sulaimān Pāshā, Governor of Baghdād, on the subject of the raid of the Vahhābis upon Karbala in A.H. 1217, and of letters written in the same year by the governor of Baghdād to the British Consul, Mr Harford Jones (afterwards Sir H. J. Brydges). They were transcribed for Mr. H. Jones by some person in the employ of Sulaimān Pāshā.

IV. Foll. 32—49. Fragment of Vāmiḳ u 'Azrā, وامي و عذرا, a Maṣnavi by Nāmi (s.e. Mirzā Muḥammad Šādiḳ; see p. 196 a). It begins with the following line, which belongs to the early part of the prologue:—

کرده احسانی بقدر پاسبان
داده از هوش و خرد پیرانه اش

Further on the poem is described as the fourth of a Khamsah ساخته می, and the poet adds that he had chosen a theme hitherto unsung in preference to the worn out tale of Shirin u Khusrāu :

قصه شیرین و خسرو شد کهن
بار گو ار و امی و عذرا می
داکون اس داسان را کس نکفت
مثقب حمامه دری رشان سفت

It is well known, however, that the same story has been treated by two poets of the fifth century of the Hijrah, 'Unsuri and Fasihi, and by one of the tenth, Zamini, who lived at the court of Shāh Tahmāsp. See Hammer, Redekünste, pp. 42, 46, Wamik und Asra, Vienna, 1833, and the Oude Catalogue, p. 27

V. Foll. 52—67. Ghazals by Tūfān (see p. 808 a, iii.), Hātīf, and Mushtāk.

Sayyid Ahmad of Isfahan, surnamed Hātīf, was a friend of Lutf 'Alī Khān, who speaks of him about A.H. 1190 as still living. See Ātashkadāh, fol. 197. Some of his Ghazals have been translated by J. M. Jouannin, Mines de l'Orient, vol. ii. p. 307. See also Bland, Century of Ghazals, x., and Defrémery, Journal Asiatique, 5^e Série, vol. vii. p. 130.

Mushtāk, whose proper name was Mir Sayyid 'Alī, was also a native of Isfahan and a friend of Lutf 'Alī Khān, who collected his poems after his death. See Ātashkadāh, fol. 194, and Riyāz ush-Shu'arā', fol. 442.

VI. Foll. 68, 69. Fragment of Majnūn and Lailā, a Maṣnavi, by Mirzā Šādiḳ Nāmi. See art. iv.

VII. Foll. 70—75. Ḳasidah, by Tūfān, and some short pieces.

VIII. Foll. 76—123. Faḥḥād u Shirin, by Vahshi. See p. 603 b.

IX. Foll. 128—146. Tarkib-band in praise of 'Alī, and some shorter poems.

X. Foll. 147—162. *دفع الشك والمين في محمدر*, an Arabic treatise on the poems called *Zajal* and *Mawāliya*, by Taj ud-Dīn 'Abd ul-Vahhāb ul-Banvāni.

XI. Foll. 163—192. *انيس العشاق*, a treatise on the poetical description of female beauty, with examples from classical poets; wanting a few lines at the beginning.

Author: Hasan B. Muhammad, entitled ash-Sharaf, commonly called ar-Rāmi, *حسن بن محمد الملقب بالشرف المشهور بالرامي*.

The work is divided into nineteen chapters treating severally of the various parts of the face and body. The contents are stated in the *Jahrbücher*, vol. 83, *Anzeige-blatt*, p. 23, and in the Vienna Catalogue, vol. i. p. 414. See also Stewart's Catalogue, p. 71, and the Munich Catalogue, p. 122.

From the author's reference, in the extant portion of the preface, to a visit paid by him to the tomb of Naṣir ud-Dīn Tūsī at the time of composition, it is evident that the work was written in Āzarbā'ijān; but there is some uncertainty about its date. Haj. Khal. states, vol. i. p. 488, that it was completed A.H. 826, and dedicated to Abul-Fath Uvais Bahādūr. At that date, however, Āzarbā'ijān, having been wrested from Karā Yūsuf by Mirzā Baisunghur in A.H. 823, formed part of the empire of Shāhrukh.

Shaikh Uvais, of the Ikāni dynasty, the prince to whom the work seems to have been dedicated, reigned from A.H. 757—776. Two other circumstances make it probable that this was the period at which the author lived. He refers in the preface to Aḥḥādī, who died A.H. 738 (see p. 619 *a*), as a poet of his time, and further on, fol. 190 *a*, he mentions as his own master, Hasan B. Maḥmūd Kāshī, a poet who, according to Taḳī Kāshī, Oude Catalogue, p. 18, died A.H. 710.

It must be noticed, however, that a still later date, viz. A.H. 878, is assigned by Haj. Khal., vol. iii. p. 21, to another work of the same writer, also dedicated to Uvais Shāh, namely a commentary on *السمر*. Compare Kraft's Catalogue, p. 21.

XII. Foll. 193—212. A treatise on rhyme, without title or author's name.

حمد يحد و ثنائي. يبعد مرخالى. اكه زبان

The author frequently quotes the *حدائق* of Shams i Ḳais, and, among late poets, Ṣā'ib, who died A.H. 1088.

XIII. Foll. 212—240. *مجمع الصنائع*, a treatise on poetical figures.

Author: Niẓām ud-Dīn Aḥmad B. Muhammad Ṣāliḥ uṣ-Ṣiddīki ul-Ḥusainī, *نظام الدين احمد بن محمد صالح الصديقي الحسيني*

الحمد لله الذي انعم علينا وعددا

It was completed, as stated at the end, in A.H. 1060, the twenty-fourth year of the reign of Shāhjahān. The same date is fixed by a versified chronogram in the preface. The author mentions incidentally a *Maṣnavī* entitled *آرام حان*, composed by his father in A.H. 1056.

The work consists of four chapters (*Faṣl*), as follows:—1. Various kinds of composition. 2. Word-ornaments. 3. *Concetti*, *مصانع معنوى*. 4. Plagiarisms, or borrowed ideas. Appendix on technical terms.

The present MS. is imperfect at the end. A complete copy is found in Add. 12,560.

XIV. Foll. 242—245. An Arabic treatise on philosophical terms, *الاصول والضوابط المحكمه*

XV. Foll. 247—255. An extract relating to some curious combinations of numbers, with diagrams. The heading is *باب سيم در ذكر شطري از نوادر وغرائب اوضاع اعداد*

XVI. Foll. 256—267. Moral sayings of 'Alī in Arabic, *نثر الآلي*.

XVII. Foll. 268—277. Ghazals rhyming in Alif, by Mushtāk. See p. 813 *b*.

Add. 7722.

Foll. 202; 8½ in. by 5½; 17 lines, about 3 in. long; written in Shikastah-āmiz; dated Baghdād, Muḥarram, A.H. 1225 (A.D. 1810). [Cl. J. Rich.]

I. Foll. 1—39. A treatise on astronomy, by Muḥammad Ḥusain B. Karam 'Alī Isfahānī (see p. 137 *a*), in the author's handwriting.

Beg. حمد یحیی عظمت کبرای رسد که مرانی

The work, written for Akā Aḥmad Lāhijānī, includes a versified treatise on the astrolabe, foll. 27—38.

II. Foll. 40—44. A treatise on the preparation and preservation of medicaments, in six Fāsils and a Khātumah, extracted from the *Ḥikmat al-Adwiyah* of Ḥajjī Zain ud-Dīn 'Aṭṭār (see p. 469 *a*).

Beg. فصل اول در امتیاز مباح میان دوا و غذا

III. Foll. 44—62. Two extracts from the *Tuhfat ul-Mūminin* (see p. 476 *b*).

IV. Foll. 64—196. Alchemical tracts in Arabic. See the Arabic Catalogue, p. 464.

V. Foll. 197—207. A treatise on instantaneous cures, translated from the Arabic of Muḥammad B. Zakariyyā ur-Rāzī, by Muḥammad Ḥusain Ibn Karam 'Alī (see art. i.).

Beg. حسب الحاجة جذب سید عزیز القدر

The title of the Arabic work is دستور الطب المستور. See Uri, p. 288, xcii., art. 6.

Add. 7723.

Foll. 78; 7½ in. by 4½; 19 lines, about 8 in. long; written in Shikastah-āmiz and Naskhi, apparently in the 17th century.

[Cl. J. Rich.]

I. Foll. 1—14. A tract on the rational explanation of the Mi'rāj.

Beg. سیاسی و متناهی خداوند زمین و آسمان را

It is commonly ascribed to Abu 'Alī B. Sinā. See the *Dabistān*, Troyer's translation, vol. iii. pp. 176—200, where extensive extracts are given, and Haj. Khal., tit. *رساله فی المعراج*, vol. iii. p. 443.

II Foll. 15—49. A philosophical treatise on crafts and professions, their relative importance and mutual relations, endorsed

کتاب معرفة الصنائع

الحمد لله . . . عرض از این رساله بیان حد صناعت است

In another copy, Add. 16,839, xxii, Amir Abul-Kāsim ul-Fandarsakī, القاسم العندرسکی, is named as the author.

Mir Abul-Kāsim, who came of a family of Sayyids settled in Astrābād, took his Nisbah from Fandarsak, a neighbouring town (see *Burhān i Kātib*). He is described as the most eminent philosopher and Sufi of his time, and stood high in the estimation of Shāh 'Abbās I., whom he is said, however, to have scandalized by his habit of mixing with the lowest orders and attending cock-fights. He spent many years in India, and was twice introduced to Shāhjahān by the Vazīr Asaf Khān (Abul-Ḥasan), namely in the first and tenth years of the reign, A.H. 1037 and 1046. But he subsequently returned to his native country, and died in Isfahan during the reign of Shāh Šafī, A.H. 1038—1052. The present work, commonly designated as *صنائع*, is mentioned as the most popular of his writings. See Ṭāhir Nasrābādī, fol. 119 *a*, Amin, *Pādishāh Nāmāh*, fol. 425, Riyāz ush-Shu'arā, fol. 31, and *Atashkadāh*, fol. 86.

According to the *Dabistān*, Mir Abul-Kāsim became, through his intercourse with the disciples of Kaivān, much imbued with

Pārsi ideas. See Troyer's translation, vol. i. p. 140, vol. iii. pp. 205, 206.

The word *مذاعت*, "craft," is taken by the author in an exceptionally wide sense, and is made to include the highest forms of human activity. His first chapter treats of prophets, Imāms, and philosophers.

III. Foll. 49—78. Eleven Sufi tracts, by Muḥammad Dihdār, محمد دهر.

Khwājah Muḥammad Dihdār, son of Khwājah Mahmūd, belonged to a family of Arab extraction settled in Havizah, a town of Khūzistān, and subsequently in Shirāz. He went to India under Akbar, and became intimate with the Khānkhānān 'Abd ur-Rahīm, to whom several of his treatises are dedicated. He died in Sūrāt under Jahāngir (according to Dr. Sprenger, *Oude Catalogue*, p. 393, A.H. 1018), leaving poetical compositions in which he took the name of Fānī, and many prose works, among which glosses to the Nafahāt, Rashahāt, and Gulshan i Rāz, and a commentary upon the preface of Tibyān, are mentioned. See Riyāz ul-Auhyā, fol. 169, and Riyāz ush-Shu'arā, fol. 330. Some of his tracts are noticed in the *Jahrbucher*, vol. 85, *Anzeigebblatt*, p. 54, and the *Vienna Catalogue*, vol. ii. p. 455.

The subjects of the present treatises are the following:—1. Spiritual meaning of the *Zikr*, fol. 42 b. 2. Comments on the verse *ولا اسم لمواقع الجود* Coran, lvi 74, fol. 54 b. 3. Free-will and predestination, fol. 56 a. 4. Defence of Muhyi ud-Dīn Ibn ul-'Arabi against 'Alī ud-Daulah (see p. 413 a), and Gisū Darāz (see p. 347 b), fol. 61 b. 5. Relation of the ideal man *اسان كلى* to individuals, fol. 64 a. 6. Muḥammad and the universal soul *روح اعظم*, fol. 66 a. 7. Relation of individual minds to the ten intellects, fol. 68 b. 8. Comparison of the insight of previous prophets and of Muḥammad, fol. 69 b. 9. Mutual relations of men, and the twelve Imāms, fol. 71 b. 10. Comments on 'Alī's

saying with regard to the existence of Adam before creation, fol. 75 a. 11. The beginning of light and the world of darkness. This last tract is imperfect.

Add. 7737.

Foll. 253; 9 in. by 6½; 18 lines, 4½ in. long; written in Nestalik; dated Rabi' II., A.H. 1033 (A.D. 1624). [Cl. J. Rich.]

I. Foll. 1—72. احلاق شمسية, a treatise on ethics, in prose and verse, by Ḥasan B. Rūzbahān, حسن بن روزبهان.

Beg. احمدك يا ذا الجود والفضل والاحسان

The preface contains a eulogy upon the Vazīr Shams ud-Daulah Muhammad, from whose name the title is derived. The author states further on that he had been determined, after long delays, to issue the present work by the appearance of the Akhlāk i Muhsini (a work completed A.H. 900; see p. 443 b).

It is divided into fourteen Bābs and a Khātimah.

Dr. Sprenger, who notices the work in the *Zeitschrift der D. Morg. Gesellschaft*, vol. xiii. p. 540, calls the author Ḥasan B. Rūzbahān Shirāzi.

II Foll. 73—137. Manṭiq uṭ-Ṭair. See p. 576 a.

III. Foll. 137—242. Muṣibat Nāmah. See p. 576 b.

IV. Foll. 242—253. Gulshan i Rāz. See p. 608 b.

Add. 7776.

Foll. 121; 12 in. by 7½; 23 lines, 5½ in. long; written in Nestalik, in four gold-ruled columns, with two 'Unvāns, and 36 miniatures in Persian style; dated Ramaẓān, A.H. 1004 (A.D. 1596). [Cl. J. Rich.]

I. Foll. 1—64. *Mihr u Mushtari*. See p. 626 *a*.

In this copy the date of composition, fol. 64 *a*, is not A.H. 778 as in the above copy, but A.H. 748, زهري ربه حا و ميم نا دال

Copyist: نورالدین محمد لاهیجی

II. Foll. 65—121. *Duval-Rāni Khizir Khān*. See p. 612 *a*, xiv.

Copyist: عبد اللطيف بن نعمان

Add. 7802.

Foll. 110; 8½ in. by 5; 15 lines, about 3 in. long; written by various hands in Nestalik and Shukastah-amiz, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—63. Prologue of a *Maṣnavi* in the measure of the *Makhzan ul-Asrār*, with a dedicatory epistle in prose to some patron of letters not named.

Beg. اي حرد مرحله پسای فکر
دردت باروی نوای فکر

The author, who designates himself only by his poetical surname *Afītāb* آفتاب, mentions, as his models, the works of *Nizāmi*, *Khusrau*, *Jāmi*, and lastly the *Markaz i Advār of Faizi* (see p. 671 *a*). This line, نطی، مرا لایحه حراساست، shows that he was a native of *Khorasan*, while from his appeals to the *Shāh's* indulgence, and some references to *Kirman* such as this, چند دل من عم کرمان حورد، it is evident that he had fallen into disgrace, and had been some time confined, much against his will, to that city.

Foll. 39—55 are occupied by some *Qaṣīdahs* and *Ghazals*, apparently by the same poet. These also contain references to the author's compulsory stay in *Kirman*, as in the following line: کرمان کشیده کرد من ار سار. عکبوت حطی که حلفه در او کام ازدهاست. One of the *Qaṣīdahs* fixes the period of the poet: it is addressed to the *Kürchi Bāshi Murtaẓẓī*

Kūli Khān, an *Amir* of the *Shāmlū* tribe, who, as we learn from *Tāhir Naṣrābādī*, fol. 30, held the government of *Kirmān* in the reign of *Shāh 'Abbās II.* (A.H. 1052—1077). Another is in praise of *Shāh 'Abbās*.

II. Foll. 64—110. Letters and other prose pieces, without author's name.

Beg. سپاس صکرای احدت بمانه است که
ادب آموران

The letters are mostly written in the name of *Ḥasan Khān*, and of *'Abbās Kūli Khān*, to whom the author appears to have acted as secretary.

Hasan Khān B. Ḥusain Khān Shāmlū, governor of *Khorāsān* (see p. 682 *a*), was a great patron of poets, and the author of a *Divān*, a preface to which is found in the present collection. His son, *'Abbās Kūli Khān*, who succeeded him in the government, was still living when *Tāhir Naṣrābādī* wrote, *i. e.* A.H. 1083; see fol. 29.

Add. 7819.

Foll. 189; 9½ in. by 5½; 19 lines, 2½ in. long, with 28 lines round the margins; written in small Nestalik; dated *Ramazān*, A.H. 1056 (A.D. 1646). [Cl. J. Rich.]

I. Foll. 2—154. دنوان نظیری نیشابوری، the *Divān of Naziri of Nishapur*.

This poet, whose proper name was *Muhammad Ḥusain*, went to *India*, after a stay of some years in *Kāshān*, and became a favourite follower of that great lover of poetry, the *Khānkhānān 'Abd ur-Rahim Khān*. After a pilgrimage to *Mecca*, performed in A.H. 1012, he adopted a religious life, and settled in *Aḥmadābād*, where he died A.H. 1022 or 1023. See *Sprenger*, *Oude Catalogue*, p. 515, *Blochmann*, *Ain Akbari*, p. 579, *Haft Iklim*, fol. 318, *Badāoni*, vol. iii. p. 355, *Riyāz*, fol. 467, and *Ouseley's Notices*, p. 252.

Contents: *Ḳaṣīdahs*, *Tarkīb*s, *Tarjī*'s and *Ḳiṭāḥ*s, arranged apparently in chronological order, with rubrics due to the author, showing for whom and on what occasion the several pieces were composed. The poems are addressed to the *Khānkhānān*, to Akbar and Jahāngir, to 'Abd Ullāh Khān of Gujrat, to Akbar's son, prince Murād, Naurang Khān, A'zam Khān Kūkah, and other Amirs. Some are elegies on the death of the author's children and of contemporary poets. The section is imperfect in the beginning.

2. Ghazals in alphabetical order, fol. 70, beginning:

ادا ما شئت ان تحبى حيوته حلوة الحصى

This section has two lacunes after foll. 123 and 141, and breaks off at the beginning of letter *l*.

II. Foll. 155—188. The Ghazals of Vahshī (see p. 664 *a*), wanting the first part of letter *l*, and the latter part of letter *u*, with the rest of the alphabet

III. Foll. 155—188, and 2—30 (margins). The *Divān* of Shāpūr. See p. 674 *b*.

Contents *Kaṣīdahs*, imperfect at the beginning, fol. 155. Ghazals in alphabetical order, with a lacune extending from letter *u* to letter *ṣ*, foll. 175—188, 2—23. Two *Tarjī*'-bands, fol. 24.

IV. Foll. 30—127 (margin). *ديوان شيخ* 'Alī Nakī, *على نقي كبره*, the *Divān* of Shaikh 'Alī Nakī, of Kamrah.

Beg. *آنانكه از سرشك پيا بى حشر كسد*

This poet and his brother Ulfatī came of the family of the Shaikhs of Kamrah, a borough situate near Jarbādkān, in Irac. 'Alī Nakī was the panegyrist of Shah 'Abbas I. (A.H. 995—1038), and of Ḥatim Beg, who was that king's Vazīr during the early part of his reign. He is mentioned as still alive in the *Haft Iklim*, a work written A.H. 1002. He died, according to Ṭāhir Naṣrā-

bādī, fol. 176, in A.H. 1012, or, as stated in the *Riyāz ush-Shu'arā*, fol. 460, A.H. 1013. Dr. Sprenger gives a later date, viz. A.H. 1030 or 1031. See the *Oude Catalogue*, pp. 91, 514.

Contents: *Ḳaṣīdahs*, fol. 30 *a*. Ghazals, in alphabetical order, fol. 64 *a*. *Rubā'is*, fol. 117—127.

V. Foll. 128—154. Select Ghazals from the *Divān* of Fighānī (see p. 651 *a*), in alphabetical order; wanting the latter part of letter *ṣ* and the rest of the alphabet.

Add. 7827.

Foll. 89; 11½ in. by 7; 25 lines, 4 in. long; written in Nestalik; dated Rabi' II., A.H. 997 (A.D. 1589). [Cl. J. RICH.]

A volume of poetical extracts in Persian and Turkī, including connected series of Ghazals by the following poets: *Kāsim i Anvār* (p. 635 *a*), fol. 16—29. *Jāmi* (p. 643 *a*), fol. 31—35. *Nava'i* (Mir 'Alī Shir, p. 366 *a*), by whom are some *Tarkīb*-bands and a collection of Ghazals entitled *عرائب الصمر* in Turkī, fol. 41—53. *Humāyūn* (p. 735 *b*), fol. 54—57. *Aṣafī* (p. 651 *b*), fol. 78—80.

Add. 7828.

Foll. 54; 7½ in. by 4½; about 17 lines, 4 in. long; in the handwriting of Mr. Rich; dated Dec 25th, 1803. [Cl. J. RICH.]

A volume of miscellaneous extracts, containing an Arabic notice on the fire-temple, headed *عربى* [Shahristānī] *من شاهريستان*, fol. 1. The prologue and epilogue of *Ṣad Dar i Nazm* (see p. 48 *b*), fol. 2. Extracts from Khwānd Amīr on the early kings of Persia, fol. 6, from the *Bahāristān* and *Yūsuf u Zulaikha* of Jāmi, fol. 7, from the *Zij i Muhammad-Shāhī* (see p. 460 *b*), fol. 16, from the *Futūh Ibn A'ṣam* (see p. 151 *a*), fol. 21, from the *Makāmāt* of al-Ḥarīrī, fol. 24, from Sa'dī, Ḥāfiz, Firdūsī, etc.

Add. 7938.

Foll. 49; 7½ in. by 5; written in Divāni and Nestalik by different hands, apparently in the 16th and 17th centuries.

[Cl. J. RICH.]

Ghazals by Katibi, Hilālī, Ahī, Āṣafī, Ahlī, Ḥafīz, Jāmī, Shahīdī, Ḥairānī, Saifi, and Ḥairatī, foll. 23—33.

Kasidahs by Katibi, Khwājūi Kirmānī, and Ibn Ḥusām, foll. 35—46.

The rest of the volume contains forms of letters and poetical extracts in Turkish.

Add. 8149.

Foll. 83; 9 in. by 5½; 15 lines, 5½ in. long; written in cursive Nestalik; dated 'Azīm-ganj, province of Murshidābād, in the month of Āsin of the Bengali year 1128, the fourth of the reign (of Muḥammad Shah = A.H. 1134-5, A.D. 1721).

I. Foll. 1—28. قصهٔ امیرالمؤمنین حسن و حسین, history of the Amir ul-Mūminin Ḥasan and Ḥusain from their birth to the death of the former, poisoned by Yazid, and to the martyrdom of the latter in Karbalā.

II. Foll. 29—82. حکایت محمد حنفیه, history of Muḥammad, son of the Ḥanafīyyah, from the time when the tidings of his brother Ḥusain's death reach him to the time when he releases the latter's son, Zaim ul-'Abidin, from captivity, and finds the charred body of the accursed Yazid at the bottom of a well.

The above stories are apparently detached portions of a late composition exhibiting the Shi'ah legend in its most exuberant growth.

Add. 8908.

Foll. 218; 9½ in. by 6; 13 lines, 4 in. long; written in cursive Nestalik; dated February, A.D. 1819.

I. Foll. 1—39. The diary of the siege of Ḥaidarābād. See p. 268 *a*.

II. Foll. 40—218. The third volume of the Ikbal-Namah (see p. 255 *a*), wanting the concluding notices on the Vazirs and celebrated men of the reign.

Copyist: بختاور سنکھ ولد منشی صاحب سنکھ
ملارم مهاراجہ برادر کریمت بہادر

Add. 8919.

Foll. 86; 9½ in. by 6½; 14 lines in a page; written in Nestalik, in the 18th century.

I. Foll. 1—13. Alphabetical list of Persian verbs, with their Hindustani equivalents.

II. Foll. 14—22. Alphabetical list of Hindustani verbs, with their Persian equivalents.

III. Foll. 23—86. Lailā Majnūn, by Ḥatifi. See p. 652 *b*.

Add. 8991.

Foll. 161; 9½ in. by 5; 14 and 16 lines, 2½ and 4 in. long; written in Nestalik, apparently in the 17th century.

I. Foll. 2—126. The Shāhnāmah of Mirzā Kasim Gūnābādī (see p. 660 *a*), wanting four leaves after fol. 97, three single leaves after fol. 113, 117, and 121, and about four at the end.

II. Foll. 127—140. An alphabetical series of Ghazals, by Ṭahīr, طاهر.

Beg. می طیم زیبی بالی نا پری کنم پیدا
در بدر ہی کردم تا دری کنم پیدا

The series is imperfect at the beginning, and has some other lacunes. The author names in one passage, fol. 135, Saib Tabrizi, who died A.H. 1088 (see p. 693 *a*), as his

model, and it appears from another line, fol. 128 *a*, that he lived in Isfahan.

III. Foll. 141—161. A fragment of the *Inshā* of Yūsufī. See p. 529 *a*.

Add. 9697.

Foll. 95; 8½ in. by 6¼; 15 lines, 4 in. long; written in Shikastah-āviz, about the close of the 18th century.

I. Foll. 1—16. Forms of official documents and civil contracts.

II. Foll. 17—54. دستور الصنان, the Munshi's manual, containing models of letters and official papers.

Author: Shaikh Anis ud-Din, son of Kāzī Na'im ud-Din, of the town of Chanwah, Bardwān, شیع انیس الدین ولد قاضی نعم الدین ساکن قصه چنوه

Beg. چون حمد و ثنائی حضرت اوردگار بیچو.

The author was, in A.H. 1175, Munshī to Gandarbh-Dās, Nāib Zamindār of Hijli. He compiled the present work shortly after, and inserted in it many of his own letters. The present copy is imperfect

III. Foll. 55—70. Copies of letters written to various officials in Bengal, in the time of Mir Ja'far and Clive, by a person in the Company's employ

IV. Foll. 71—95. Fragment of *Bahār* i Dānish. See p. 765 *b*.

Add. 10,463.

Foll. 28; 10 in. by 6½; from 12 to 19 lines; dated Ramazān, A.H. 1233 (A.D. 1818).

I. Foll. 1—17. Nān u Ḥalvā. See p. 679 *a*.

II. Foll. 18—23. Six *Ḳaṣīdahs* from the *Divān* of Sa'di.

III. Foll. 24—27. A fragment of *Haft Paikar*. See p. 567 *a*.

Add. 10,579.

Foll. 271; 7½ in. by 4¾; from 15 to 25 lines; written in Nestalik and Shikastah-āviz, in India.

I. Foll. 1—48; dated Muharram, A.H. 1096 (A.D. 1684).

A commentary on some difficult verses of the first part of *Iskandar Nāmāh* (see p. 568 *a*).

Author: Ḥamīd B. Jamāl Bukhārī ul-Ḥasanī ul-Jaunfūrī, حامد بن جمال بخاری الحسنى الجونفوری

Beg. حمد نبی بهادت و سیاس بسفانت مرحضرت

The work is dedicated to Farid ud-Din Abul-Muzaffar Shir Shāh (A.H. 946—952). It is mentioned in the St. Petersburg Catalogue, p. 439, under the title of كشف الدقائق.

II. Foll. 49—271; dated Sha'bān, A.H. 1149 (A.D. 1736).

A commentary on some poems of Khakānī by Muhammad Shādiyābādī. See p. 561 *b*. This copy contains only 34 *Ḳaṣīdahs*.

Add. 10,587.

Foll. 34; 8½ in. by 4½; 13 lines, 2½ in. long; written in Nestalik and Shikastah-āviz, dated A.H. 1175 (A.D. 1761-2).

I. Foll. 1—9. Mi'rāj ul-Khayāl. See p. 738 *a* and 803 *a*.

III. Foll. 10—34. Sūz u Gudāz. See p. 674 *a*.

Add. 11,633.

Foll. 242; 8½ in. by 5; 19 lines, 3½ in. long; written in cursive Nestalik, apparently in the 17th century.

I. Foll. 2—81. اوانات مشتافی, "Memorable events of Mushtāfi," a collection of detached narratives and anecdotes relating to the sovereigns of the Lodi, Timuride, and Sūr dynasties.

Author: Mushtākī, commonly called Rizk Ullah, مشتاقی عرب رزق الله

Beg. حمد و ثنای مرادشاهی را که خطبه احدیت

Shaikh Rizk Ullah, of Dehli, the eldest son of a well-known devotee, Shaikh Sa'd Ullah (the grandfather of Shaikh 'Abd ul-Hakk Dihlavi; see p. 14 a), was born A.H. 897, and became, as a child, the Murid of a renowned saint, Shaikh Muhammad Maikan, of Milāvan (a town near Kinnauj), who died A.H. 906. Rizk Ullah led the wandering life of a Fakir, and associated with thousands of holy Shaikhs. He was deeply versed in the history of saints and kings, and died at the age of ninety-two years, A.H. 989, leaving several poetical compositions in Hindi and Persian. In the former he took the name of Rājan, while in the latter he adopted the takhalluṣ Mushtākī. See notices of his life by his nephew 'Abd ul-Hakk, in Akhbār ul-Akhyār, foll. 142, 215, and in his memoirs, Or. 1696, fol. 84. Compare Riyāz ul-Auliyā, fol. 121, Tārikh i Khānjahāni, fol. 4, and Dorn, History of the Afghans, p. 3.

An account of the work, with copious extracts, is given in Elliot's History of India, vol. iv. pp. 534—557. A translation is preserved in manuscript, Add. 20,773, foll. 128—187.

The contents are arranged under the following heads: Bahlūl Lodī, fol. 3 a. Sikandar Lodī, fol. 8 a. Ibrahim Lodī, fol. 40 b. Bābar, fol. 42 a. Humāyūn, fol. 44 b. Akbar, fol. 45 b. Shīr Shah Sūr, fol. 46 a. Islām Shāh, fol. 56 b. Ibrahim, fol. 60 b. Character and rule of Islām Shāh, fol. 74 a. Muhammad Shāh, called 'Adli, fol. 76 b. Ghiyās ud-Dīn Khiljī, of Mandī, fol. 79 b.

The present copy breaks off in the last section, fol. 81 b; it wants about twelve folios.

II. Foll. 82—242. A portion of Zubdat

ut-Tavārikh (see p. 224 b), corresponding to foll. 151—376 of Add. 10,580.

The last page, containing a subscription dated A.H. 1089, is by a later hand.

Add. 12,560.

Foll. 203; 9 m. by 5; 15 lines, 3½ in. long, written in Nestalik, with gold-ruled margins; dated Sha'bān, A.H. 1228 (A.D. 1813).

I. Foll. 2—83. Majma' us-Ṣanā'ī. See p. 814 b, xii.

II Foll. 84, 85. Reply of Mullā Muhammad Ṭāhir Ghani (see p. 692 a) to a charge of plagiarism founded on the discovery of a verse of his in a copy of the Tārikh i Badā'oni (see p. 222 b).

III. Foll. 85—103. Firdausiyyah, by Tughrā. See p. 742 b, ii.

IV. Foll. 104—121. Panj Ruk'ah and Mīnā Bazar, by Zuhūrī. See p. 742 a, v iv.

V. Foll. 122—134. گل کشنی, a Maṣnavi on the art of wrestling, by Mir Najāt.

Beg. در کعب عشق هر آن نامه که دلخواه بود

Mir 'Abd ul-'Āl Najāt, son of Mir Muhammad Mūmin, a Ḥusaini Sayyid of Isfahan, is described as a skilled accountant and consummate wit. He began life as Musta'fi of the Ṣadr Mirzā Ḥabīb Ullah, discharged the same office in Astrābād, and was employed as secretary by Shāh Sulamān and Shāh Sultān Ḥusain. He was about thirty years of age in A.H. 1076 (see Kisaṣ ul-Khākāni, fol. 168), and as he reached, according to Ḥazīn, Oude Catalogue, p. 137, the age of eighty years, he must have died about A.H. 1026. See Ṭāhir Naṣrābādī, fol. 254, Atashkadāh, fol. 86, and the Oude Catalogue, p. 512.

The author of the Riyāz ush-Shu'arā, fol. 470, reflects severely on the low tone of Najāt's compositions, and says, that he shares

with Zulāli (p. 677 a), Jalāl Asir (p. 681 b), and Shaukat of Bukhārā (who lived in Khorasan and afterwards in Isfahan, and died A.H. 1107; see *Mir'at Jahānnumā*, fol. 362), the blame of having debased poetry by lowering it to the level of vulgar speech and trivial jokes.

The date of composition, A.H. 1112, is expressed by the following chronogram in the epilogue:

غیبه کل که بود در سر دل تاریخست

The poem has been elucidated in India by two commentators, Ārzū and Ratan Singh, and has been printed in Lucknow, A.H. 1258. Copies are noticed in Ouseley's Catalogue, No. 258, and the Munich Catalogue, p. 4.

VI. Foll. 134—140. *سیرده بند*, a satire by Hakīm Sharaf ud-Dīn Shifā'ī, imperfect at the end.

Beg. ای صدر نشین کشته در انوان

Iskandar Beg, who calls the author Hakīm 'Timūr Shifā'ī, of Isfahan, speaks of him, 'Ālam-āra, fol. 243, as a distinguished physician, wit, and poet, a favourite companion of Shāh 'Abbās I., but universally dreaded for his malignant epigrams and ruthless satire. He adds that he died in Isfahan, A.H. 1037. According to others his original name was Sharaf ud-Dīn Ḥasan. See Tahir, fol. 158, *Mir'at i Jahānnumā*, fol. 362, *Riyāz ush-Shu'arā*, fol. 237, *Ātashkadāh*, fol. 100, the Oude Catalogue, p. 570, and Haft Āsmān, p. 134.

Shifā'ī's *Divān* is described in the Vienna Catalogue, vol. i. p. 600.

VII. Foll. 141—168. Extracts from Nizāmī's poems and Firdūsī's *Shāhnāmāh*.

VIII. Foll. 169—177. Love-letters of Duvalrānī and Khizr Khān, from the poem of Amir Khusrau. See p. 612 a, xiv.

IX. Foll. 177—185. Extract from *Vis u Rāmīn*, a *Maṣnavī* by Fakhri Jurjānī.

Beg. هو رامین دند کورا دل بخازرد

Fakhr ud-Dīn As'ad Jurjānī composed this poetical version of a romance, originally written in Pehlevi, in Isfahan, about A.H. 440, at the request of 'Amid ud-Dīn Abul-Fatḥ Muzaffar, of Nishāpur, who governed Isfahan for Sultan Tughrul, the founder of the Saljūq empire. See *Guzidah*, fol. 242, *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 85, *Haj. Khal.* vol. vi. p. 468, and *Haft Iklim*, fol. 465, the Oude Catalogue, p. 338, and Haft Āsmān, p. 17.

The poem has been published, from a defective copy, in the *Bibliotheca Indica*, 1864. Extensive extracts are given in the *Riyāz ush-Shu'arā*, fol. 323, and *Khulāṣat ul-Afkār*, fol. 209. An analysis of the contents by K. H. Graf is to be found in the *Zeitschrift der D. Morgenl. Gesellschaft*, vol. 23, pp. 375—433.

The present extract corresponds to pp. 248—252, 261—269 of the printed edition, from which, however, it differs very considerably.

X. Foll. 186—197. Love-letters of Lailā and Majnūn, from Nizāmī's poem. See p. 566 b.

XI. Foll. 200—203. Ghazals by Hilālī. See p. 656 a.

On the fly-leaf is written: "Purchased of W. Campbell Richley, a soldier, who stated it to have been part of the plunder found within the fortress of Ghuznee, when captured by the English troops under Sir John Keane, in 1839."

Add. 14,374.

Foll. 109; 9 in. by 7½; 15 lines, 4½ in. long; written in Nestalīk, late in the 18th century.

I. Foll. 2—11. Life of Bibi Juliana, endorsed *احوال بیب حلیانا*

Beg. منابش و بیایش احدی را که صانع عز و کل

The author, *كستن بروت* (Gaston Bruit), states that Monsieur Gentil, at whose request he had written this account, had come to India in A.H. 1165, twenty-two years before the date of composition (which therefore must be A.H. 1187), and, having entered the service of Shujā' ud-Daulah, had been settled for the last twelve years in Faizābād.

Colonel Jean-Baptiste Joseph Gentil, the able assistant of Shujā' ud-Daulah in the organization of his army, left India shortly after that prince's death (A.H. 1188), and died in his native town, Bagnols, in a state of great poverty, in 1799. See Langlès, *Bibliothèque Universelle*.

According to the present memoir, Bibi Juliana had been captured as a child, with three thousand Portuguese, in the early part of Shāhjahān's reign, and given as a slave to one of the ladies of the court. Having been married to a European, who soon after fell in battle, she was attached to the household of Prince Mu'azzam (afterwards Bahādur Shāh) and his mother, whom she served with singular devotion during their long confinement. After the prince's accession she rose to a position of great trust and influence, and maintained it during the early part of the reign of Muhammad Shāh, whose deliverance from the galling yoke of the Sayyids she is said to have obtained by means of a vow to S. John.

She died at Dehli, in great repute of sanctity, some years after that event (according to *Tārīkh i Muḥammadi*, fol. 277, in *Rabī' I.*, A. H. 1147), when a relative, Bibi Pasquale *بِسْكُولَة*, succeeded to her office and assumed her name.

A French translation of the work by Prof. E. H. Palmer will be found in the *Nouvelles Annales des Voyages*, 1865, tom. ii. pp. 161—184, and a notice on Juliana in Gentil's *Mémoires sur l'Indoustan*, pp. 367—380.

II Foll. 12—80. *Memoirs of Shaikh Ḥazīn*. See p. 381 a.

Add. 16,701.

Foll. 126; 8 in. by 5; 15 lines, 3 in. long; written in Nestalīk; dated Zulkā'dah, the sixth year of Farrukhsiyar (A.H. 1129, A. D. 1717). [WM. YULE.]

I. Foll. 1—91. *Zikr ul-Mulūk*, by 'Abd ul-Ḥaḥḥ Dihlavi. See p. 223 b.

Copyist: *عبد الحليم حيرانادى*

II. Foll. 92—126. Account of Aurang-zib's victories over Jasvant Singh and Dārū Shikūh, from the 'Ālamgir Nūmah (see p. 266 b); corresponding to pp. 59—105 of the Calcutta edition.

Add. 16,703.

Foll. 111; 9 in. by 5½; 15 and 17 lines, about 3 in. long. [WM. YULE.]

I. Foll. 1—71. *نظام السوارح*, a general history of Persia from Adam to A. H. 674

Author: Kāzī'l-kuzāt Nāsir ud-Dīn Abu Sa'īd 'Abd Ullah B. Kāzī'l-kuzāt Imām ud-Dīn Abil-Kāsim 'Umar B. Fakhr ud-Dīn Abil-Ḥasan 'Alī ul-Baizāwī, *فاصی القضاة ناصر الدین ابو سعد عبد الله بن فاصی القضاة امام الدین اسى القاسم عمر بن فخر الدین ابی الحسن علی البیضاوی حمد بنی نهادت و شکرسی عایت مبدعی را*

The author, whose well known commentary upon the Coran (see the Arabic Catalogue, p. 64), has made the name familiar in Europe, was the son of Imām ud-Dīn Abul-Kāsim 'Umar, who, as stated in the present work, fol. 62, held the office of chief judge in the kingdom of Fārs under the Atābak Abu Bakr B. Sa'īd. Nāsir ud-Dīn, who also discharged the functions of Kāzī in Shirāz, spent the latter part of his life in Tabriz, where he died, according to the *Vafī bil-Wafayāt*, fol. 99, A.H. 685. A later date, however, A.H. 692, is assigned to his death by al-Yaḥḍī (see *Ḥabīb us-Siyar*, vol. iii, Juz 1, p. 77), and Ḥamd Ullah Mustaḥfi

who mentions the *Nizām ut-Tavārikh* as one of his sources, states that the author died after A.H. 710.

In a short preface written on the 21st of Muharram, A.H. 674, Baiḡāvi says that, having composed in early life works on every branch of the sacred sciences, he now proposed to write a compendium of the history of Iran from Adam to his own time.

The work is divided into four *Ḳisims*, as follows : i. Prophets, saints, and kings, from Adam to Noah, fol. 3 *b*. ii. Early kings of Persia, in four dynasties, fol. 6 *b*. iii. The early Khalīfs, the Umayyades, and Abbasides, fol. 32 *a*. iv. Dynasties contemporary with the Abbasides, viz. Saffāris, fol. 46. Sāmānis, fol. 47 *a*. Ghaznavis and Ghūris, fol. 48 *a*. Dailamis, fol. 51 *b*. Saljūkis, fol. 56 *a*. Salghuris, fol. 59 *a*. Ismāʿilis, fol. 64 *b*. Khwārazmis, fol. 66 *a*. Moghuls, fol. 67 *b*.

The time of composition is fixed not only by the date given in the preface, but also by the author's statement that the Salghuri dynasty had ruled 131 years from its origin, in A.H. 543, to the "current year," which must therefore have been A.H. 674.

The last section, however, has a conclusion of later date than the preface, but apparently also due to the author, in which Abākā Khān is spoken of as dead, and the *Ṣāhib Divān* as being still at the height of his power. It must therefore have been written between A.H. 680 and 683. The same conclusion is found in another copy, Or. 1583.

A further continuation, foll. 69 *b*—71, ending with the accession of Ghāzān Khān, A.H. 694, in whose reign it was written, cannot be ascribed to Baiḡāvi. This latter appendix occurs also in another MS., Or. 1859, foll. 98—102. There is also an addition of later date than the conclusion in the account of the Salghuris, for it is brought down to the death of Abish Khātūn, A.H. 686.

The contents of the *Nizām ut-Tavārikh* have been fully stated by S. de Sacy, Notices

et Extraits, vol. iv. pp. 672—695, Hammer, *Jahrbücher*, vol. 81, *Anzeigebblatt*, p. 37, and Sir H. Elliot, *History of India*, vol. ii. pp. 252—258. See also Haj. Khal., vol. vi. p. 354. Copies are mentioned in Stewart's Catalogue, p. 7, Uri, p. 215, Ouseley's MSS., No 686, Leyden Catalogue, vol. iii. p. 1, Vienna Catalogue, vol. ii. p. 60, and Upsala Catalogue, p. 162. A Turkish translation, in which the history is brought down to A.H. 973, is preserved in Add. 6020. Another is noticed in Kraft's Catalogue, p. 91.

The present copy is apparently of the 16th century, but the latter portion, foll. 55—71, which is by a later hand, is dated A.H. 1072 (A.D. 1662).

II. Foll. 72—91. A versified abstract of Indian history, from the time of the Muhammadan conquest to A.H. 1133, by 'Abdullah Yaḡin, عبد الله يقين

Beg. الحمد لله الذي سلطان في الدهر دام
بقول ما شاء في جبروته الامام هام

The whole poem is on the same rhyme. It was written, as stated in the prologue, at the request of Ṣābit Ḳadam Khān, an amir of the court of Muḥammad Shāh.

In the concluding lines the author claims descent from the Moghul Chākui Purlas چاکوی پورلاس, the grandson of Ḳarāchār, and gives A.H. 1133 as the date of composition.

Shāh Yaḡin is mentioned in Hamishah Bahār as 'now' (*i. e.* A.H. 1136) living in Delhi. See the Oude Catalogue, p. 180.

The present copy is dated in the 28th year of Muḥammad Shāh (A.H. 1158, A.D. 1745).

III. Foll. 92—111. *مرآة المراد واسباب المعفرة*, a treatise on the attributes of God as expressed by His names.

Author: Bāyazīd [B.] Ibrāhīm, بايزيد ابراهيم.

Beg. حمد في قاس وسياي في انها مرحضرب

The work is divided into several sections called *مرنة*. The present copy appears to be of the 16th century.

Add. 16,779.

Foll. 583; 10½ in. by 6½; 17 lines, 3½ in. long, and 38 lines in the margins; written in fair Nestalik, with 'Unvân and gold-ruled margins, apparently in the 16th century.

[WM. YULE.]

I. Foll. 3—583. Divân i Şhams i Tabriz. See p. 593 a.

Beg. ای طائران تدس را عشقت فزوده دالیا
در خرمن سودای تو روحانیارا حالا

At the end of the alphabetical series of Ghazals are found some Tarji'-bands, fol. 552 b, and a few Ruba'is, fol. 578 b.

The margins, which form a consecutive text, contain:—

II. Foll. 3—151. The Divân of Sanâ'i (see p. 551 a), with a prose preface beginning: سیاس و ستایش مدعی را که بسخن داک سخن دان

The author states that he had been induced to collect his poem by the instances of his friend, Ra'is Aḥmad B. Mas'ūd.

The Divân begins on fol. 12 a, with a long Kaşidah, the first line of which is

طلب ای عاشقان خوش رفتار
طرب ای نیکوان شریفین کار

This poem is quoted by Daulatshāh, fol. 50 a, and in the Haft Iqlim, fol. 132.

III. Foll. 155—166. Some Ghazals by Amir Sayyid 'Alī Hamadāni, who uses both 'Alī and 'Alā'i as his takhallus. See p. 447 b.

Beg. ای کورتاران عشقت فایز از مال و ممال
والهان حضرتت را از خود و جنت ممال

IV. Foll. 166—181. Ghazals by Sayyid Muhammad Nūrbakhsh, who has been already mentioned, p. 650.

زآب عکس رویت شد حور سرکشته هر جای

At the end are some Ruba'is, fol. 175 b, and Maḡnavis, fol. 176 b.

V. Foll. 187—319. The Divân of Kāsim i Anvār. See p. 635 b.

VOL. II.

Add. 16,800.

Foll. 63; 5½ in. by 3; 11 lines, 1½ in. long; written in fair Nestalik, with two 'Unvâns and gold-ruled margins, apparently in the 17th century. [WM. YULE.]

I. Foll. 1—55. The third Daftar of Sulilat uz-Zahab. See p. 644 b.

II. Foll. 56—63. جمیلیه, "Jamiliyyah," a tract, in Maḡnavi rhyme, on the filiation of the Nakshabandi order.

Beg. بعد حد خدا و نعمت نبی
کوش کن در ره خدا طلبی

The author, whose name does not appear, enumerates five successive heads of the order from Khwājah Ahrār, who died A.H. 895, to his own time. From this it may be conjectured that he wrote in the latter half of the 11th century of the Hijrah. The title is contained in the following line at the end:

بکتاست چو آمد ان منظم
Sir Gore Ouseley's name is written on the first page of the MS.

Add. 16,806.

Foll. 89; 9½ in. by 5½; written by various hands, apparently in India, in the 17th and 18th centuries. [WM. YULE.]

I. Foll. 1—18. نصاب الصبیان, an Arabic-Persian vocabulary. See p. 504 a.

II. Foll. 19—69. A portion of the Divân of Ḥafiz, extending from letter ش to ی.

III. Foll. 70—77. An extract headed تمعیست در رواناب و دعلیا و نصاب, and beginning with an anecdote relating to Anisi Shamlū, a poet who lived at the court of 'Alī Quli Khān, governor of Herat, and died in Burhānpūr, A.H. 1014 (see Blochmann, Ain i Akbari, p. 578). It consists chiefly of Muḳaṭṭa'at by Ibn Yamin (Amir Fakhr ud-Din Maḡmūd of Faryūmad, who died A.H. 745; see Taḳī, Oude Catalogue, p. 18),

and of miscellaneous anecdotes classed under the headings of modesty, meekness, justice, beneficence, patience, and love.

IV. Foll. 78—89. *Ṭarīk* 5 of *Kism* I. of the *Tuhfat ul-Mūminin* (see p. 476 *b*).

The volume bears the stamp of General Claud Martin (see p. 2 *a*).

Add. 16,819.

Foll. 217; 9½ in by 6¼; from 21 to 24 lines, 4½ in. long; written in *Shikastah-āmiz*, about A.H. 1152 (A.D. 1739). [WM. YULE]

I. Foll. 1—4. Extracts from *Akhlāk i Mansūrī* احلاق منصورى, by Mir Ghiyāṣ ud-Din Maṣṣūr.

The author was the son of the celebrated philosopher Mir Ṣadr ud-Din Muhammad of Shirāz. He held for some time the office of Ṣadr under Shāh Tahmāsp, but resigned it in consequence of his orthodoxy having been impugned by the Mujtahid Shaikh 'Alī B. 'Abd ul-'Al, and retired to Shirāz, where he died A.H. 948, leaving numerous philosophical and scientific works enumerated in the *Majālis ul-Mūminin*, fol. 380.

The contents have been stated in the *Jahrbücher*, vol. 81, *Anzeige Blatt*, p. 29, and in the *Vienna Catalogue*, vol. iii. p. 292.

II. Foll. 5—54. *Majlis* 4—11 of *Abvāb ul-Jinān*, ابواب الجنان, an ethical work based on the *Coran* and the moral precepts of the Imāms, by Mirzā Muhammad Rafi' Vā'iz Kazvinī, who died about A.H. 1105; see p. 698 *a*

The work, which is divided into a *Mukaddimah* and sixteen *Majlis*, has been lithographed in Teheran A.H. 1274, and in Lucknow 1868. The edited portion, however, is described by the author at the end as forming the first only of eight *Bābs*, which the entire work, according to its title, was intended to comprise. In the former of the

above editions the preface contains a eulogy upon the reigning sovereign Shāh 'Abbās II. (A.H. 1052—1077). The present fragment corresponds to pp. 52—189 of the *Teheran edition*.

A copy is described, without author's name, in the *Vienna Catalogue*, vol. iii. p. 293.

III. Foll. 55—73. *Nikāt i Mirzā Bidil*; see p. 745 *b*.

IV. Foll. 81—86. *Lavā'ih* by Jāmi; see p. 44 *a*.

V. Foll. 89—95. *Mirzā Nāmeh*, the book of the Mirzā, or perfect gentleman, containing rules of good manners.

Beg. *میرزا نامہ راکنم داشا*

The work, which is anonymous, was apparently written in India.

VI. Foll. 97—149. A collection of letters and other compositions in ornate prose, without title or preface.

The author's name, Muḥammad Khalil *محمد خليل*, occurs incidentally on foll. 136 *a*, 147 *a*; and it appears from another passage, fol. 116 *b*, that his *takhalluṣ* was صاحب, and his surname (*lakab*) *فخر*. Several letters addressed by him to Zib un-Nisā Begam, the eldest daughter of Aurangzib, seem to show that he was attached to that princess's service. There is also one written to her brother, Shāhzhādah Muhammad A'zam, fol. 142 *a*, and another to Aurangzib's head secretary, Mullā Makhdūm Faḥīl Khān, fol. 147 *a*. That amir received the title of Khān in A.H. 1095, and died in 1099. See *Māasir ul-Umarā*, fol. 406. The letter addressed to him must have been written between those two dates.

VII. Fol. 150. Copy of a letter written by Shāhjahān to Shāh 'Abbās I. at the time of his reconciliation with Jahāngir and his return to Mandū (A.H. 1032).

VIII. Foll. 153—155. اعتقاد نامه, a short exposition in Maṣnavī rhyme of the Muḥammadan creed, probably by Jāmi (see Bibliotheca Sprenger., No. 591—3).

Beg. بعد حمد خدا و نعت رسول
بشنو این نکته را بسع قبول

IX. Foll. 175—180. Medical advice, in verse, by Yūsufi. See p. 475 b.

Beg. ای که داری تدرستی از در حکمت درآ

The last couplet contains the date of composition, A.H. 913, expressed by the words نواد احیار.

The rest of the volume is occupied by short poetical pieces, Persian and Hindustani, and miscellaneous notices relating to medicine, the interpretation of dreams, and astrology.

Add. 16,821.

Foll. 131; 7 in. by 4½; 15 lines, 2½ in. long; written in small Shikastah-amiz, probably in India, in the 17th century.

[Wm. YULE.]

I. Foll. 2—99. اشعة اليعاقب (see p. 594 b), with copious marginal notes.

II. Foll. 100—131. شرح الرباعيات, a commentary by Jāmi on Sufi Rubā'is

Beg. حمدا لاله هو بالحمد حقيق
در بحر نواش همه ذرات غریب

The author, who gives his name at the end, states in the preface that in his Rubā'is on the nature of God and on His various manifestations he had been prevented, by the necessities of rhyme and metre, from giving his thoughts their due development, and had therefore deemed it desirable to add some explanations in prose. See the Oude Catalogue, p. 447, and the St. Petersburg Catalogue, p. 373.

Add. 16,824.

Foll. 206; 9½ in. by 6; 15 lines, 3½ in. long; written in Nestalik; dated Zullujjah, A.H. 1215 (A.D. 1801). [Wm. YULE.]

I. Foll. 1—92. تکمیل الايمان و تقوية الاعتقاد
An exposition of the Sunni creed.

Author: 'Abd ul-Hakk B. Saif ud-Din ut-Turk ud-Dihlavi ul-Bukhārī, رساله محمد بن سيف الدين الترك الدهلوی البخاري (see p. 14 a).

Beg. الحمد لله الذي هدانا لهذا الطريق

A copy is mentioned in the Munich Catalogue, p. 128.

A Hindustani translation, entitled Sabīl ul-Jmān, has been published in India.

II. Foll. 93—108. A treatise on the use of the quadrant, رسالة دراعمال ربع مجيب

Author: Nūr (B.) Sirāj, نور سراج

Beg. حمد بی بهانت علمی را و ثانی بی عانت

It is divided into an introduction, nineteen Bābs, and a Khātimah.

III. Foll. 109—165. The history of Shir Shāh, by 'Abbās Khān (see p. 242 b), with a preamble, which differs from the copy above described.

Beg. هر جنس حمد و اہب حالی درہ را سرد

A doxology of four lines is followed by this heading:

طیفته سیوم در ذکر احوال سلطنت شیر شاه سوز از قوم
لودی ایمان

IV. Foll. 166—239. A cosmographical work already described. See p. 417 a, ii.

V. Foll. 240—246. Chronological sketch of the Sultans of Delhi from the Muslim conquest to Shāh 'Alam.

VI. Foll. 247—254. An account of the course of the river Gomati, by Fath Chānd, son of Udit Rai, a Kāyath of Balgrām.

Beg. بعد از حمد بیعت احد الصمد

This work was written, as stated in the

preamble, in A.H. 1180, at the request of a Christian priest, only designated as Padre Şahib.

VII Foll. 255—266. مجمع البحرين, a treatise on the technical terms of Hindu pantheism and their equivalents in Sufi phraseology.

Author: Dārā Shikūh, دارا شکوه

Beg. بسم الله او نامى ندارد

بهر نامى كه خوانى سر نرآرد

In a preface found in another copy, Add. 18,404, ii, the author says that he had embraced the doctrine of the Sufis, and that, having ascertained in his intercourse with Hindu Fakirs that their divergence from the former was merely verbal, he had written the present work with the object of reconciling the two systems. He completed it, as stated at the end, in A. H. 1065, when he was forty-two years old. See the Munich Catalogue, p. 140.

Add. 16,825.

Foll. 47; 8½ in. by 5½, 7 and 9 lines, about 3 in. long; written in Nestalik, apparently in the 17th century. [WM. YULE]

I. Foll. 1—9 Forty sayings of Muḥammad, with the Persian paraphrase of Jāmi. See p. 17 a.

II. Foll. 10—39. Risālah i Khwājah 'Abd Ullah Ansāri (see p. 35 a); dated Zulhijjah, A.H. 1048 (A.D. 1639).

III. Foll. 40—47. A religious tract, the author of which designates himself, as in the preceding, by the name of 'Abd Ullah.

Beg. سميع العدوس قدسى ملى الهى ان چه فضل است

It is endorsed رساله مبد على همدانى. See p. 447 b.

Add. 16,832.

Foll. 442; 11 in. by 6½; 19 lines, 3½ in. long, written in Naskhi, Nestalik, and Shi-

kastah-āmiz, from A.H. 1165 to 1174 (A.D. 1751—1761). [WM. YULE.]

Sufi and Shi'ah tracts, in Arabic and Persian, collected and transcribed by Sayyid 'Ali Naki Khān B. Sayyid Abu Ṭālib ul-Ḥusaini ul-Mashhadi, who dates successively from Radauli, Lucknow, Faizābād, Ilāhābād, Aḥmadnagar, Fathpūr, Shāhjahānābād, and Lucknow.

On fol. 7 is an autograph note of the poet Ḥazin (see p. 372 b), stating that he had perused this valuable collection on the fifteenth of Rajab, A.H. 1172, and had given it the name of الفرائد العله.

Foll. 2—4 contain some verses of another poet, Matin (who died A.H. 1175; see the Oude Catalogue, p. 487), the last of which is a chronogram on the birth of a son of the collector, dated Ilāhābād, A.H. 1172.

A table of contents has been prefixed by 'Ali Naki Khān on fol. 7 b.

I. Foll. 8—22. حق اليقين فى معرفة رب العالمين, a treatise, in eight Bābs, on God and His attributes, man's free will, and future life, by Maḥmūd Shabistari (see p. 608 b, and Haj. Khal., vol. in. p. 79).

Beg. اى پيداتراز هر بيدائى واى اشكاراير

II. Foll. 22—24. رعات نازيد سسطامى, letters on Sufi subjects, ascribed to Bāyazīd Baṣṭāmī (Abu Yazid Ṭaifūr, who died A.H. 261; see Ibn Khallikān's translation, vol. i. p. 662, Nafahāt ul-Uns, p. 62, and Majālis ul-Mūminin, fol. 287).

III. Foll. 24—34. Commentary of Jalāl ud-Dīn Davānī (see p. 442 b) on a Ghazal of Ḥafiz, beginning:

در همه دير معان نيست جو من شدائى

IV. Foll. 34—62. Commentary of Jāmi on the mystic poem of Ibn Fāriḡ. See p. 808, Add. 7640, ii.

V. Foll. 62—73. Jāmi's Lavā'ih. See p. 44 a.

VI. Foll. 73—77. نكات عشره, ten observa-

tions on man considered as a manifestation of God, by Nī'mat Ullah Valī (see p. 634 b).

Beg. الحمد لله الذى عطينا اعيان العالم بعين وجوده.

VII. Foll. 77—81. مجمع الاسرار, a Sufi tract in thirteen sections called 'Asrār,' by the same author.

Beg. از مدام و از معاد بشنو خبرى

VIII. Foll. 81—86. شرح داتمة الكتاب, a commentary upon the Fāṭihah, by the same.

Beg. الحمد لله الذى نور قلب اوليائه دوائر العروان

IX. Foll. 86—105. طعن بر مجتهدين, a tract addressed to the doctors of the Law, rebuking them for their hatred of Darvishes, by Ṣadr ud-Din Muhammad ush-Shirāzi.

Beg. سياس و ستاشى اى اعضا در درگاري را سزاست.

Mullā Ṣadr ud-Din Muhammad B. Ibrāhim Shirāzi, commonly called Mullā Ṣadrā, a pupil of Mir Bākīr Dāmād, is regarded in Persia as the most eminent philosopher of his time. He died in Baṣrah, on his way to Mecca, in A.H. 1050. See Zinat ut-Tavārikh, fol. 554, and Gobineau, Religions de l'Asie, p. 84. He is often confounded with Mir Ṣadr ud-Din Muhammad B. Mir Ghiyāṣ ud-Din Maṣṣūr Shirāzi, an earlier philosopher and theologian. The latter, born in Shirāz A.H. 828, was slain, as stated in the Majālis ul-Mūminin, by the Bīyandari Turkomans. A.H. 903.

X. Foll. 105—133. الواردات القلبية, an Arabic tract by the same writer; see the Arabic Catalogue, p. 401.

XI. Foll. 133—137. ده تاعده, the ten rules of contemplative life, by Amīr Sayyid 'Alī Hamadāni (see p. 447 b).

Beg. حمد و ثنائى نامتناهى پروردگار را كه اسحقام

It is evidently translated, but without acknowledgment, from the Arabic work of Najm ud-Din Kubrā, which is found further on, foll. 342—344 (see the Arabic Catalogue, p. 401, viii.).

XII. Foll. 137—145. چهار عنوان, a Sufi tract, by Bābā Afzal ud-Din Kāshī.

Beg. الحمد لله رب الارباب و مسبب الاسباب

Afzal ud-Din Muhammad, of Kāshān, a renowned Sufi and poet, is mentioned in the Afashkadah, fol. 107, as a contemporary of Naṣir ud-Din Ṭūsī, who composed verses in his praise, and who was, according to the Riyāz ush-Shu'arā, fol. 13, his sister's son. He died, as stated by Takī Kāshī, Oude Catalogue, p. 17, A.H. 707. The following works are ascribed to him in the Haft Iklim, fol. 384: جاردان نامه, رة انجام نامه, مدارج الكمال, عرس نامه, and اشا نامه, the first three of which are noticed by Hāj. Khal., vol. v. p. 469, vol. iii. p. 515, vol. ii. p. 582. The story of his having been carried away to Ghaznī by Sultan Maḥmūd Ghāzī, which is related in the same work, and would make him three centuries earlier, must refer to another person. The Rubā'is of Afzal Kāshī are mentioned in Ouseley's Catalogue, No. 90.

The present tract is avowedly derived from the Kimiyāi Sa'adat of Ghazālī, a work written about A.H. 500. See p. 37 a.

XIII. Foll. 146—162. اوصاف الاشراف, a treatise on spiritual life, by Muhammad B. Muhammad B. Hasan ut-Ṭūsī (Naṣir ud-Din; see p. 525 b).

Beg. سياس و مقياس نار حدي را سبب انكه هيج عمل را

The author wrote it, as stated in the preface, some time after his Akhlāq i Nāṣiri (see p. 441 b), by desire of the Ṣāhib Divān, Muhammad B. Bahā ud-Din Muhammad ul-Juvaini.

See Stewart's Catalogue, p. 44, No. 80, and Fleischer, Dresden Catalogue, No. 348.

XIV. Foll. 163—296. كلمات مكبره, one hundred sayings of Imāms and Sufis, in Arabic, with comments in Persian prose and verse.

Author: Muhammad B. Murtaẓā, called Muhsin, محمد بن مریض الدعوى محسن

Beg. الحمد لله الاول في احبته الاخر في اوليه

Muhsin, of Kāshān, whose original name was Muhammad B. Murtaẓā, and poetical surname Faiz نبيص, was a disciple of Mullā Ṣadrā (see above, art. ix.), who gave him his daughter in marriage. He was called from Kāshān to Isfahan, in A.H. 1067, by Shāh 'Abbās II., who took great delight in his society. He followed his celebrated master in the attempt of reconciling Sufism with orthodoxy, and wrote no less than seventy-six works and tracts on theological subjects, besides a Divān of ten thousand lines. He died in Kāshān after A.H. 1090. See Zinat ut-Tavārikh, fol. 554, Kisas ul-Khākānī, fol. 156, Riyāz ush-Shu'arā, fol. 346, Atashkadah, fol. 110, and Gobineau, Religions de l'Asie, p. 91.

The date of composition, A.H. 1057, is expressed by the title.

XV. Foll. 296—303. دقتين التحقيق, a tract on the presence of God in man.

Author: Sayyid Ja'far ur-Rūhī un-Ni'mat-ullāhī, سيد جعفر الرومي نعمت اللهی

Beg. الله لا اله الا هو الهى الصمد هو الاول والاخر

The date of composition, A.H. 1152, is conveyed in a chronogram at the end. The collector, 'Alī Naqī Khān, says that he had met the author both before and after that date.

At the end is a commentary by the same writer upon three Sufi verses of Shaikh 'Abd ul-Qāddūs Gangūhī (an Indian saint, native of Gangū, who died A.H. 945, see Akhbār ul-Akhyār, fol. 177).

XVI. Foll. 303—319. A tract on resurrection and future life, by Nasir ud-Din Ṭūsī (see art. xiii.).

Beg. رفا لا تنرف قلونا بعد اذ هديتنا

This work, which is designated in the preface as آغاز و انجام, تذكرة. It is divided into twenty chapters (Fasl).

XVII. Foll. 322—330. Refutation of a work entitled كشف المعاني, commonly known as عرس مكر, in which the author, 'Abd ul-'Aziz, advocated the paramount claims of Abu Bakr and 'Umar to the Khilāfat.

Author: Ghulām Muhyu-d-Din B. Ghulām Ashraf, poetically surnamed Rifāf, علام

محيى الدين بن غلام اشرف المتخلص رفعت

Beg. الحمد لله رب العالمين ... اما بعد فقير
حقير علام محيى الدين

In the table the work is called ربع شهه عبد الرحمن

XVIII. Foll. 330—344. Three Arabic tracts; see the Arabic Catalogue, p. 401, articles vi.—viii.

XIX. Foll. 344—360. مدارج الكمال, a Sufi work in eight sections called كشاش.

Author: Bābā Afzal Kāshī.

Beg. اما كشاش دراول كه كوه مردم

The author states that this is a translation of the work written in Arabic by himself under the same title. See above, art. xii.

XX. Foll. 360—368. ادوار الحكمات, moral, and religious precepts, by the Imām Muḥammad Ghazālī (see p. 37 a).

Beg. الحمد لله الذى دور مصابيح القلوب دادوار حكيمته

XXI. Foll. 368—378. رساله جبر و اختيار, a tract on necessity and free will, in ten chapters, by Naṣir ud-Din Ṭūsī.

Beg. الحمد لله رب الارباب ومسبب الاسباب

XXII. Foll. 378—381. An Arabic tract on the same subject.

XXIII. Foll. 381—391. A metaphysical tract on consciousness and cognition,

headed **روایات نامہ**, in three chapters, by Bābā Afzal Kāshī (see above, art. xii.).

Beg. **الحمد لله اصله الحمد و ليه و منزه**

XXIV. Foll. 391—415. See the Arabic Catalogue, p. 401, art. ix.

XXV. Foll. 415—442. **حارودان نامہ**, a metaphysical tract on self-knowledge and on the beginning and end of being, in four chapters, by Bābā Afzal Kāshī (see above, art. xii.).

Beg. **الحمد لله رب العالمين ... دناكه انن نامہ**
است ارما

The margins, which form a consecutive series, contain :—

XXVI. Foll. 9—38. **Gulshan i Rāz**; see p. 608 b.

XXVII. Foll. 38—83. **Zād ul-Musāfirin**; see p. 608 a.

XXVIII. Foll. 83—95. **Nān u Halvā**, by Bahā ud-Din ul-'Āmili; see p. 679 a.

XXIX. Foll. 95—100. **شیر و شکر**, "Milk and Sugar," a Sufi poem by the same, with a short prose preface.

Beg. **ای مرکز داسره امکان**
ای زنده عالم کون و مکن

It is mentioned among Bahā ud-Din's works in the **Ātashkadah**.

XXX. Foll. 102 a—229. Arabic poems and tracts; see the Arabic Catalogue, p. 402, artt. x.—xxvi.

XXXI. Foll. 230—241. A commentary upon the **Lama'at of Fakhr ud-Din 'Irāqī** (see p. 594 b).

Beg. **هپاس و سدایش پرورد گاری را که پردوی از لهعاب**

The commentary is called in the subscription **نصو للعباب**. In another copy, Add. 16,839, fol. 56, the author's name is given. It is **Ṣā'in ud-Din 'Alī Tarikah** (see p. 42 a), and the date of composition, stated at the end, is A.H. 815. See Haj. Khal., vol. v. p. 335.

XXXII. Foll. 242—296. Arabic tracts; see the Arabic Catalogue, p. 403, artt. xxvii—xxxiii.

Add. 16,837.

Foll. 510; 12½ m. by 7; 21 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; apparently in the 17th century. [Wm. Yule.]

A large collection of Sufi tracts, several of which bear the name of the celebrated saint and prolific Sufi writer, **Shāh Nī'mat Ullah Vali** (see p. 634 b), whose life is also inserted, foll. 339—354. It may be presumed that those which are anonymous are due to the same author

I. Foll. 1—24. A tract without title or author's name, endorsed **مجمع الفتوح**, and consisting of Sufi comments, in prose and verse, on detached verses of the Coran. It begins with the first verse of the **Sūrat ul-Fath**, or chap. xlviii., **إنا أنعمنا لك نبيما مينا**, which is followed by an exposition of three kinds of **منوح**, or revelations.

II. Foll. 25—59. A commentary on the **Lama'at of Fakhr ud-Din 'Irāqī** (see p. 594 b).

Beg. **الحمد لله ادى نور وجه حبيبہ تعجلیات الجبال**

Passages of the text marked with the letter **ع** (عراقى) alternate with comments distinguished by the letter **ن** (نعمه الله).

III. Foll. 61—100. A commentary on a portion of the **Fusūṣ ul-Ḥikam of Muhyi ud-Din Ibn ul-'Arabī** (see Haj. Khal., vol. iv. p. 424).

Beg. **ندان ای سالک مسالك طريقه كه بران**
اهل حقیقه

IV. Foll. 101—118. Explanation of some difficult verses in the same work.

Beg. **الحمد لله والصلاة ... نا اخی ایدک الله روح**
الارواح اعلم

V. Foll. 119—128. Another commentary upon the same work, endorsed **حواهر ترجمه** نقوش فصوص المحکم

Beg. الحمد لله ... حمدی که سزای او بود او گوید

VI. Foll. 129—168. A Persian paraphrase of the *Iṣṭilāḥāt us-Sūfiyyah* of Kamāl ud-Dīn 'Abd ur-Razzāk Kishī, endorsed **شرح اصطلاحات ومیض شیخ کمال الدین عبد الرزاق کاشی**, see the Arabic Catalogue, p. 400 a.

Beg. سیاست بی قیاس حضرت و احب الوجودی
را که خواص امت

From the concluding lines it appears that the work had been written down from the dictation of Ni'mat Ullah.

VII. Foll. 169—175. A Sufi tract, with the heading **رساله نکات در تحقیق وجود**

Beg. الحمد لله . . . قال اهل الحق الموجود ما له تحقق

VIII. Foll. 176—180. A tract on various kinds of knowledge, endorsed **معرفات**.

Beg. الحمد لله ... قال الله تعالى سنزلهم آیاتنا
فی الآفاق

IX. Foll. 181—189. A metrical paraphrase of the Sufi aphorisms, **واردات**, of Imām 'Abd Ullah Yāfi', by his disciple Ni'mat Ullah Vali, with the heading **امام واردات** عبد الله بافی

Beg. الحمد لله ... ان عایت بین که با ما کرد
الطاف خدا

X. Foll. 190—191. The treatise of the soul, **رساله نفس**

Beg. الحمد لله ... قال الله تعالى ان النفس لامارة بالسوء

XI. Foll. 122—196. Maṣnavi of Shāh Ni'mat Ullah. The first has the heading **نامه** تراش and begins:

ای بهانی طالب فقر و ادب
کرطلبگاری سیا از خود طلب

XII. Foll. 198—206. Short tracts endorsed: **بشارت نامه در میان ذوق**, **رساله روح**, **رساله نکات در حواس**, **رساله صفات مهدی**, و **شرب**

XIII. Foll. 207—211. A treatise on the conventional terms of the Sufis, by Shaikh 'Irāqī (see p. 594 b), endorsed **مصطلحات صوفیه شیخ عراقی**
Beg. **شکر و سیاسی موجود را که اعیان اشیا را**

XIV. Foll. 212—246. Tracts endorsed: **رساله**, **رساله در تطبیق انفس و آفاق**, **جامع لطائف**, **رساله تسویه آدم و نفع روح**, **اصول عشره در طریق سلوک**, **اعتقادات**, **سوال کبک** و **حواب امام**, **رساله برزخیه**, **لوائج**, **کنج العاربین**, **رساله در تحقیق مراتب**

XV. Fol. 247. Filiation of the Fakir's cloak of Ahmad Shāh, **نسب خرقه احمد شاه**. Ahmad Shāh Bahmani, who reigned A.H. 825—838, had sent a deputation to Ni'mat Ullah Vali with the request to be admitted as one of his disciples. See Firishtah, vol. i. p. 433.

XVI. Foll. 248—256. A tract entitled **رساله تعمق**

Beg. **الحمد لله الذي خلق الانسان على صورته**

XVII. Foll. 257—264. Answers of Shaikh Muhyi ud-Dīn Ibn ul-'Arabi to the questions of 'Alī Hakim Tirmizi, **حواب سوالهای امام علی**, **حکم رمزی**, translated from the Arabic.

XVIII. Foll. 270—276. **رسالة البيان**, an exposition of the Sufi doctrine, by Ni'mat Ullah.

Beg. **الحمد لله ... ابتداء سخن دنام یکی**

XIX. Foll. 281—291. Commentary upon the *Iṣṭilāḥāt* of Kamāl ud-Dīn. See above, art. vi.

Beg. **بعضی اصطلاحات کردم بیان روشن**

XX. Foll. 318—323. A tract entitled **کشف الاسرار در نزلات حسن**

Beg. **الحمد لله الذي جعل لنا ذاتا باحده**

XXI. Foll. 332—335. Answers to the questions of Sultān Sikandar, رساله در جواب سوالهای سلطان سکندر.

Mirzā Iskandar, son of 'Umar Shaikh, held the government of Fārs and Kirmān under Shāhrukh from A.H. 812 to 816.

XXII. Foll. 339—354. Life of Shāh Ni'mat Ullah Vali, مناقب حضرت شاه نعمه الله ولی.

Author: 'Abd ul-'Aziz B. Shir Mulk B. Muḥammad Vā'izī, عبد العزیز بن شیر ملک بن محمد واعظی.

Beg. سیاست و سادش نیکد و قیاس مر حضرت.

It is dedicated to 'Alā ud-Dīn Aḥmad Shāh B. Aḥmad Shāh Vali Bahmani (see art. xv.), who reigned from A.H. 838 to 862.

XXIII. Foll. 463—473. A tract entitled "Revelations," رساله مکاشفات.

Beg. یا حبیبی من انت و من هو لست انا.

XXIV. Foll. 475—486. A tract on the degrees of spiritual ecstasy, مراتب الزبدہ.

Beg. الحمد لله . . . سخن از ذوق زد میگویم.

XXV. Foll. 487—510. The conventional terms of the Sufis اصطلاحات صوفیه, by Kamāl ud-Dīn 'Abd ur-Razzāq Kāshī, in Arabic. See above, art. vi.

The remaining portions of the volume contain upwards of sixty Sufi tracts, which are mostly, if not all, by Ni'mat Ullah; they are of too small extent and of too little importance to be separately enumerated.

On fol. 256 is a note stating that the MS. had been thus far collated in Ramazān, A.H. 1090 (A.D. 1679).

Add. 16,839.

Foll. 360; 10½ in. by 6½; 28 lines, 4½ in. long; written in small Naskhi, apparently about the close of the 17th century.

[WM. YULE.]

I. Foll. 2—16. A treatise on the mystic meaning of the letters composing the name of محمد نام.

Author: Muḥammad Kāsim B. 'Abd ul-Kādir Tūnī, محمد قاسم بن عبد القادر تونی.

Beg. اسم سامی اختر دالغ بطراوح بققدس داب.

It is stated at the end to have been written by the author in his native city Tūn, when he was past fifty years of age.

II. Foll. 16—31. کتاب مناظراب خمس ار نالیف محقق کامل خواجہ صابن الدین علی ترکہ اصحابی اول مناظره عقل نا عشق دوم مناظره وهم نا عقل سوم مناظره وهم نا خیال چهارم مناظره سبع نا نصر پنجم مناظره عاشق نا معشوق.

Five contests, or allegorical debates, by Sa'in ud-Dīn 'Alī Tarikah (see p 42 a), viz. between reason and love, opinion and reason, opinion and fancy, hearing and sight, lover and beloved.

Beg. الحمد لله الذي ربنا نظام نردہ العالم.

III. Foll. 32—62. Eight mystic tracts by the same writer, viz. 1. On the dot, رساله نقطه. 2. On the meanings of letters, رساله حروف. 3. On the origin and end of being, رساله دانلیه. 4. On capacity, رساله ممداء و معاد. 5. On three schools of Sufism, رساله اطوار ثلثه. 6. On the end, رساله انجام. 7. On the splitting of the moon, رساله شق قمر. 8. Commentary upon the Lama'at (see p 831 b, art. xxxi.).

IV. Foll. 62—66. بحرطول, a tract in praise of Muḥammad and 'Alī, and a Kasidah in praise of Imām Rīzā, both by Mirzā Kāsim Tūnī (see art. i.).

V. Foll. 66—69. صحت ومرض, "Health and Disease," a Sufi tract by Fuzūli.

VI. Foll. 70—71. The fourth Faṣl of Kanz ul-'Ulūm, treating of Simiyā, in Arabic. See the Arabic Catalogue, p. 463 b.

VII. Foll. 72—78. رساله انسام موحرداب, a

metaphysical tract on the categories of beings, by Naṣir ud-Dīn Tūsī (see p. 525 *b*).

فان مولانا سلطان الحكماء . . . اندر سمیت
موحدات و اقسام ان

VIII Foll. 78—84 رسالة موحدة في المنطق, a short treatise on logic by the same writer.

دانشتن چيزها اردو نوع حالی نبودا دانستن

IX. Foll. 84—90. حقی یقین, by Shaikh Mahmūd Chabistari See p. 828 *a*, Add. 16832, 1.

X. Foll. 90—96. شرح رباعیات, a commentary by Jāmi on his Sufi Rubā'īs. See p. 827 *a*.

حمدا لآله هو النحمد حقن

XI Foll. 96—112. شرح رباعیات, a commentary by Jalāl ud-Dīn Muḥammad Davānī (see p. 442 *b*), on his Sufi Rubā'īs

Beg. حمدا لاله شمل الخلی الاله
لا معبود سواه بل لس سواه

XII. Foll. 112—119 Arabic tracts. See the Arabic Catalogue, p. 454 *a*, iii, iv.

XIII Foll. 119—121 Sufi Rubā'īs by Salmān, Mir Husamī, Jāmi, and Muḥammad Dihdār (see p. 816 *a*).

XIV. Foll. 121—132. Arabic tracts; see the Arabic Catalogue, p. 454, artt. v.—vii.

XV. Foll. 132—145. A treatise on crafts by Mir Abul-Kasim Fandarsaki. See p. 815 *b*.

It is stated in the heading to have been transcribed from a copy corrected by the author.

XVI Foll. 145—151. Miscellaneous extracts, including one from the introduction of Jāmi's Nafahāt ul-Uṣn, and an Arabic tract. See the Arabic Catalogue, p. 454, ix.

XVII Foll. 151—157. A tract on the Mi'raj, ascribed to Abu 'Alī Ibn Sinā. See p. 815 *b*.

XVIII. Foll. 157—166. Three Arabic tracts by Ibn Sinā, etc. See the Arabic Catalogue, p. 454, art. x.—xiii.

XIX. Foll. 166—170. بلرغ الحكماء, a short account of ancient sages and philosophers.

Beg. سپاس و ستایش حکیمی را که اول بی اولست

XX. Foll. 170—194 Forty Hadīṣ (see the Arabic Catalogue, p. 455, xiv.), and miscellaneous extracts.

XXI Foll. 194—201. Ausāf ul-Ashraf by Naṣir ud-Dīn Tūsī. See p. 830 *a*, xiii.

XXII Foll. 205—215. Translation of the sayings of Hermes the Great, "who is the prophet Idris," in thirteen chapters.

XXIII. Foll. 215—226 کتاب نفس, the Book of the Soul, in three Makālāhs, purporting to be translated from Aristotle.

Beg. چنین کورد دادای ندان که دانش ار چهرای
حوب و کرامی است

XXIV. Foll. 226—234. Madārij ul-Kamāl. See p. 831 *a*, xix.

Beg الحمد لله رب العالمین . . . خداوند نفرونی
حود و فروغ و حودب

XXV. Foll. 234—238. مقصد الافضی, a treatise on Sufism, in eight chapters (Fasl).

Author. 'Aziz B. Muḥammad un-Nasafi,
عزز بن محمد النسفی

Beg. الحمد لله . . . اما بعد چنین کورد اصعب
الضعفا و حادام العفرا

According to Haj Khal., vol. vi. p. 90, the work, originally written in Arabic, was translated by Kamāl ud-Dīn Iḥṣān Khwārazmī, who died A.H. 845. The present copy does not contain any mention of the translator.

XXVI. Foll. 238—249. Another tract on

the same subject, in six Bābs, without title or author's name.

Beg. داب اول در سخن اهل تصوف در معرفت
داب حدای تعالی

XXVII. Foll. 249—297. Miscellaneous extracts, with short Sufi and cabalistic treatises.

XXVIII. Foll. 297—344. حدودا, a treatise on the mystic meanings of the detached letters in the Coran.

Author. Muhammad Bakir Dāmād, محمد
دادر داماد

Beg. عیان عدنان لم تکنها قلم

Mir Muhammad Bakir, a native of Astrabad, received the surname of Dāmād from his father Mir Shams ud-Din Dāmād, so called as 'son-in-law' of the famous Mujtahid Shaikh 'Alī B. 'Abd ul-'Al. Having studied in Mashhad, he rose to great eminence in all branches of philosophy and theology, and stood high in favour and influence at the court of Shāh 'Abbās I. He died at an advanced age in Najaf, A.H. 1040, a date fixed by a contemporary chronogram عروس سدره شرح کلیلی راقی الحسن صراط المسقیم. He left numerous works, such as صراط المسقیم, انعطاف, البتھی, and others, besides some poetical compositions in which he assumed the name of Ishrak. See 'Alam-ārā, fol. 38, Riyāz ush-Shu'arā, fol. 38, Mir'āt ul-'Alam, fol. 121, Zinat ut-Tavārikh, fol. 553, and Haft Āsmān, fol. 154.

The work is divided into twelve preliminary chapters called حدود, and a large number of sections termed مباحث.

XXIX. Foll. 344—360. Arabic tracts. See the Arabic Catalogue, p. 455, xix. and xx.

Add. 16,840.

Foll. 508; 10 in. by 7; 19 lines, 4½ in

long; written in Nestalīk, apparently in the 16th century. [WM. YULE]

A collection of Sufi treatises, mostly by Sayyid 'Alī Hamadāni See p 447 b

I. Foll. 2—153. Zakhīrat ul-Mulūk (see p. 447 b), wanting a few pages at the beginning.

II. Foll. 154—156 A tract on contemplation, with the heading رساله دورة. It consists chiefly of extracts from the writings of Sayyid 'Alī Hamadāni.

III. Foll. 157—161 A notice on Sayyid Muhammad Talakāni and his spiritual pedigree, by his disciple 'Alī Mukibbi, علی
المخلص بحسب

The subject of the notice was a disciple of Muhammad Nūrbakhsh, who died A.H. 869. See p. 650 a

IV. Foll. 161—169 Letters of Mir Sayyid 'Alī Hamadāni on spiritual subjects, with the heading رساله مکتوبات

Beg. نامهدسان لاکاره بعدد نقرش صور

V. Foll. 169—171 Spiritual pedigree of Sharaf ud-Din Maḥmūd Mazdakāni, the Shaikh of Sayyid 'Alī Hamadāni

VI. Foll. 172—178 A tract on the Zikr, with the heading امداد اوراد فقیه عن احد من
البرددن

VII. Foll. 179—187. On the bodily and moral features of man, در معرفت صورت
و سدرت انسان

حد و میاس و ثنائی بی مداس حضرت
صانع حکیم را

VIII Foll. 188—199. Ghazals by Sayyid 'Alī Hamadāni.

IX. Foll. 200—207. Rules to be observed by disciples and devotees, در بیان اداب مبدی
و طالبان حضرت صمدی

X. Foll. 207—210. Answer of Sayyid 'Alī Hamadāni to some questions relating to the name of Hamadān.

XI. Foll. 210—276. Eighteen short tracts by the same author, some of which have headings as follows: مكنونات اميرده, fol. 218.

مكارم, fol. 225. ده فاعده, fol. 223. رساله داودده, مشارب, fol. 230. كشف الغنائى, fol. 228. الاحلاق, رساله, fol. 243. رساله اعتقادده, fol. 235. الادواى, كتاب, fol. 254. رساله فتوحيه, fol. 248. دروشيه, رساله, fol. 268. شرح مشكل حل, fol. 262. سامانه, fol. 270. مشيه.

XI. Foll. 276—279. صعه الآداب, rules of Sufi life, in seven Bābs, by Najm ud-Din Kubrā

This celebrated saint, a native of Khivah, died, according to the Nafahāt ul-Uns, p. 480, A.H. 618.

XII. Foll. 279—299. Seven tracts by Sayyid 'Alī Hamadāni, five of which have the following headings: اسناد حليه حضرت رسالت, fol. 291. رساله خطبه اميرده, fol. 292. رساله, fol. 292. رساله سادات دامه, fol. 292. حواطرده, رساله مناجات, fol. 298.

XIII. Foll. 299—325. Three collections of Hadīṣ, in Arabic. See the Arabic Catalogue, p. 406, artt. i.—iii.

XIV. Foll. 326—347. A treatise on the real nature of penitence, در حقائى توبه, in four Bābs.

حمد و ثنائى د متناهى حضرت حكيمى را كه. Beg. حقائى آثار

XV. Fol. 347—385. Two Arabic treatises. See the Arabic Catalogue, p. 406, artt. iv. and v.

XVI. Foll. 385—389. A tract headed رساله واردات

رب اشرف لي صدرى و بسرلى امرى. Beg.

XVII. Foll. 389—395. A tract on intellect, عمل, and its attributes, and on various degrees of capacity for the apprehension of truth, in three Bābs.

حمد و ثنائى نا متناهى آن فاطر حكيم را كه. Beg. اشعه انوار

XVIII. Foll. 395—399. وسر الطالبين, a tract on the duties of the Murid or disciple, according to the teaching of Sayyid 'Alī, by Burhān B. 'Abd uṣ-Ṣamad.

حمدى كه نزورق ورق اصداق نصابر اولى الانصار. Beg.

XIX. Foll. 399—405. Three tracts, headed مكارم الاحلاق, ده فاعده, رساله داودده, the same as above, art. xi.

XX. Fol. 405. حل الفصوص, a Persian commentary by Sayyid 'Alī on the Fuṣūṣ ul-Hikam (see the Arabic Catalogue, p. 406, art vi.; and Haj. Khal., vol. iv. p. 426), slightly imperfect at the end.

Add. 16,851.

Foll 151; 10½ in. by 6; 19 lines, 4½ in. long; written in Nestalik; dated Lahore, Sha'bān, A.H. 1114, and Sanbhal, Ramazān, A.H. 1115 (A D. 1703-4). [WM. YULE.]

I. Foll. 2—92. مفتاح المعانى, an alphabetical glossary to the letters of Abul-Faḍl. See p. 396 a.

Author: Shaikh Muḥammad 'Alī Fārūki, شيخ محمد على فاروقى

Beg. الحمد لله على كل حال والصلوة والسلام

The work, which is dedicated to Jahāngir, was completed, as stated in the preface, in A.H. 1035.

II. Foll. 95—126. مفتاح الاحلاق, an alphabetical glossary of Arabic words and phrases in the Akhlāḳ i Nāṣirī (see p. 441 b).

Author: 'Abd ur-Rahmān B. 'Abd ul-Karīm 'Abbāsī Burhānpūri, عبد الرحمن بن عبد الكرم عباسی برهانپوری

Beg. قسم اول مشتعلست در حل لغات و اصطلاحات.

An appendix called *دوم*, foll. 121—126, contains a translation of the Arabic passages in the order of the text. The date of composition, A.H. 1085, is found in another copy, Or. 1913.

III. Foll. 127—141. A versified Arabic-Persian vocabulary, without title or author's name.

Beg. شکر خدا کر و کرم و لطف ان
چند لغت چون در نظم دان

The author groups together, quite irrespective of their meaning, such words as have the same final letter, or present similar combinations of dotted or undotted letters.

IV. Foll. 143—151. *رساله در اندازی*, a treatise on archery, in *Maṣnavī* rhyme.

Beg. چو از دور خانه کمان را کشی

According to a short preamble the tract had been originally written in prose by a man called *Shahbāz* شاهباز, for the *Shāh-zādah*, son of the sovereign of Irac, شاهزاده والا نژاد والی عراق.

Add. 16,855.

Foll. 22; 9½ in. by 7½; written in *Nes-talik*, in the latter part of the 18th century.

[WM. YULE]

I. Foll. 1—15. An account of the Indian coins, their weights and legends, from the earliest times to *Shāh 'Ālam*, in tabular form, with some drawings.

Beg. نظر نص اثر بردارنده سند حاء و جلال

It is dedicated to the *Vazīr Shujā'ud-Daulah*, and was written, as stated on fol. 13 *b*, A.H. 1186.

II. Foll. 16—22. A short sketch of *Nādir Shāh's* history down to his return from India to Persia (A.H. 1052).

Beg. ذکر احوال نادر شاه راوی این اخبار چنین
نفل میکند

Add. 16,859.

Foll. 166; 8 in. by 5½; 15 lines, 4 in. long; written in *Shukastah-āmiz*; dated *Jumāda II.*, in the 34th year of *'Ālamgir* (A.H. 1102, A.D. 1690). [WM. YULE.]

I. Foll. 1—127. Letters of *Khānjahān Sayyid Muzaffar Khān*.

Beg. عرصداشت پسر علام ندوی زمیں عبودت

The first letters, foll. 1—25, are addressed to the emperor (*Shāhjahān*), and relate chiefly to engagements with the *Bondelah* chief *Prithirāj*, about A.H. 1049; the others are written to various amirs and private persons.

Sayyid Muzaffar Khān, of *Bārhal*, afterwards *Khānjahān*, held the post of Governor of *Gwalior* from the accession of *Shāhjahān* to his own death, which happened in A.H. 1055. See *Maāşir ul-Umarā*, fol. 184.

II. Foll. 128—137. A notice on *Rājah Jagat Singh*, son of *Rājah Bāsū*, and *Zamin-dār* of *Mau* and *Pathān*, *Panjāb*, relating chiefly to the expedition sent against him, under command of *Khānjahān Sayyid Muzaffar Khān*, in the 15th year of *Shāhjahān's* reign (A.H. 1051-2).

Beg. محملی اراحوال و اوصاف حکمت سسکه پنهانیہ

The author, who had been attached to the expedition of *Khānjahān* as official news-writer (see fol. 130 *b*), states at the end that *Jagat Singh* was then in the districts of *Kandahār* and *Bust* engaged in keeping down the rebels.

Jagat Singh died shortly after, A.H. 1055. See *Maāşir ul-Umarā*, fol. 257 *b*.

III. Foll 137—146. جامعہ جھوجھار سنگھ، درودیلہ، an account of Jhōjhār Singh Bunde-lah, Rājā of Ūnchah, by Shaikh Jalāl Hī-sarī

Beg. ار حبلہ واقع و سوانحہ لاء کہ در عہد دولت

This notice begins with a sketch of Jhōjhār's predecessors, and in particular of his father Baisingh Deo, the murderer of Abulfazl, and of the early career of Jhōjhār. It dwells chiefly on the expedition sent against him by Shāhjahān under command of Sayyid Khānjahān, which ended in his overthrow and death, A H 1044.

See the account of that campaign in the Pādshāh Nāmāh, II, p. 94, and the life of Jhōjhār Singh in Maāsir ul-Umarā, fol. 251, and Taẓkīrat ul-Umarā, fol. 136. Compare Thornton, East India Gazetteer, under 'Oorchia and Bundeelund'

IV. Foll 146—166. کوالیار نامہ، a history of Gwalyor from its origin to A.H. 1055, by the same author

Beg. حمد صانعی حدارند شوکت کہ ملکہ مس

The author states at the end, fol. 160 a, that he had spent his life as secretary in the service of Sayyid Muzaffar Khān, entitled Khānjahān, who had been in command of Gwalyor from the beginning of Shāhjahān's reign to the time of writing, viz the 16th year of Shāhjahān, corresponding to A H. 1050 (The date is wrong; for the 16th year of Shāhjahān began in Jumādā II, A H. 1052).

In the preface, foll. 146 b—148 a, the author, after mentioning the most remarkable buildings erected at various times in Gwalyor, and the holy men who dwelt there, states that he had taken the present account from a Hīndī work, in which an old Brahman called Siyām had written down the local traditions.

At the end is found a subsequent addition, foll. 160—166, in which the author records

the death of Khānjahān in A.H. 1055, and the appointment of his successors Sayyid Sālār and Sayyid 'Alim. This is followed by an account of the assassination of Sālābat Khān by Amar Singh, a Rathor Rājput, in A H 1054.

It has been already noticed, p. 304 a, that a later history of Gwalyor, by Hīrāman, has been almost entirely transcribed from the present work.

Add. 16,863.

Foll. 430; 6½ in. by 4½; 18 lines, 2½ in. long; written in small Nestalik, dated Hūghli, Rabi' I., A H 1123 (A D. 1711).

[WM. YULE.]

I. Foll 1—83 چهار چمن درہیں، "The four parterres of Barahman (Chandarbhān)," or memoirs of the author's life and time, with specimens of his poetical compositions. See p. 397 b.

Beg. چمن اول مشعل در سیرانی و شادانی
ہمیشہ بہار

The work was written shortly after A.H. 1057; the restitution of Balkh to Naẓr Muhammad, which took place at that date, is mentioned, fol. 51 b, as a recent transaction. It is divided into four Chamans. The first contains descriptions of various festivals at Court, with pieces of poetry recited by the author on those occasions. The second, fol. 17 b, describes the splendours of the Court, the daily occupations of Shāhjahān, his new capital Shāhjahānābād, and the principal cities and Sūbahs of the empire. The third, fol. 55 a, contains the author's life and some of his letters. The fourth, fol. 71 b, deals with moral and religious thoughts.

Another copy, Or. 1892, contains an additional introduction.

II. Foll. 84—103. رعبات شمع ابو الفضل، familiar letters of Abul-Fazl to friends, col-

lected and edited, with a short preface, by his nephew, Nūr Muḥammad (see p. 792 a).

Beg. بعد از اشا حمد و ثنا حضرت خداوند
راغب العطاياب

They have been printed in Calcutta, A.H. 1238. See also the Copenhagen Catalogue, p. 26.

III. Foll. 103—119 Complimentary letters, mostly addressed to men of rank in Bengal.

IV. Foll. 122—129 Anvār i Suhaili. See p. 756 a.

Copyist : شاتاه درهن کشمیری

Add. 16,871.

Foll. 344; 9½ in by 6, 15 lines, 3¼ in. long; written in Nestalik; dated Rabi' I, A.H. 1216 (A.D. 1801) [W.M. YULE]

A treatise on mechanical contrivances for purposes of utility or amusement.

Author. Shaikh Abu l-'Izz B. Ismā'īl Raz-zāz Khūzī, شیخ ابو العزیز اسماعیل رزاز خوزی

Beg. تفحص کردم از کتبها مسدومان و علماء مباحران

The author says in his preface that, after testing by experiments the devices of ancient and modern writers, with many of his own invention, he had exhibited his results to Abul-Fath Maḥmūd B. Muḥammad Kizil Arslān, ابو الفتح محمد بن محمد فرل ارسلان زعيم دار, (Kizil Arslān B. Ilduguz, Atābak of Āzar-bājān, reigned from A.H. 582 to 587), and had availed himself of the experience and advice of that master of the art in composing the present work, which he wrote under the auspices of the reigning Imām, Nāsir Abul-'Abbās Aḥmad, Amir ul-Mūminin (A.H. 575—622).

The work is divided into six sections, ربع, comprising altogether fifty figures, شکل. They treat of the following subjects:—1. Hour-

glasses, مكال (Arabic مكال; see Haj Khal, vol. i., p. 69), dials, and other instruments for the measurement of time, fol. 2 b. 2. Magical cups, آوندها, and other devices connected with wine-drinking, fol. 123 b. 3. Magical ewers and basins, ابريقا و طاس, fol. 184 b. 4. Fountains, fol. 233 a. 5. Pumps and other contrivances for raising water, fol. 262 b. 6. Secret locks, etc., fol. 278 a.

Many spaces intended for diagrams have been left blank

II. Foll. 295—344. حواصی نعمت, an Indian cookery book, consisting of detached recipes, without preface or author's name.

Beg. الحمد لله... اما بعد حق حل حلاله و عم
نواله درهن این حواصی عطا

Copyist. محمد امین بیك

Add. 16,876.

Foll. 24; 7½ in. by 4½; 12 lines, 3¼ in. long; written in Nestalik, in the latter part of the 18th century [W.M. YULE]

منازل الفتوح

"The stages of victory," by Muhammad Ja'far Shāmlū, محمد جعفر شاملو

Beg. حمد و سپاس بعد و عد حالی را سراست

It was written by desire of the Safavī prince, Abul-Fath Sultān Muhammad Shāh Bahādur Khān (see p. 133 b). The author, who calls himself a born servant of the Safavī house, states in the preface that he had served in his youth Shāhrukh Shāh, a descendant on his mother's side of the same family (see p. 194 b), and had been attached towards the end of his career to Muhammad Beg Khān Hamadāni in India, but that for twenty-five years in middle life he had followed Ahmad Sultān Durrāni in his successive incursions into Hindustan, and had been engaged in that prince's victorious encounter with Viśvās Rāi and Bhāo on the

field of Pānīpat, A.H. 1174. He adds that his record of that battle is based upon his own observation and upon information received from trustworthy reporters.

It must be noticed, however, that his account is upwards of thirty years posterior to the event; for the prince at whose suggestion it was written did not reach India until A.H. 1205. Muhammad Beg Khān Hamadānī, afterwards Iftikhār ud-Daulah Firūz Jang, was one of the principal officers of Najaf Khān, who died A.H. 1196, and survived his chief several years. Both he and Sindhuah, who died A.H. 1208, are spoken of by the author as dead.

The work consists of two distinct parts, viz. :—

I. Foll. 1—10. Description of the route from Kandahār to Dehlī, with notices on the principal stages.

II. Foll. 11—24. Account of the battle of Pānīpat.

A translation by Major Fuller is preserved in manuscript, Add. 30,784, foll. 81—100. The greater part of it will be found, with an account of the work by Prof. Dowson, in Elliot's History, vol. viii. pp 144—157.

Add. 17,955.

Foll. 218; 8½ in. by 4½; 14 and 16 lines, 4½ in. long; written in Shikastah-ūmiz; dated A.H. 1169 (A.D. 1755).

I. Foll. 17—55 مختصر شاهی, a manual of medicine and astrology.

Author: Fakhr ul-Islām (?) B. Kūṭb ud-Dīn un-Nassābah ul-Husamī ul-'Ubaidī ul-Arghandī ul-Khurasānī, نجر الاسام [الاسلام], من قطب الدين السابہ الحسيني البيدي الاعندي لخراساني

حدود سپاس بی قیاس محمد بزرگ بادشاهی سرد Beg.

The work is dedicated to a sovereign designated as Shāh Ḥasan, described as con-

queror of the realms of Cæsar and Khākān, فاتح ملک تبصر و خاقان (probably Shaikh Ḥasan Ilkānī, who reigned A.H. 737—757).

It is divided into a Mukaddimah, two Maḡsads, and a Khatimah, as follows :—Mukaddimah treating of the pulse, hygiene, humours of the body, etc., in twelve Faṣls, fol. 25 a. Maḡsad 1. Treatment of diseases, in ten Bābs, fol. 28 a. Maḡsad 2. treating of the spheres, planets, calendar, etc., in fourteen Faṣls, fol. 44 a. Khātimah. Medical prescriptions, fol. 51 b.

A full table of contents is prefixed, foll. 6—11.

II. Foll. 55—68. List of medicaments mentioned in the Ikhtiyārāt i Badī'ī (see p. 469 a).

III. Foll. 71—78. A short dictionary of names of drugs, in Arabic, Persian, and Hindi.

IV. Foll. 79—174. رنمى الادويه, a treatise on medicaments, by Yūsufī. See p. 475 b.

Beg. الحمد لله الذى حلى لكل داء دواء

We learn from a Kit'ah at the beginning that it was written for Humāyūn in A.H. 946. It is divided into two Bābs, treating of simple and compound medicaments, in alphabetical order.

V. Foll. 174—218. A collection of medical extracts and prescriptions. It includes a treatise on the healing properties of natural substances, fol. 196—211, described at the end as abridged from the Ṭibb Davā'iyyah of Ḥakīm Ismā'īl, physician of Timūr, انتخاب طب دوائه حکیم اسمعیل تیمور شاهی

Add. 17,958.

Foll. 63; 8½ in. by 5½; 15 lines, 3½ in. long; written in Nestalik; dated Zulka'dah, A.H. 123 (probably for 1123, A.D. 1711).

I. Foll. 2—39. التحفة الملك شاهيه, a treatise on alchemy درعلم اکبر, translated from an

Arabic work ascribed to Abu 'Alī Maṣūf B. Nizār al-Hākīm Billāl (more correctly al-Ijākīm Bī Amr-illah) أبو علي منصور بن ديار الحكيم دامر الله

Beg. الحمد لله... اما بعد بدانکه در ملک نشست و نوزده سال

It is stated in a short preamble that al-Hākīm, who sat on the throne from A.H. 386 to 410 (the real date of his disappearance is A.H. 411; see Ibn Khallikān, de Slane's translation, vol. iii. p. 449), had written the original work for his son Abu 'l-Ḥusain. The translator, who does not give his name, says that he had been ordered to prepare a version of that treatise, which he calls رساله عود الحكيم بالله

II. Foll. 39—53. An alchemical tract headed باب اكر, in which each section begins, as in the preceding, with the words "O my son," اي پسر من

III. Foll. 54—62. Another tract on the art of gilding and on various alloys, with the heading باب اندر لوح و ترکیب

Add. 17,967.

Foll. 78; 9 in. by $6\frac{1}{2}$; written by different hands, about the beginning of the 10th century.

I. Foll. 1—10 Alchemical recipes.

II. Foll. 11—21. Table of the contents of Kisms I.—III. of معقب الوارح (see p. 122 *b*), drawn up by Munshī Ghulām Muhammad, A.H. 1222.

III. Foll. 21—78. Extracts relating chiefly to alchemy, with English notes by Doctor Pouget.

Add. 18,404.

Foll. 259; 10 in. by $6\frac{1}{2}$; from 17 to 21
VOL. II.

lines, about 4 in. long, written in Nestalīk; dated Rabi' I., the 5th year of 'Alaungir II (A.H. 1172, A.D. 1758) [Wm. YULE]

I. Foll. 1—230. Translation of the Upanishads by Dārī-Shūkūh. See p. 54

In this copy the translator's preface is followed by a glossary of Sanskrit terms, and a table of the Upanishads

II Foll. 231—248 Majma' ul-Bahrain. See p. 828 *a*, vii

III Foll. 248—259 An abstract of conversations between Bābā Lalldās and Dārī Shūkūh on the life and doctrine of Hindū Fakirs, انمعات حواب و سوال دانا لعلداس و دادشاه راده حق پروه دارا شکوه

Beg اول انکدار ورود کلمه معطه ادم در بهشت مدرو

A copy is mentioned by Prof Palmer in his Catalogue of King's College Library, No. 14.

Add. 18,417.

Foll. 23, $7\frac{1}{2}$ in. by $4\frac{1}{2}$, 14 lines, 3 in. long; written in Nestalīk, in the 18th century [Wm. YULE]

Manāzil ul-Futūḥ. See p. 839 *b*.

Add. 18,422.

Foll. 43, $7\frac{1}{2}$ in. by 6, from 14 to 20 lines, 4 in. long; written in Shikastah, in the 18th century. [Wm. YULE.]

I Foll. 1—28. Dastūr ul-'Amal Āgahi (see p. 402 *a*), wanting the first page and the latter part of the work.

II. Foll. 30—43 Account of the author's journey from Cawnpore to Benares, and back through Jaunpūr and Partābgarh to Lucknow, from the 23rd of April 1798 to the 8th of October in the same year, with descrip-

tions and historical accounts of the localities traversed.

On fol. 29 *b*, Major Yule has written: "Journal of my friend Muhummad Bugqa (محمد) from Juanpore to Lucnow, 1798."

Add. 18,870.

Foll. 411; 9½ in. by 5½

I. Foll. 2—143; 15 lines, 3¾ in. long; written in Nestahk; dated Iḥaidarābād, Jumāda I, A.H. 1252 (A.D. 1836)

A collection of medical prescriptions classed under the diseases, beginning with the heading امراض الراس الصداغ

This is a late compilation written in India. Ghāzi ud-Dīn Khān, Vazīr ul-Mamālīk (A.H. 1174) is mentioned on fol. 64 *a*. A table is prefixed, foll. 2—4.

II. Foll. 144—289, written by the same hand.

تألف شرف

Indian materia medica, or dictionary of simple medicaments.

Author: Ḥakīm Muḥammad Sharīf Khān, son of Iḥāzīk ul-Mulḥ Ḥakīm Muḥammad Akmal Khān, حاكم محمد شرف خان ولد حادق الملك حكيم محمد اكمل خان

Beg. درك درختان سر در پتر هوشيار

The author says in the preface that, having found the دسور الهندو دارا شكوهی far from complete, he had undertaken to supplement them from Hindū works, as well as from experience gained by himself and his forefathers before him. He adds that he had performed that task while besieged by the unbelievers and deprived of books.

In the introduction the author says that, with regard to the names of drugs, he conforms with the usage of Shāhjahānābād (Dehli). Another copy, Or. 1696, contains a dedication to Shāh 'Alam (A.H. 1173—1221),

and another work of the same writer علاج الامراض expresses by its title the date of its composition, A.H. 1177.

The Tālif i Sharīf has been lithographed in Dehli with the Alfāz ul-Adviyah, A.H. 1265. See the Journal of the Asiatic Society of Bengal, vol. 20, p. 620, and Biblioth. Sprenger, No. 1901. A second edition, lithographed in Dehli, A.H. 1280, contains, besides, the Tuḥfah i 'Ālamshāhi or Khavāṣ ul-Javāhir by the same author, also dedicated to Shāh 'Ālam, and some other medical tracts by the author's grandson, Ghulām Muḥammad B. Ḥakīm Muḥammad Sādīk 'Alī Khān B. Ḥakīm Muḥammad Sharīf Khān. An English translation, entitled "the Taleef Shereef, or Indian materia medica," has been published by Dr. George Playfair, Calcutta, 1833.

III. Foll. 290—411; 21 lines, 3¾ in. long; dated Shavvāl, A.H. 1101 (A.D. 1690).

حواس الحيوان

A work on the medicinal properties of animals, extracted from Damirī's Arabic work called حيوه الحيوان (see the Arabic Catalogue, p. 215)

Author. Muḥammad Taqī Tabrizī, son of Khwājah Muḥammad, ابن حواجه محمد محمد نقی تبریزی

Beg. حید نبید و ثای بعد خداوندبر که مشکوة بنیان حيوانرا

The work of Damirī having been mentioned in an assembly of learned men in the house of the author's patron, Navvāb Mirzā Muḥammad Ibrāhīm, son of Ṣadr ud-Dīn Muḥammad, during the reign of Shāh 'Abbās II. (A.H. 1052—1077), the author was desired to write the present abridgment, in which he followed the alphabetical order of the original. See Stewart's Catalogue, p. 96.

Add. 18,873.

Foll. 239; 12½ in. by 7½; 25 lines, 4½ in.

long; written in small Nestalik; dated Kāzvin, Rājāb, A.H. 999 (A.D. 1591).

I. Foll. 1—88. The first portion of the sixth volume of the Rauzat us-Safā, corresponding to pp. 1—84 of the Bombay edition.

II. Foll. 89—239. The latter half of the first volume of Ḥabib us-Siyar, beginning with p. 24 of Juz 2, Bombay edition.

Add. 18,879.

Foll. 214; 9 in. by 7; 13 and 11 lines, written in Nestalik, on English paper water-marked 1809.

I. Foll. 1—152. Letters and other prose compositions of Mirzā Tāhīr Vahid.

الحمد لله . . . دامه که مصحوب شاعلی دلت
در طلب قدهار نادیده همدوسان نوشته شد

The contents agree substantially with those of Add. 7690, 1. See p. 810 b.

II. Foll. 153—214. The first half of Daftar II. of Inshā i Abul-Fazl. See p. 396 a.

Add. 18,882.

Foll. 85; 9 in. by 5; 17 lines, 3¼ in. long; written in Shikastah-āmiz; dated Shavvāl, A.H. 1081 (A.D. 1671).

I. Foll. 1—14. A collection of letters and short prose compositions by Nūr ud-Dīn Muḥammad (see p. 792 a), imperfect in the end.

Beg. بعد حمد الله اکر و شمع روز محشر

The dates of the letters range from A.H. 1025 to 1037. Some are written from Jahān-gīrnagar, Bengal, others from Lahore. The collection includes a dedication of the لطیفه نیامی (see p. 792 a) to the author's patron, Khānshāh Khān Firūzjang (see p. 509 a).

II. Foll. 15—85. The memoirs of Timūr

(see p. 177 b), containing:—The Institutes, wanting about three pages at the beginning (White's edition, pp. 162—408). The Designs and Enterprises (White's edition, pp. 2—152).

Add. 19,344.

Foll. 24; miscellaneous Oriental papers, collected by George Viscount Valentia, of which the following are Persian.—

I. Foll. 1—6. Letters written to Lord Valentia, by the following native princes

1. Udit Nārāyan Singh, Rājāh of Benares, apologizing for not calling upon Lord Valentia in Benares (March 1803; see Lord Valentia's Voyages and Travels, vol. 1 p. 104)
2. Vazīr ul-Mamālīk Sa'adat 'Alī Khān, sending his affectionate remembrance and his portrait; dated 28 Sha'bān, A.H. 1218 (December 1803). See *ib.*, pp. 135—175
3. Shahāmat 'Alī Khan, called in the endorsement Mirza Jungly, referring to the late Navvāb's regard, and assuring Lord Valentia of the Begam's and his own friendship.

II. Transcript of a Kit'ah engraved on the bridge of Jaunpūr, and containing the date of its construction, A.H. 975. See *ib.*, p. 124.

For the rest of the contents see the Arabic Catalogue, p. 532.

Add. 19,497.

Foll. 191; 10 in. by 6; 15 lines, 3¼ in. long; written in Nestalik; dated Shavvāl, A.H. 1244 (A.D. 1829).

I. Foll. 1—109. Memoirs of Shaikh Muḥammad 'Alī Ḥazīn. See p. 381 a.

II. Foll. 110—191. Notices on contemporary poets, by the same. See p. 372 b.

Add. 19,619.

Foll. 310; 8½ in. by 4½; 15 lines, 2½ in. long

long; written in Nestalik, with gold-ruled margins; dated Jumāda II., A.H. 1103 (A.D. 1692). [SAMU'EL LEE.]

I. Foll. 3—128. *حکم جهان بنای عیسی*, a treatise on wine, its beneficial properties, and legitimate use

Author: Kāzī B. Kāshif ud-Dīn Muḥammad, *قاضی بن کاشف الدین محمد*

Beg *صافرن صہائیکہ اریزو اشعہ ادوار آن*

Mirzā Kāzī, whose father Kāshif was physician to Shāh 'Abbās I., was born in Isfahan, and became Shaikh ul-Islām in that city. He died in Ardabil A.H. 1075. See Kīṣāṣ ul-Khākānī, fol. 159

This work was written, as stated in the preface, by order of Shāh 'Abbās I. It is divided into a Muḥaddimah, thirty Bābs, and a Khātimah, and was completed in Rajab, A.H. 1037, a few months after the Shāh's death.

II. Foll. 129—156. *رسالہ چوب چینی*, a tract on the medicinal properties of the Chūb i Chīnī, or China root, coffee, and tea, by the same author.

Beg *الحمد لله . چون ندوہ خاطر افتاد مآثر اشرف امدس*

This work was also written in the reign of 'Abbās I.

The Chūb i Chīnī, also called *بنج جیبی*, is here said to have been introduced by Europeans and to have spread in Irak at the beginning of the reign of Shāh Ismā'īl

An earlier but insufficient account of it, by "the late" 'Imād ud-Dīn Mahmūd (see p. 474 a), is mentioned in the preface

The work is divided into the following three Bābs:—1. China root, in fourteen Fāsils, fol. 130 a. 2. Coffee, fol. 154 a. 3. Tea, fol. 155 b.

III. Foll. 157—162. *رسالہ ادویہ*, a treatise on the beneficial and injurious properties of

opium, by Maḥmūd B. Mas'ūd uṭ-Ṭabīb ('Imād ud-Dīn; see p. 474 a).

Beg. *الحمد لله الحمود فی کل انعامه والصلوہ والسلام*

The treatise is divided into a Muḥaddimah, an Asl, and a Khātimah. See Haj. Khal., vol. iii. p. 368

IV. Foll. 243—247. Two Arabic tracts; see the Arabic Catalogue, p. 458.

V. Foll. 247—262. *رسالہ چوب چینی*, a treatise on China root, by 'Imād ud-Dīn Mahmūd.

Beg *پوشدہ نماد کہ ان بنج چینی کہ دران نارنج*

See above, art. ii., Haj. Khal. vol. iii. p. 386, Stewart's Catalogue, p. 112, the Copenhagen Catalogue, p. 44, and Fleischer's Leipzig Catalogue, p. 513.

VI. Foll. 263—265. Another treatise on the same subject.

Author. Nūr Ullah, commonly called 'Alā, *نور الله مشہور نعل*

Beg *اما بعد چنین گوید محرران رسالہ ومقرر ابن مقالہ*

The author, who wrote in A.H. 944, says that he had spent twenty years in India, and had obtained his information on China root from a European physician. See Haj. Khal., vol. iii p. 386

VII. Foll. 265—270. A tract on the Pāzahr or bezoar-stone, by 'Imād ud-Dīn Maḥmūd (see p. 474 a).

VIII. Foll. 270—285. Extracts from the Nauras i Shāhī on the bezoar and precious stones; miscellaneous notices on aphrodisiacs, weights and measures, and on China root.

IX. Foll. 285—308. A treatise on Ātashak, or venereal disease, by 'Imād ud-Dīn Mahmūd.

Beg. *و بعد چون مرضی کہ معروفست باشک در زمان صابی*

That disorder, formerly unknown, had lately been treated of by Mīr Bahā ud-Daulah Nūrbakhshī. The author improved the leisure he enjoyed during a stay at Mashhad to write a fuller account of it.

Add. 19,621.

Foll. 150; 8 in. by 5; 13 lines, $2\frac{3}{8}$ in long, with 22 lines in the margins; written in fair Nestalīk; dated Jumāda II., A H 1139 (A.D. 1726) [SAMUEL LEE]

I. Foll. 3—121 The Divān of Kāsim Divānah. See p 707 b

II. Foll. 1, 2, and margins of foll. 3—150 Mahmūd and Ayāz, by Zulālī, with the preface. See p 677 a

Add. 19,623.

Foll. 162; $8\frac{1}{2}$ in. by $5\frac{1}{4}$, 10 and 15 lines, $3\frac{1}{2}$ in. long; written apparently early in the 18th century

I. Foll. 1—32. The Shī'ah creed by Ibn Bābawāh. See the Arabic Catalogue, p. 385

II. Foll. 33—72. رحمة العقائد, a popular exposition of Shī'ah tenets, by Muhsin B Murtazā (see p 830 a)

حمد یحید و ثانی سعد خداوند جهان آرای. Beg.

It is also called در هشت on account of its division into eight chapters called "gates" These chapters treat of God's existence, unity, holiness, of prophethood, Imāmat, resurrection, the terrors of death, heaven and hell.

III. Foll. 73—162. ترجمه توحید مقصل, a discourse of the Imām Ja'far Ṣādiq on the proofs which the scheme of creation affords of the existence, unity, and attributes of the Creator; translated from the Arabic by Mu-

hammad Takī B. Muhammad Bakir, محمد تکی بن محمد داور

Beg. الحمد لله الذي هدانا الى توحده بصفوه

This discourse was handed down, as the translator states in his preface, by Mufazzal B. 'Umar, a disciple of Imān Ja'far. In his introduction Mufazzal relates how he had been distressed one day in Medina by the bold negations of an atheist called Ibn Abil-'Aujā, and how his master Imām Ja'far, seeing his perplexity, had promised him comfort and assurance. This preamble is followed by the discourse addressed by Ja'far to Mufazzal, who acts as his interlocutor. It is divided into four sittings, مجلس, held on successive days

Add. 19,661.

Foll. 109; 8 in. by $4\frac{1}{4}$; 12 lines, $2\frac{1}{2}$ in long; written in fair Nestalīk, with 'Unvān and gold-ruled margins, apparently in the 16th century.

I. Foll. 1—50 Khulāsat ul-Khamsah. See p. 575 a

Copyist: يوسف کشمیری

II. Foll. 51—109 Majma' ul-Abkār, by 'Urfī. See p 667 b

Add. 19,809.

Foll. 89, $9\frac{1}{2}$ in by $5\frac{1}{4}$; 21 lines, 3 in long; written in cursive Nestalīk; dated Aurangābād, Safar, A H. 1090 (A D 1679).

I. Foll. 5—30 Gulshan ı Rāz. See p 608 b.

II. Foll. 31—53. کبر الیوم, a Sufi poem, by Amīr Husainī (see p 608 a).

Beg. دار طعم را هوائی دگر است
نبل حاد را نوئی دگر است

See Sprenger, Oude Catalogue, p. 431, Haj. Khal., vol. v. p. 254, Krafft, p. 66, Ouseley's

Catalogue, No. 677, and the Gotha Catalogue, p. 12.

III. Foll. 54—87 *Zād ul-Musāfirin*, by Amir Iḥṣānī. See p. 608 *a*.

Add. 21,589.

Foll 527; 13½ in. by 9¼; 25 lines, 6 in. long, written in small Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 1246 (A.D. 1830). [JAMES BIRD.]

I Foll. 1—338. *مختصة الكرام*, a work on general history from the earliest times to A.H. 1180, comprising a special history of Sind

Author · Mir 'Alī Shīr Kānī 'Tattavī, میر علی شیر کانی
عشر ذی قعدة

Beg. *بعد حمد حاقی که آثار کون مکان*

The author, the fourth son of Sayyid 'Izzat-Ullah, who died A.H. 1161, traced his origin to Kāzī Shukr-Ullah, a distinguished Sayyid of Shīrāz, who had settled in Tattah A.H. 927 (see fol. 316 *b*) 'Alīshīr, who was born A.H. 1140, began writing poetry at the early age of twelve, under the takhallus of Mazhari, which he afterwards changed to that of Kānī'. He composed a poem of about 3000 distichs on the story of Kāmīrūp and Kāmīlātā in A.H. 1169, another *Masnāvī*, *Ḳāza u Ḳadar* in A.H. 1157, a poem entitled *شبه ارتدیت حق* in A.H. 1165, a *Divān* in A.H. 1171, and several prose works, one of which is called *دایح عناسه* (see fol. 498).

The author states in the preface that he had begun the present work in his 40th year, and that the date of composition, A.H. 1180, is conveyed by the title *مختصة الكرام*. Two versified chronograms at the end give A.H. 1181 as the date of its completion. But it must have received later additions; for more recent dates are mentioned, as A.H. 1183, fol. 195 *a*, 198 *a*; and in one passage (fol.

288) the narrative is brought down to A.H. 1188.

An account of the work, with some extracts, is given in Elliot's History of India, vol. i. pp. 327—351. Some chapters translated by T Postans will be found in the Journal of the As Soc. of Bengal, vol. vii., pp. 96—104, and 297—310.

It is divided into three volumes (Mujallad), the contents of which are as follows:—

Volume I., divided into a *Mukaddimah* and three *Daftars*, viz. *Mukaddimah*. Creation and Gennī, fol. 2 *a*.—*Daftar* i. Prophets, fol. 3 *a*. Ancient kings of Persia, Arabia, etc., fol. 38 *a* Sages, saints, and poets, anterior to the Islām, fol. 62 *b*.—*Daftar* ii. Genealogy of Muhammad, fol. 73 *b* His life, fol. 75 *a* The first four Khalīfs, fol. 87 *b* The Imāms, fol. 100 *b*. Descendants of the Imāms, fol. 112 *b*.—*Daftar* iii., in three *Ṭabakahs* 1. *Umayyades*, fol. 116 *b*. Amīrs of the *Umayyades*, fol. 120 *b*. Men who rose against the *Umayyades*, fol. 121 *b* 2. *Abbasides*, fol. 132 *a*. *Abbasides* of Egypt, fol. 146 *b* Amīrs and Vazīrs of the *Abbasides*, fol. 147 *a*. Men who rose against the *Abbasides*, fol. 156 *b*. The *Ḳarmāṭites*, fol. 158 *b*. 3. *Dynasties* contemporary with the *Abbasides*.

This last *Ṭabakah* is subdivided into nine sections (*Asās*), as follows: 1. *Tāhīris*, *Ṣāḫīris*, *Sāmānis*, *Ghaznavīs*, *Ghūrīs*, *Alī* i *Bu-vāih*, *Saljūkis*, *Khawārazmshāhīs*, *Atābaks*, *Isma'īlīs* of Egypt, *Ayyūbīs*, *Isma'īlīs* of *Ḳhīstān*, *Alī* i *Abd ul-Mūmin*, *Ḳarākhītā'īs* of *Kirmān*, fol. 160 *b*.—2. *Cæsars*, *Saljūks* of *Rūm*, *Dānīshmandīs* *Salīkis*, *Mangūchakis*, *Ḳarāman*, *Zulḳadr*, fol. 169 *a*.—3. *Sharīfs* of *Mecca* and *Medīna*, fol. 169 *b*.—4. *Chīngīz Khān* and his descendants in *Ulugh Yūrt*, *Dasht Ḳīpchāk*, *Irān*, and *Tūrān*; the *Shaibānis*, and the *Khāns* of *Kāshghar*, fol. 169 *b*.—5. *Local dynasties* of *Irān* after the *Moghuls*, namely, the *Chaupānis*, *Ilkānis*, *Alī* i *Muzaffar*, *Kurtis*, and *Sarbādārs*, fol. 179 *b*.—6. The

Karā Kūyunlus, fol. 183 *a*—7. The Ak Kūyunlus, fol. 183 *b*.—8. The Safavis, *ib*—9. Tīmūr and his successors in Irān and Tūrān, fol. 183—186.

Volume II. contains an Introduction (Mukaddimah) on the inhabited quarter of the globe, and seven sections (Makalah), treating of the seven climates. The principal countries and cities belonging to each climate are enumerated, with accounts of their rulers and biographical notices of their celebrated men. The contents are—Mukaddimah, fol. 186 *b* First climate, fol. 187 *a*. Second climate, fol. 190 *a*. Kings of the Deccan, *ib*. Kings of Bengal, fol. 199 *b* Third climate, fol. 201 *b* Kings of Hindustan, from Mahmūd Ghaznavi to 'Alamgir II, fol. 231. Princes and Amirs of the Delhi empire, fol. 240 *b*, 241 *b*. (The last portion of this section, the whole of the fourth, and the first part of the fifth, are missing. The latter part of the fifth, fol. 242—247, treats of Samarkand, Kash, Nasaf, Nakhshab, Karshi, Bukhārā, etc.) Sixth climate, fol. 247 *b*. Sultans of Kāshghar, fol. 249 *a*. Seventh climate, fol. 252 *a* Khātimah; distances between the principal cities, fol. 253 *a*.

Volume III, treating of the history of Sind. The author mentions as his sources, in the first place, an ancient record of the Arab conquest, which 'Alī B. Hāmid B. Abī Bakr ul-Kūfī, of Uchh, translated from the Arabic, A.H. 613 (see p. 290 *b*), then the histories of Mir Ma'sūm Bhakavī (p. 291 *a*), and Mir Muhammad Tāhūr Nisyanī (p. 292 *b*), the Arghūn Nāmah, Tarkhān Nāmah, and Beglar Nāmah (see Elliot, vol. 1. pp. 289 and 300).

Contents: Mukaddimah. Description of Sind, fol. 254 *b*. Tabakah 1 Rayān, or Hindū Rājahs, fol. 255 *b*. Tabakah 1 Barāhimah, rule of the Brahmins, fol. 256 *a* Conquest by Muḥammad B Kāsūn, fol. 257 *b*. Governors under the Umayyades, fol. 260 *a*.

Governors under the Abbases, fol. 261 *a* Governors under the Sultans of Ghaznah, Ghūr, and Delhi, fol. 261 *b* Tabakah 1 Sūmarah, fol. 263 *b* Jāms of the Sammah tribe, fol. 267 *a* Tabakah 1 Arghūn, fol. 269 *a* Tabakah 1 Tarkhān, to the death of Ghāzī Beg, A.H. 1021, with an account of the conquest of Sind by Akbar, fol. 272 *a*. Amirs of the Arghūn and Tarkhān dynasties, fol. 279 *a* Amīrs of the Timūdes, and governors of Tattah, from A.H. 1002 to 1149, fol. 281 *a* Rule of the Kalūrah 'Abbāsīyah family from its origin to A.H. 1188, fol. 284 *a* Enumeration of the cities and towns of Sind, with notices of the Sayyids, Shaikhs, and other eminent men of each, beginning with Multān and closing with Tattah, fol. 288 *b*.

II. Foll. 339—447. معمار سالکان طرفہ, lives of celebrated Shaikhs, and heads of religious orders, from the time of Muhammad to the close of the twelfth century of the Hijrah, by the same author.

ممت حداد اعر وحل کہ ہدایت انسا Beg. مت حداد اعر وحل کہ ہدایت انسا

This work was composed, it is stated, in A.H. 1202 (a date expressed by the title), when the author had nearly completed his 63rd year. He had written in the same year two other works on kindred subjects, entitled طومار سالسل کردہ and شعرہ اہلبیب سعد

It contains an introduction treating of the Vilāyat, or saintship, fol. 340 *a*, and twelve sections termed Mi'yār, on the following subjects:—

1. Holy men of the first century, namely, the first four Khalifahs, the uncles and cousins of the Prophet, his principal Companions, the first three Imāms and their children, fol. 341 *b*. 2. Holy men of the second century, including especially the founders of the fourteen Khānavads, or religious families, fol. 350 *a*

The remaining Mi'yārs, treating, in the

same order, of the saints of each succeeding century, begin as follows :—

3, fol. 357 *a*.—4, fol. 367 *a*.—5, fol. 375 *a*.
6, fol. 379 *b*.—7, fol. 391 *b*.—8, fol. 401 *b*.
9, fol. 410 *b*.—10, fol. 421 *a*.—11, fol. 428 *b*.
12, fol. 436 *a*.—They all contain numerous notices, arranged in chronological order.

III. Foll. 448—527. *معالم الشعراء*, notices on the poets of Sind, alphabetically arranged according to their names or poetical surnames, with copious specimens of their compositions, by the same author, Mir 'Alshir Kam'.

Beg. محمد من حص دالوه البطيفة الانسان

The author states that, having found that the two *Tazkirahs* most frequently quoted in his day, namely *كلمات الشعراء* by Muhammad Afzal Sarkhush (see p. 369 *a*), and *يد نصبا* by Mir Ghulam 'Ali Azād (see p. 374 *a*, No. 14), were very deficient with regard to the Sind poets, and that there existed no special work on that subject, he had undertaken the present composition in A II. 1169, while engaged upon his poem of *Kamrūp* and *Kāmlatā*, and had completed it in A II. 1174, a date expressed by its title.

The author devotes an extensive notice to himself, foll. 498—509, in which he gives copious extracts from his poems and prose works.

It appears from the subscriptions, foll. 185 *b*, 338 *b*, 447 *b*, that this volume was written by Mihr 'Ali Husaini for an amir of Sind named Mir Murād 'Ali Khān Talpar.

Add. 21,625.

Foll. 34; 12 in by 9. Miscellaneous Oriental papers collected by Cl. J. Rich (see the Arabic Catalogue, p. 530).

The following are Persian :—

Fol. 4. A detached leaf of the *Iskandar Namah* of Nizāmī, containing the rubric *حرب*

سکندر دا روميان روز دندر

Foll. 5—11. Original minutes of the examination of two troopers, Hashim Khān and Nūr Khān, arrested by order of Capt. James W. Skinner on a charge of bribery, at Sikrah, Bikanir, and tried in June and July 1813.

Add. 22,695.

Foll. 159; 10 in. by 7.

I. Foll. 2—39; 25 lines, 4½ in. long; written in minute Nestahik, apparently in the 15th century.

عزانه في الحكاة السلجوقه

A history of the Saljūקים, from their origin to their extinction in A II. 590.

Author Muhammad B Muhammad B. Muhammad B. 'Abd ullah B un-Nizām ul-Husaini, محمد بن محمد بن محمد بن عبد الله بن نظام الحسيني

Beg. حمد في حد و شكري عد سياس مروان

The author, who occasionally diverted his mind from the pursuit of divinity and law by perusing the records of history, fell in, as stated in the preface, with a book in which the writer, only designated as an accomplished Imām, *نصل شعرا*, had recorded the rise and progress of the Saljūקים down to the end of the reign of Sultan Mahmūd B Muhammad B. Malakshāh (A.H. 511—525), an epoch which he looked upon as the beginning of their decline. Considering, however, that several mighty sovereigns of the same line had sat upon the throne during a subsequent period of nearly eighty years, the author had been induced to compose a complete history of the dynasty. The preface concludes with a panegyric on a just and powerful Vazīr, whose name is not explicitly stated, but is said to adorn the work. From this it may be supposed that its title *Irākiyyah* is derived from the Vazīr's surname "Irāki."

The work is written in ornate prose, freely interspersed with Arabic and Persian verses, much in the style of the well-known contemporary writer, *Vaṣṣāf*. The time of composition is fixed by an incidental mention of *Uljāitū* as the reigning sovereign (A.H. 703—716), and a description of his splendid residence, namely *Sulṭāniyyah*, which was founded A.H. 705 (see *D'Ohsson*, vol. iv. p. 485).

The earlier history referred to in the preface is probably the *Saljūk Nāmah* of *Zahir ud-Din Nishāpūri* mentioned as one of the sources of the *Guzidah*. See *Haj. Khal.*, vol. iii. p. 606

II. Foll. 40—159; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalīk, apparently in the 16th century.

سبط الملى للحضرة الملى

A history of the *Karā-Khitā's* of *Kirman* from their rise to their downfall.

حمد و سپاس و شكر و ستایش بی قیاس
مردگناه احدث

The author's name, *Nāṣir ud-Din*, is not found in the preface; but it occurs in the following line, the first of a poem composed in his praise by the *Ṣadr Mayd ud-Din*, and quoted on fol. 119 :

خلاصه حركات سپهر ناصر دین
که ملک را بیکان تو احترام بود

His father, *Khwājah Muntajab ud-Din 'Umdat ul-Mulk Yazdi*, had left his native place *Yazd*, A.H. 650, as stated fol. 80, to attach himself to *Ḳutb ud-Din Muhammad*, Sultan of *Kirmān*, and had become the trusted adviser of that sovereign. *Nāṣir ud-Din*, who was brought up by his uncle, *Shihāb ud-Din Abul-Hasan 'Alī Yazdī* (see fol. 94), was appointed by *Pādishāh Khātūn*, A.H. 693, although still young, to the head-secretaryship of the chancery, *دنوان رسائل و انشا* (see fol. 129).

The author states in the preface that a partial account of the *Karā-Khitā's* had been

written under the title of *Tārīkh i Shāhī* by *Khwājah Shihāb ud-Din Abu Sa'id*; but the events which followed the death of *Pādishāh Khātūn* (A.H. 694) had not yet been recorded. At the request of some friends, who regarded him as one of the most elegant writers of the age, he took up the subject, and brought down the history to the extinction of the dynasty. The work was written at the beginning of A.H. 716, and dedicated to an illustrious Amir sent at that time by the *Ilkhani* Court to *Kirmān*, *Isan Kutlugh Nūyān* *ایسن قلع نوان*. B. Amir *Zingī*, a noble *Uighūr*, who traced his origin to *Altān Khān*.

Contents Preface, including a review of the principal dynasties of Iran, fol. 40 *b*. Sketch of the early history of *Kirmān*, fol. 54 *a*. (For a more detailed account of that period the reader is referred to the work of *Afzal ud-Din Kātib Mustaufī*) *Nusrat ud-Din Kutlugh Sulṭān Burāk Ḥajīb*, the founder of the dynasty, who died A.H. 632, after a reign of fifteen years, fol. 67 *a*. *Kutb ud-Din Abul-Fath Muhammad B. Jamtimur*, nephew and successor of the preceding, fol. 72 *b*. *Rukn ud-Din B. Burāk*, who succeeds A.H. 633, fol. 75 *a*. Second reign of *Kutb ud-Din*, A.H. 650—655. Regency of *'Ismat ud-Din Kutlugh Turkān*, the widow of the preceding, fol. 86 *b*. *Muzaffar ud-Din Ḥajjāj Sulṭān*, son of *Ḳutb ud-Din*, fol. 88 *a*. *Jalāl ud-Din Suyūrgiatmish*, son of the preceding, who succeeds his father A.H. 681. fol. 104 *a*. The daughter of the above, *Pādishāh Khātūn*, A.H. 691—694, fol. 124 *a*. *Muzaffar ud-Din Muhammad Shāh*, son of *Ḥajjāj Sulṭān*, who succeeds A.H. 694, fol. 136 *b*.

The detailed narrative comes to a close with the account of the chequered and intermittent rule of the last-named sovereign, who died at the age of twenty-nine years (A.H. 703). It is followed by a brief record of the appointments of *Ḳutb ud-Din Shāh Khātūn* (read *Shāh Jahān*) by *Ghāzān* (A.H.

703), fol. 155 *b*, and of Nāsir ud-Din Muhammad B. Burhān by Uljāitū (A.H. 707), who was still on the throne at the time of composition, fol. 157 *b*

Haj Khal., who calls the author Nāsir ud-Din Munshi Kirmānī, speaks of an appendix coming down to the reign of Abu Sa'īd. See vol. iii p. 618. Accounts of the Kara-Khitā'is will be found in *Tārīkh i Vasaṣāf*, vol. iii., where their history is brought down to A.H. 694, in the *Guzidah*, and, with full details, in the geographical work of Hāfiẓ Abrii, foll. 147—155. See also *Rauzat us-Safā*, vol. iv. p. 128, and Ḥabīb us-Siyar, vol. iii., Juz 2, p. 10

Add. 22,789.

Foll. 340; 9½ in. by 5½; 14 lines, 3½ in. long; written in Nestalīk; dated Shabān, A.H. 1250 (A.D. 1835).

I. Foll. 1—292 گلشن حسروی, a copious collection of select pieces in verse and in prose, compiled by Baḳā for Mirzā Khusrau Beg. According to a versified chronogram at the end, fol. 292 *a*, the work was completed in A.H. 1246:

این مؤده رسانده مرا هانف غب
از گلشن حسروی نیر دامن کل

The first or poetical portion, although including verses of some early poets, deals chiefly with those who flourished in Persia about the close of the twelfth and in the first half of the thirteenth century of the Hīrah, as Sulaimān Ṣabāhī (see *Ātashkadah*, fol. 180), Sayyid Muḥammad Ḥatīf (see p. 813 *b*), Luṭf 'Alī Beg Āzur (see p. 375 *a*), Fath 'Alī Khān Kāshī, surnamed Ṣabā (see p. 722 *a*), 'Abd ul-Vahhāb Nashāṭ (see *ib.*), etc. It contains the following divisions:—*Kaṣīdahs*, fol. 5 *a*. Ghazals, without alphabetical arrangement, fol. 57 *b*. Detached verses in alphabetical order, fol. 85 *b*. Ru-

bā'is alphabetically arranged, fol. 114 *b*. *Mukhammasāt*, fol. 125 *a*. *Kiṭāhs*, fol. 131 *b*. *Maṣnavis*, fol. 141 *b*.

The last section includes two longer poems of the kind called *سرلایا*, by Mihri: 'Arab, and Mirzā 'Abd ullah, surnamed 'Ishk.

The prose portion, which is taken from some elegant writers who lived in India under Shahjahān and Aurangzib, contains:—*Journal of the siege of Ḥaidarābād* by Ni'mat Khān 'Alī (see p. 268 *a*), fol. 160 *b*. "Beauty and Love," by the same (see p. 703 *b*), fol. 210 *b*. A satire on doctors, by the same (see p. 744 *b*), fol. 223 *a*. حسن و عشق "Beauty and Love," by Tughrā. Bahāriyyah *هبارده*, and Murtafi'āt *مرتباعات*, by the same (see p. 742), fol. 231 *a*. شهر آشوب, by Mirzā Muḥammad Shafī' Munshī, fol. 241 *b*. This last piece is a statement addressed to the lawyers of Iran, respecting the estate of the late Shahzādah (Muḥammad Akbar, the eldest son of Aurangzib), who died in Persia in A.H. 1118, and to whose service the writer appears to have been attached.

II. Foll. 293—338. رمز الريحین "the secret language of sweet-scented flowers," a description, in *Maṣnavi* rhyme, of the royal garden of Sa'adat-ābād, at Isfahan (see Ouseley's *Travels*, vol. iii. p. 19).

Author: Ramzī, رمزی

Beg. بشهد شکر شکر خداوند
زبان چون مغز بادامست در فند

The author, whose proper name was Mirzā Ḥādī, son of Mirzā Ḥabīb, was a native of Kāshān. He is mentioned in the *Kīṣaṣ ul-Khākāni*, a work written A.H. 1076, fol. 170, as a poet and skilled painter, who was then past thirty years of age.

After a eulogy on the reigning sovereign, Shāh 'Abbās II., the poet relates how he had been summoned to the Shāh's presence in the royal garden, and desired to write a poem

in praise of it. The work concludes, however, with an address to Shāh Sultān Ḥusain, who ascended the throne in A.H. 1105.

The present copy contains twenty-nine coloured drawings representing the various flowers described in the poem.

The last two leaves contain a satire by Mirzā Sharif on one of the Mustaufis of Shāh Tahmāsp. A table of contents has been prefixed to the volume, foll. 1—3.

Add. 23,496.

Foll. 252; 10 in. by $7\frac{1}{2}$; 21 lines, 6 in. long; written in bold Naskhi; dated Shirāz, Muharram, A.H. 847 (A.D. 1443).

[ROBERT TAYLOR]

I. Foll. 2—246 *a*. The first volume of the Persian Tabarī (see p. 68), containing little more than a quarter of the work.

This copy has no preface, but only a short doxology in Persian, beginning:

سپاس و افرین و ستایش حدای کامکار کامران و افرینده زمین و زمان را

The text is in some parts considerably abridged: the introduction, which precedes the account of the creation of Adam (Zotenberg's version, pp. 9—72) is condensed to seven leaves, foll. 4—10. The history is brought down to the death of Yazdajird ul-Ašim (Zotenberg's version, vol ii p. 104).

It is stated in the subscription that the MS. was transcribed by Bahā ud-Din B. Ḥasan B Bahā ud-Din, an attendant of the shrine of Ḥāji Bahā ud-Din 'Uṣmān, near Shirāz, and that it belonged to the Ṣadr Ra'is Nizām ud-Din, son of the Ṣadr Ḥāji Fakhr ud-Din Aḥmad.

The first half of a table of contents, occupying four pages at the beginning, has been supplied by a later hand

II. Foll. 246—252 *b*. وصیت نامه نعمر صلی الله علیه وسلم, "the testament of the Pro-

phet," consisting of moral precepts addressed by Muḥammad to 'Alī, and handed down by the latter.

روایت است از امیرالمومنین علی علیه الصلوة والسلام و کرم الله وجهه که گفت روزی رسول الله

Written by the same scribe as art. i., and dated A.H. 848.

Add. 23,558.

Foll. 361; $11\frac{1}{2}$ in by $7\frac{1}{2}$; 23 lines, $4\frac{3}{4}$ in. long; written in Shikastah-amiz; dated Safar, A.H. 1100 (A.D. 1688).

[ROBERT TAYLOR.]

I. Foll. 2—243. Ikhtiyārāt i Badi'i. See p. 469 *a*.

In the subscription of the first Makalat, the work is designated as Miftāh ul-Khazā'in, commonly called Ikhtiyārāt i Badi'i. But the former title belongs to another treatise by the same author. See *ib*.

II. Foll. 243—276. خواص الاشياء, a treatise on the medicinal properties of natural substances, without author's name

اما بعد این کتاب را خواص الاشياء می نامند
مشتمل بر شانزده باب

It is said in the preamble that the number of Bābs had been reduced from sixteen to eight. In the text, however, nine chapters are found, treating of the following subjects: Properties of various parts of the human body انسان, fol. 244 *a*, of quadrupeds, fol. 245 *b*, birds, fol. 254 *b*, reptiles and insects, fol. 259 *b*, fruits and flowers, fol. 262 *a*, seeds, fol. 270 *b*, herbs, fol. 271 *b*; leaves, fol. 272 *a*, gums, *ib*., and stones, fol. 273 *a*.

III. Foll. 276 *b*—294. A treatise in ten chapters (Faṣl) on hemorrhoids and three kindred diseases, بواسیر و بواسر و شقاق

Author: Muḥammad B. Jamāl, called 'Alā ut-Ṭabib, محمد بن جمال البدعو علاء الطیب

الحمد لله الذي ابدع فضله في الانسان عجايب
البداع

IV. Foll 296—305. An extract relating to the medicinal properties of various kinds of food, without title or author's name.

قانون اول بطريق قياس نتوان دانست
وقياس ان بار بوسط طمعها

The rubrics have not been inserted.

V. Foll. 306—361. قرادادن الحكيم شعائى, a treatise on compound medicaments. See p. 473 b.

Add. 23,568.

Foll. 102; 7 in. by 5; from 18 to 23 lines, 3½ in. long; written in small Nestalīk; dated A.H. 889—894 (A.D. 1484—1489).

[ROBERT TAYLOR.]

I. Foll. 2—31. شرح مختصر در معرفت تقوم, a commentary upon the treatise of Nasir ud-Din Tūsī on the almanac, with the text. See p. 452 b.

Beg. الله احمد على نعمانه واشكر على آلايه واصاى

From a passage, fol. 7 a, in which the date of Naurūz is fixed for A.H. 727, it becomes probable that the commentary was written in that year.

II. Foll. 32—53. اصول الهلاحم, a treatise on prognostics to be drawn from eclipses, storms, and other phenomena, according to the time of their appearance in the solar year.

Author: Abu'l-Faḡl Ḥubaish B. Ibrāhīm ut-Tūfīsī, ابو الفضل حبشيش بن ابراهيم التوفيسى

شكر و سپاس مر حدادرا حل جلالة و عم
دواله كه هانرا

The work is intended, according to the preface, to elucidate two books called كتاب كنه, one of which is ascribed to Daniel, and the other to Ja'far Sādik. The author says that he had written it after completing an-

other work, entitled مانون الادب (see Haj. Khal., vol. iv., p. 494, and the Munich Catalogue, p. 110), and that he had drawn its matter from Greek and Arabic writers. It is divided into twenty-five Faḡls.

The author, who wrote several other works on medicine and astrology, is stated by Haj. Khal., vol. v. p. 25, to have dedicated one of them to Kiliġ Arslān Rūmī, while he composed another, كفاية الطب, for Abul-Ḥarīḡ Malakshāh (see the Gotha Catalogue, p. 64). The former of these princes was apparently Kiliġ Arslān B. Mas'ūd, who died A.H. 588, after a nominal reign of nineteen years, during the latter part of which he had been confined in Kūniyah by his son Kuṭb ud-Din Malakshāh. See Kāmīl, vol. xii. pp. 31 and 57. Wüstenfeld, Arabische Aertzte, p. 30, mentions the author without fixing his period.

The present work is mentioned by Haj. Khal., vol. vi. p. 111, under the title of طحمة داسمال; but the author's name is altered to Jalīs. For similar works see the Bodleian Catalogue, vol. ii. p. 332, note i.

III. Foll. 55—77. هداية النجوم, a manual of astrology.

Author: Nāsir ud-Din Ḥaidar B. Muḥammad ush-Shirāzī.

Beg. شکر و سپاس حدادرا که مسرة است دات او

The author states that he had written it A.H. 687, after finishing another work called زيج رصد السيار. It is divided into thirty Babs, partly disposed in tabular form.

IV. Foll 77 b—85. An extract from a work entitled روضة المنجيين, with the heading مقالات مسائل في العلل والاسباب. It explains in twenty questions and answers the origin and reasons of the terms and divisions adopted by astronomers. See further on, Add. 27,261, xii., and Haj. Khal., vol. iii. p. 612.

V. Foll. 86—101. An account of the institution of Naurūz by the early kings of Persia and of various usages and observances connected with that festival.

Beg. این کائنات که ذلیف کرده‌اند در کشف
حقیقت نوروز

Add. 23,580.

Foll. 378; 10 in. by 7; 23 lines, 4½ in. long; written in Nestalik, with 'Unvān, gilt headings, and gold-ruled margins; dated Ramazān, A H 891 (A.D. 1486)

[ROBERT TAYLOR]

I. Foll. 2—155. كشف الصائم الانبياء, و كشف الفضائل النبوانيه, a collection of Ḥadīṣ, or sayings of Muhammad, with Sufi comments, translated from the Arabic of Shihāb ud-Dīn 'Umar B. Muhammad us-Suhrawardi, شهاب الدين عمر بن محمد السهروردی

This celebrated Sufi was born, A.H. 539, in Suhraward, near Zanjān, in Irak, and died in Baghdād, A.H. 632. See his life in Ibn Khallikān, de Slane's translation, vol. ii. p. 382, the Nafahāt ul-Uns, p. 544, and Majālis ul-Mūminīn, fol. 315. The Arabic work is mentioned, under the title of كشف الصائم, in the last two of the sources above quoted. Compare Haj. Khal., vol. iii. p. 465, who notices a Persian translation by Mu'in ud-Dīn Yazdī (see p. 168 a).

The translation is divided into fifteen Bābs and two Khātimahs. The present copy wants the preface and a portion of the first Bāb. The translator's name does not appear.

II. Foll. 156—378. مجمع البحرين, a Sufi allegory, in which man is represented as a kingdom, the Khalifah or sovereign of which is the spirit.

Author: Shams ud-Dīn Ibrāhīm, Muḥtasib of Abarkūh, شمس الدين ابراهيم المحتسب بابرکوه

Beg. شکر و سپاس بی العباس و حمد و ثنا

It is stated in the preface that the long contemplated work had been delayed by a journey which the author was compelled to take in A.H. 711, and by the loss of his books at sea. He subsequently proceeded to Tushtar in the train of one of the late rulers of the land, and thence to the shrine of the Imām Zain ul-'Ābidin (in Medina), where he settled in the monastery of Shaikh Ṣadr ud-Dīn. There he wrote the present work in A.H. 714, in obedience to a behest conveyed to him in a dream by 'Alī.

It is divided into seven Kisms, each of which comprises five Bābs. A full table of contents is given at the end of the preface. The author inserts occasionally verses of his composition in which he takes the poetical surname of Muḥtasib.

Add. 23,569.

Foll. 135, 7½ in. by 3½; 18 lines, 1½ in. long; written in Naskhi, with three 'Unvāns and gold-ruled margins, dated A.H. 1055—1057 (A.D. 1645—1647).

[ROBERT TAYLOR]

I. Foll. 1—46. The astronomical treatise of 'Alī Kūshī. See p. 458 a.

II. Foll. 46 b—56. Tashriḥ ul-Aflāk, by Bahā ud-Dīn 'Āmilī, in Arabic. See the Arabic Catalogue, p. 622 b.

III. Foll. 56 b—77. A treatise on the almanac by Naṣir ud-Dīn Ṭūsī. See above, p. 452 b.

IV. Foll. 78—103. A treatise on the astrolabe by the same. See p. 453 a.

V. Foll. 103 b—185. Khulāṣat ul-Ḥisāb. See the Arabic Catalogue, p. 622 b.

Add. 24,041.

Foll. 430; 8½ in. by 6; from 11 to 15

lines; written in Nestalīk, early in the 19th century. [H. H. WILSON.]

I. Foll. 1—96. *تَرْسُک ظُہور*, an account of the mythology, castes, and sects of the Hindūs.

Beg. *بنام آن که او مقصود هر نام*

The author, whose name does not appear, states in the preface that he had written some years previously a shorter treatise on the same subject. The work is divided into seven chapters termed *Jalvah*, and subdivided into *Furūghs*.

Contents: 1 Creation, *Brahma*, fol. 5 *b*. 2. The four and twenty *Avatārs*, fol. 8 *a*. 3 The four castes, fol. 23 *a*. 4 Their ramifications, fol. 26 *a*. 5. Hindū doctrines, fol. 37 *a*. 6 Hindū *ṣāḳirs*, fol. 46 *a*. 7. Hindū sects, fol. 53 *b*.

This last chapter, which is said to follow the same arrangement as the author's previous treatise, is divided into nine sections. The first contains an introduction. The six next following treat of the *Vaishnavas*, *Shaivas*, *Shāktas*, *Nānakshāhis*, *Jainas*, and *Vedantis*. The eighth contains a census of Benares compiled by the author A.D. 1800, fol. 81 *b*. The ninth enumerates the Hindū sciences and the standard works on each, fol. 86 *b*.

This is in all probability the work referred to by H. H. Wilson in his "Sketch of the religious sects of the Hindūs," p. 6, and ascribed by him to Sital Singh, Munshi of the *Rājah* of Benares. A similar work of the same author, *Silsilah i Jogiyān*, is noticed in the Mackenzie Collection, vol. ii. p. 143.

II. Foll. 97—180. The tale of 'Ain ul-Basar and Munir ul-Mulk, in Hindustani.

III. Foll. 181—198. Chronological account of the kings of Dehli from Firūz Shāh, A.H. 633, to Aurangzib, with the legends of their coins; written in January, A.D. 1809, for Mr. Foster.

IV. Foll. 199—355. A *Maṣnavī* on *Tauhid* in Hindustani, eight lines in a page.

V. Foll. 356—410. An abstract of Indian history, without preface or author's name.

Beg. *باب اول نمای حقیقت سرزمین که این دلب را*

It contains a short account of the cosmogony and divisions of the world according to the Hindūs, of the *Ṣubahs* of India and their revenue, of the early kings of India and of the kings of Dehli from the Muslim conquest to Shāh 'Ālam, A.H. 1204.

VI. Foll. 411—417. A list of the early kings of Persia, and of the sovereigns of Bengal.

VII. Foll. 419—429. Tabulated list of the sovereigns of Hindustan from Judhishtir to Shāh 'Ālam.

Add. 25,016.

Foll. 134, 6 in. by 4; 11 lines, 2 in. long; lithographed in small Nestalīk; dated *Ramāzān*, A.H. 1248 (A.D. 1832).

I. Foll. 1—108. The Journal of the siege of Haidarābād, by Nī'mat Khān 'Alī. See p. 268 *a*.

II. Foll. 109—132. *Ḥusn u 'Ishq*, by the same. See p. 703 *b*.

The last two folios contain a eulogy on the author by the editor, Mirzā Ḥamzah Māzan-darāni.

Add. 25,493.

Foll. 138; 7 in. by 4; 15 lines, 2½ in. long; written in fair Nestalīk in two gold-ruled columns, with 'Uvnān, probably in the 17th century.

I. Foll. 2—58. *Rauzat ul-Anvār*, by Khwājū Kirmānī. See p. 621 *a*.

On fol. 12 there is a considerable gap, without any apparent break. It extends from the latter part of the prologue to the fourth Makālāh, and corresponds to foll. 156—161 of Add. 7758. The last page is also wanting.

II. Foll. 59—132. *Mazhar ul-Āṣār*, by Hāshimī. See p. 802 *b*.

Add. 25,791.

Foll. 111; 7½ in. by 4½; 14 lines (3 in. long) in a page; written in a small and plain Nestalik, and dated (fol. 36 *b*) Muḥarram, A.H. 1208 (A.D. 1793).

[WM. CURETON.]

I. Foll. 2—36. An abridged recension of the Institutes of Timūr (Jos. White's edition, pp. 156—408), with the continuation.

II. Foll. 38—77. Two extracts from the *Tārikh i Nādir* (see p. 192), relating to Nādir Shāh's invasion in India and to his death, and corresponding to foll. 166—188 and 227—237 of Add. 6576.

III. Foll. 78—111. رحاوی, an account of the kings of Delhi from Jūdhishtir to Shāhjahān, giving the name and length of reign of each.

Beg. شنو زولی وفای دنیا ای شاه

The author, who designates himself by the poetical surname Vali, is called in the subscription Banvālī Dās, Munshi of Dārā Shikūh, بنوالبیداس المتخلص برلی منشی سلطان دارا شکوه. In other copies he is called Bhavānī Dās بهوانی داس. A Maḡnavī ascribed by Dr. Sprenger to Vali Rām, called Banvālī Dās, Oude Catalogue, p. 589, is probably also due to him.

Add. 25,792.

Foll. 202; 9¼ in. by 5¼; 12 lines, 3½ in. long; written in cursive Nestalik; dated Faṭḥabād, Ṣāfar, A.H. 1066 (A.D. 1656).

[WM. CURETON.]

I. Foll. 1—107. *Zikr ul-Mulūk*, by 'Abd ul-Ḥaḡk Dihlavī. See p. 223 *b*.

II. Foll. 109—130. An extract relating to 'Alī, from the *Manāḡib Murtaḡavi* of Mir Ṣālīḡ (see p. 154 *a*). Rules for blood-letting. An account of the Hindū Jugs, or ages of the world. An anecdote of Abu 'Alī Ibn Sīnā. Account of Shaddād, the King of Yaman. Historical anecdotes relating to 'Imād ud-Daulah, 'Azud ud-Daulah, Māmūn, Shāh Shujā', Rashid and the Bar-makides. An account of the embassy sent by Mirzā Shāh Rukh to China, A.H. 822, from Maāsır ul-Buldān, and other extracts.

III. Foll. 131—199. The Institutes of Timūr, fol. 131 *a*. The Designs and Enterprises, fol. 170 *a*. Continuation of the Institutes (Add. 26,191, foll. 326—347), slightly imperfect in the end, fol. 188 *b*.

Add. 25,823.

Foll. 105; 12 in. by 8; from 13 to 15 lines, 3½ in. long; written in Nestalik, for a Mr. Rigby, dated Ṣurat, Jumāda II., A.H. 1231 (A.D. 1815).

[WM. CURETON.]

I. Foll. 1—73. The *Divān* of Hīlālī. See p. 656 *a*.

II. Foll. 74—105. A collection of Hindu-stani poems, including elegies on the death of Ḥasan and Ḥusain, with a few Persian verses.

Add. 25,835.

Foll. 246; 9 in. by 5¼; from 15 to 17

lines, about 4 in. long; written in Nestalik; apparently in India, about the close of the 18th century. [WM. CURETON.]

I. Foll. 4—60. اس حسن, the tale of 'Akil, the carpenter's son, Prince Kaïs, and Princess Giti-Afrüz.

Author: Ahsan Ullah, احسن الله

Beg. بعد از حمد و سپاس داوری که همت ورق

The author states at the end that he had written this tale in Shāhjahānābād during the reign of Aurangzib. The date is enigmatically conveyed by the following line:

دا انیس احسن و حوش دلب را از دست ده
"With a fair and sweet mate let loose the heart," which, interpreted as a chronogram, probably means: "from the total formed by the words احسن وحوش, i. e. 1152, let go the heart, or the value of the middle letter, of هست, viz. 60." This would give A.H. 1092.

II. Foll. 61—149. قصه شیر مردان علی مرتضی, the story of Shīr Mardān 'Alī Murtazā.

الحمد لله... اما راودان احار و افلاں دلاعت. بگت
آثار کردار دکان اسرار

It comprises a series of fabulous narratives relating to the favourite hero of a Shī'ah legend, as follows.—'Alī's expedition against Zumrah the fire-worshipper, king of the Barbarians, fol. 61. The story of Ḥanafīyyah Bānū, a daughter of the Kaïsar of Rūm, captured by 'Alī, and of the son she bore him, Shāh-zādah Muḥammad i Ḥanafīyyah, fol. 71. 'Alī's encounter with a dragon in the Maghrib, fol. 89. 'Alī's expedition against the infidels, in revenge of Amir Hamzah's death, fol. 98, etc.

III. Foll. 150—246. The tales of a parrot (see p. 753 a), wanting a page at the beginning, and breaking off in the twenty-second tale.

Add. 25,843.

Foll. 215; 14 in. by 8½; 29 lines, 5½ in. long; written in Nestalik; dated Akbarābād (Agra), A.H. 1082 (A.D. 1671).

[WM. CURETON.]

I. Foll. 2—72. Akhlāk i Naṣīri, the ethics of Naṣīr ud-Dīn Ṭūsī (see p. 441 b), with the earlier preface mentioned p. 442 a. The later preface has been added in the margin.

II. Foll. 73—180. The Rubā'is of Mullā Saḥābī (see p. 672 a), about five thousand in number, alphabetically arranged

Beg. ای عالم خوب و زشت و آشوب اورا
ا. ناهمه زاده فکر کن حوب اورا

III. Foll. 181—215. Theological tracts by Maṣnūr (Ghiyāṣ ud-Dīn; see p. 826 a), Aḳā Ḥusain Khānāsari, and Muḥammad Baḳīr Dāmād (see p. 835 a), in Arabic.

Add. 25,856.

Foll. 308; 8½ in. by 5½; from 11 to 15 lines a page; written by several hands, in Faizabād, Oude, about A.H. 1230 (A.D. 1815). [WM. CURETON.]

I. Foll. 1—53. درق لامع, a Hindustani Maṣnavi, composed in refutation of سیف طالع, a Sunni poem, A.H. 1231.

II. Foll. 54—109. صراط النجاة, a Shī'ah manual on the laws relating to ablution, prayer, and fasting, in nine Bābs.

Author: Muḥammad Ḥusain Ṭīhrānī, محمد حسین طهرانی

Beg. شکر بنیاد و ثنای بی عدد مر خدا ترا مزه که
نفی نوع انسان را

The author, a Shī'ah convert, wrote it in Mashhad by order of the great Muḥtahid Sayyid 'Alī ut-Ṭabāṭabā'ī, as a popular

abridgment of that learned man's Arabic treatise, designated as شرح مختصر دافع.

III. Foll. 110—184. صحفه الاررار در ديان. A work treating of Shi'ah traditions relating to 'Ali, and of some nice points of Shi'ah law.

Author: Ahmad B. Muhammad Rizā B. Muḥammad Bakir ul-Māzandarāni, احمد بن محمد رضا بن محمد دامر المازندرانی

الحمد لله الذى اكرمنا بالدين المشهور والعلم الماثور Beg.

The work, which consists of an introduction and eight chapters (Fasl), is dedicated to Navvāb Muhammad Dārāb 'Alī Khān Bahādur (steward of the Begam of Oude from A.H. 1196 to A.H. 1230; see p. 310 a).

IV. Foll. 185—193. رساله حرو و نقوص ملا محمد داتر. Comments on a saying of Imām Rizā relating to free will and predestination, by Mullā Muḥammad Bakir (see p. 20 a).

الحمد لله . اما بعد شمع صدوق محمد بن داتر بنه قلمى

V. Foll. 194—308. در بحر المقاتب, a work treating of the merits and prerogatives of 'Alī.

Author: 'Alī B. Ibrāhīm, surnamed Darvish Burhān, على بن ابراهيم القتب بدروش درهان

سياسي تاس و ثنائى مستها مر حضرت مبدع Beg.

It is stated to have been abridged from an extensive Arabic work of the same author entitled بحر المقاتب (see Bibliotheca Sprenger., No. 167). It is divided into an introduction and twelve Bābs.

Add. 25,860.

Foll. 173; 8½ in. by 6¼; 16 lines, 4½ in. long; written in a cursive character; dated Mednīpūr, Orissa, A.H. 1224 (A.D. 1809).

[WM. CURETON.]

I. Foll. 1—41. منتخب النحو, a treatise on the rules of syntax applied to Persian, and illustrated by poetical quotations.

Author: Amīr Ḥaidar Husaini Balgrāmi, امیر حیدر حسینی بلگرامی

Beg محمد فاعل اشا حس حل و علا را نکدام نحو

This work was written, as stated in the preface, in A.H. 1214.

II Foll. 42—89. منتخب الصرف, a treatise on the formation of Arabic words used in Persian, by the same author.

Beg درارباب بنوع محاورات السنه مخفله هوند است

III. Foll. 90—111. قواعد فارسی, a Persian grammar.

Author: Raushan 'Alī Ansāri Jaunpūri, روشن علی انصاری جونپوری

Beg بعد حد حضرت اورنگار و نعمت رسول

Raushan 'Alī, known as the author of several treatises on arithmetic and grammar, and of an imitation of Jhariri's Makāmāt, died as professor in the College of Fort William, Calcutta, about A.D. 1810. See Tārikh i Farrukhabād, Or 1718, fol. 177, and above, p. 311 b.

The work, which is founded on the Farhang i Rashīdī (see p. 500 b), is divided into a Muḥaddimah, eleven Bābs, and a Khātimah. It has been printed in Calcutta, A.H. 1232 and 1249, and lithographed in Lucknow.

IV. Foll. 112—170 The prose works of Zuhūrī (see p. 741 b, artt. i.—v), wanting the latter part of the Ruḳa'āt.

Add. 25,866.

Foll. 111; 10½ in. by 7; 18 lines, 4½ in. long; written in Nestahk, with four 'Unvāns; dated Jumāda I., A.H. 1229 (A.D. 1814).

[WM. CURETON.]

Four prose works by Mirzā Katil, viz.:
Letters from Persia, fol. 1 Shajarat ul-
Amāni, fol. 19. Nahr ul-Faṣāḥat, fol. 31.
Chār Sharbat, fol. 62 See p. 794 b, artt. i—iv.

Add. 25,871*.

Foll. 177, 8½ in. by 5½; written by
several hands, apparently in India, in the
18th and 19th centuries [WM. CURETON]

I Foll. 2—36. A treatise on astronomy
by 'Alī Kūshī. See p. 458 a.

II. Foll. 39—54. A short treatise on
Arabic conjugation, called in the subscrip-
tion ميران عربی. See p. 523 b, Add. 5566.

III. Foll. 55—107, dated Shavvāl, A.H.
1231 (A.D. 1816) رسالة بلی, a treatise on
Arabic flexion, translated from the English
of (John) Bailie, Professor of Arabic in the
College of Fort William

Beg. الحمد لله رب العالمین . . . اما بعد این رساله
است در صرف انتخاب شامه و وصول اکبری

IV. Foll. 109—157; dated Rabi' II., 24th
year of Shāh 'Ālam (A.H. 1196, A.D. 1782)
Journal of the siege of Haidarābād, by Ni'mat
Khān 'Alī See p. 268 a.

V. Foll. 158—169. A portion of a collec-
tion of anecdotes in Arabic.

VI. Foll. 171—177. The Pand-nāmah of
Sa'di, imperfect at beginning and end.

Add. 26,173.

Foll. 68, 8½ in. by 3½; 17 lines, 3 in. long,
in a page; written in Nāskhi and cursive
Indian Nestalik, apparently in the 18th cen-
tury. [WM. ERSKINE.]

A scrap-book containing prayers, and short
poems in praise of Muhammad, in Arabic,
Persian and Hindustani.

Add. 26,237.

Foll. 215; 9 in. by 5; 13 lines, 3 in. long;
written in Nestalik, in India; dated A.H.
1192 and 1200 (A.D. 1778 and 1786.)

[WM. ERSKINE.]

I. Foll. 2—77. Dastūr ul-'Amal Āgahi.
See p. 402 a.

II. Foll. 78—128. رساله مسائل حجت, an
account of Dehli, by Navvāb Dargāh Quli
Khān Bahādur Sālār Jang Mūtaman ud-
Daulah.

وتمی که نواب درگاه تلخیص . . . دروانت نواب
نظام الملک

It was written, as stated in a short pre-
amble, during the author's stay in the capital,
whither he had followed Nizām ul-Mulk
Asafjāh. This probably happened in A.H.
1150, when the latter Amir was called by
Muḥammad Shāh to Dehli, and stayed there
two months (see Ma'āṣir ul-Umarā, fol. 567).
Shakh Ḥazīn, who came to India A.H. 1147,
is mentioned by the author as one of the
poets of Dehli; but there is no reference to
the invasion of Nādir Shāh which took place
in A.H. 1151.

Dargāh Quli Khān, son of Khānādān Quli
Khān, traced his origin to the Būrbūr, a
Turkish tribe fixed near Mashhad, but his
forefathers had settled in India under Shāh-
jahān. Born in Sangmir, Deccan, A.H. 1122,
he rose in the service of Nizām ul-Mulk Asaf
Jāh, who kept him in constant attendance
upon himself. He received from Ṣalābat
Jang the title of Mūtaman ud-Daulah, and
the Šūbahdāri of Aurangābād, and died A.H.
1180. See Ḥadikat ul-'Ālam, vol. ii. p. 283.

The author notices not only the sacred
edifices and places of public resort, the fes-
tivals, and the tombs of the saints, but also
the celebrated Shaikhs, poets, singers, and
dancers, who lived at that time in Dehli.

III. Foll. 129—176. دستور نظم, a treatise on Persian prosody.

Author: Sayyid Muḥammad B. Muḥammad Bakir Mūsavi, poetically surnamed Vālih, سید محمد بن محمد باقر موسوی مقلص نواله

Beg. رحسته مصری که از رنگینی و رسانی چون سرو.

This elementary treatise, which the author wrote at the instance of some friends in A.H. 1140, is divided into a Mukaddimah, three Bābs, and a Khātimah. The metres are illustrated by numerous examples, among which are many verses of the author's composition.

IV. Foll. 177—215. نسخه آشنایی, a treatise on pyrotechny.

Beg. و سیاسی نحمد مر حداثا که دارا در حلیل

It is a compilation from the most approved works on the subject, divided into twenty chapters. Its approximate date may be inferred from a reference to a firework prepared for the Shab-i Barāt of A.H. 1183.

Add. 26,243.

Foll. 69, 8½ in. by 6; from 15 to 17 lines, about 4 in. long; written in a cursive Indian character, apparently in the 18th century.

[WM. ERSKINE]

I. Foll. 2—11. The first part of the Journal of the siege of Ḥaidarābād, by Nī'mat Khān 'Alī. See p. 268 a.

II. Foll. 12—68. فوائد علیشری, a commentary on some difficult verses in the first part of the Iskandar Nāmah of Nizāmī, by Muḥyi ud-Din B. Nizām ud-Din; imperfect at the end.

Beg. بیقیاس مرداری کوین را که میزان اشعار

The author, who was a disciple of Sayyid Ashraf Jahāngir (see p. 412 a), compiled it A.H. 956, from the marginal notes of a writer designated as Shaikh Muḥaddiṣ, and from

other sources, by desire of his patron, Nasir ud-Din Miyan 'Alī Shir.

See Sprenger, Oude Catalogue, p. 522

Add. 26,267.

Foll. 41; 9¼ in. by 7, 15 lines, 4½ in. long; written in Nestalīk, apparently in India, on paper water-marked 1806 [WM. ERSKINE.]

I. Foll. 2—37. Counsels of Nizām ul-Mulk (see p. 416 a), wanting the last quarter of the work (Or. 256, foll. 71—93).

II. Foll. 37 b—41. Notice on the life of Maulānā Muḥammad Kāzī, سان احوال حضرت مولانا محمد قاصی

This Shaikh, originally called Muḥammad B. Burhān ud-Dīn, was a native of Samar-kand, and became a disciple and Khalīfah of the well-known chief of the Naqshabandi order, Khwājah 'Ubaid Ullah Aḥrār (see p. 353 b). He is the author of the Silsilat ul-'Arifin (see Haj. Khal., vol. iii. p. 607), in which he gave an account of his own life. Having left Bukhārā at the time of the Persian conquest, A.H. 916, he settled in Andā-jān, and died A.H. 921. See Tārikh-i Rashīdī (*supra*, p. 167 b), and Ṭabakāt-i Shāhjahānī, fol. 145.

The author of the notice, whose name does not appear, had received his information from the disciples of Muḥammad Kāzī.

Add. 26,273.

Foll. 143; 8 in. by 4½; 15 lines, 3 in. long; written in cursive Nestalīk, about the beginning of the 19th century

[WM. ERSKINE]

I. Foll. 2—109. History of the Deccan from the rise of the Bahmani dynasty to A.H. 1203.

Beg. برصبار آگاه دلاں بیدار معز ظاهر و باهر است

This work, which has neither title nor preface, was written, as appears from a reference to the current year, fol. 15 *a*, in A.H. 1203. The substantial agreement of the chapter relating to the Marattas with the Bisāt ul-Ghanā'im of Lachhmi Narāyan Shafik (see p. 328 *b*) leads to the inference that it is due to the same author. It is probably a later edition or abridgment of the history of the Deccan which Lachhmi Narāyan is known to have written A.H. 1200, a date expressed by its title *تاریخ شکر* (see p. 238 *b*).

Contents.—Introduction treating of the wealth of the Deccan, the manners and character of its inhabitants, and their mode of warfare, fol. 2 *a*. The Bahmanis from their origin to the rise of Amir Barid, fol. 3 *a*. The kings of Bijanagar from the accession of Tamrāj to the death of his son Rāmraj, in A.H. 972, fol. 6 *a*. The 'Adilshāhis of Bijpūr down to the capture of Sikandar, A.H. 1097, fol. 15 *b*. The Nizāmshāhis of Daulatābād down to their extinction, A.H. 1040, fol. 13 *b*. The Kutūbshāhis down to the capture of Golconda, A.H. 1098, fol. 64 *b*. Some chiefs who attained a short lived independency, viz. Bahādūr Gilāni, in Kokan, Dastūr Dinār, an Abyssinian eunuch, in Hasanābād and Sāghar, Fathullah 'Imād ul-Mulk in Berār, Amir Kāsim Barid in Bedar, fol. 67 *a*. Āsafghar Nizām ul-Mulk, and his successors, the Nizāms of Haidarābād, down to the peace made by Nizām 'Alī with Nānā Pharnavis, fol. 68 *b*. The Marattas from the rise of the Bhoslah family to the battle of Pānipat, A.H. 1161, which is described at great length, fol. 74 *a*. Here the copy breaks off, the death of Jankoji being the last event recorded.

II. Foll. 110—136. *رساله دایک شاه*, an account of the Sikhs from their origin to A.H. 1178.

Author: Budh Singh, of the Khatrī caste, surnamed Arūrah, *قوم کھتری عرب اروره*,

Beg. *کارپردازان ایباد و نکوین که عبارت از قضا*

The author, who describes himself as a servant of the Dehli Court and an inhabitant of Lahore, states in the preface that he had written this work by desire of Major James Mordaunt, *نواب معین الدوله نصیر الملک میجر جیس*, who had arrived at the capital A.H. 1197, and to whose service he was attached. He adds that he had been assisted in its composition by Lālah 'Ajā'ib Singh, of the Sūrāj tribe, *لاله عجبایب سنکده قوم سورج*.

The narrative, beginning with a short notice on Nānak and a meagre enumeration of his successors, becomes fuller for the time of Gūrū Gobind, and still more so for the subsequent period, in which transactions are recorded year by year, from A.H. 1131 to 1178. The last event mentioned is the attack of the Sikhs on Ahmād Shāh Durrāni, during his retreat across the Satlaj, A.H. 1178. The author adds that from that time to the date of composition the Sikhs had remained in undisturbed possession of their territories.

III. Foll. 137—143. Fragment of a chronicle written in the reign of Farrukhsiyar. It contains an account of that emperor's accession in Dehli, and of the expedition of 'Abd us-Ṣamad Khān, Ṣubādār of Lahore, against the Sikhs, which ended in the capture and execution of their chief Bandā (A.H. 1126. See Khafī Khān, vol. ii. p. 761).

It begins with the heading: *جلوس بمہنت مانوس محمد فرخ سر پادشاہ غازی بر تخت فرمانروایی در شاہجہان آباد و کشتن محمد معر الدین و ذو الفقار خان*

The author, whose name does not appear, states incidentally, fol. 141 *b*, that he served at that time as Nā'ib under 'Arif Beg Khān, governor of Lahore.

On the fly-leaf of the MS. is written, "From Gen. Malcolm to Wm. Erskine, Nov. 1811."

Add. 26,275.

Foll. 49; 8 in. by 6; from 10 to 20 lines; written by several hands, apparently in the 19th century. [WM. ERSKINE.]

I. Foll. 1—13. A short account of the Marattas from the rise of Sivaji to the death of Narāyan (A.H. 1188)

Author: Munshi Ḥusām ud-Din, مشى حسام الدين

Beg. اول کسی که در سر قوم مرهنة نامور و مشهور

As the son of Narāyan, Mādih Rāo, who was born A.H. 1188 (see Grant Duff, vol. ii., p. 264), is spoken of as a child of two years, the work must have been written A.H. 1190. It concludes with a description of the Marattah country, its produce, trade, and customs.

II. Foll. 14—25. Extract from the Matla' us-Sa'dam (see p. 181 *b*), relating to the embassies sent by Shāhrukh to Chuna. See *Journal des Savants*, vol. xiv. p. 308.

III. Foll. 26—31. نعمة الباحث عن حمل الوارث, a versified treatise on the law of inheritance, in Arabic.

IV. Foll. 33—35. An account of the incursions of the Vahhābis into Hijāz and Yaman, A.H. 1217 and 1218, by Munshi Ḥajī 'Abd Ullah Makki.

V. Foll. 35—44. Preface of the Divān of Ḥāfiẓ, with some Kaṣīdahs.

VI. Foll. 45—49. A fragment of Favā'id Ziya'iyyah. See the Arabic Catalogue, p. 232 *b*.

Add. 26,292.

Foll. 114; 8 in. by 4½; 15 lines, 3 in. long; written in cursive Shikastah-āmir, apparently in India, in the 17th century.

[WM. ERSKINE.]

I. Foll. 2—86. Nuzhat ul-Arvāh. See p. 40 *a*.

II. Foll. 86 *b*—94. Risālah i Khwājah 'Abd Ullah Anṣārī. See p. 35 *a*.

III. Foll. 94 *b*—114. The Lavā'ih of Jamī. See p. 44 *a*.

Add. 26,293.

Foll. 105; 7 in. by 4; 14 lines, 2½ in. long; written in fair Shikastah-āmir; dated Sha'bān, A.H. 1079 (A.D. 1669).

[WM. ERSKINE.]

I. Foll. 2—86. سراج المنیر, a collection of moral anecdotes.

Beg. مناشد کریمی را که حله حش زورست زبیده

The author describes in a fanciful prologue, evidently imitated from Sa'di's Gulstān, an enchanted garden in which he culled these flowers for his friends. The work is written in ornate prose, interspersed with verses, and is divided into twenty sections called Lam'ah, a table of which is given in the preface. They treat of good manners, modesty, meekness, justice, liberality, patience, and other virtues, or of passions and vices, each of which is illustrated by the precepts of Muḥammad and by anecdotes, chiefly relating to prophets and saints.

The author gives his name at the beginning of the epilogue, fol. 85 *b*. Although it has been purposely obliterated in the present MS., it appears, from the faint lines still visible, to be Ibn Shams ud-Din Muḥammad Sharif ابی شمس الدین محمد شریف, as in two other copies noticed in *Mélanges Asiatiques*, vol. ii. p. 58, and vol. iv. p. 498.

Before the epilogue is found the statement that "the book was finished" at the end of Rabi' I., A.H. 1030. Whether that date refers to the composition of the work, or to the transcription of some earlier copy, remains doubtful: the fact that the second of the MSS. above mentioned is said to bear a

still earlier date, viz A.H. 1024, favours the latter alternative.

II. Foll. 88—103; about 30 lines in a page, written diagonally, in minute Nestalik.

The preface of Nauras, Gulzār i Ibrāhīm, and Khwān i Khalil, by Zuhūri (see p. 741 b, I—III), and a letter to Shaikh Abul-Fazl by the same.

Add. 26,294.

Foll. 124; 6½ in. by 4½; 13 lines, 2½ in. long; written partly in Nestalik, apparently in the 17th century, partly (foll. 94—124) in cursive Shikastah-amīz, in the 18th century.

[WM. ERSKINE]

I. Foll. 2—18 Notice on the life and miracles of Khwājah 'Abd ul-Khalīq Ghujdavāni, عبد الخالق محمدرانی

Beg. اران شيخ رباني و اران مرشد همداني شيخ
ابو يوسف

This celebrated saint, son of Shaikh 'Abd ul-Jamil of Malāṭīyah, and one of the four Khalīfahs of Khwājah Yūsuf Hamadāni, who died A.H. 535 (Nafahāt, p. 428), was born in Ghujdavān, near Bukhārā, and died there, according to the Riyāz ul-Auliya, fol 62, A.H. 575, leaving a book of precepts, Vasiyyat Nāmāh, to his disciples (Haj. Khal., vol vi p. 444). See Nafahāt ul-Uns, p. 431, Rashahāt, foll. 6 and 12, and Haft Iklim, fol. 582.

II. Foll. 19—50. Sayings of Khwājah Bahā ud-Din Nakshaband, collected by Muḥammad B. Muḥammad Hāfizī Bukhārī.

Beg. حمد وثناء بی حد و منتها و شکر و سپاس

The subject of the notice, the founder of the order called after him Nakshabandi, was born in Bukhārā A.H. 728, and died A.H. 791. See Nafahāt, p. 439, Rashahāt, fol 31, and Ḥabīb us-Siyar, vol. iii, Juz. 3, p. 87.

The work was written, as stated in the

preface, at the request of 'Alā ud-Din Muḥammad Bukhārī, surnamed 'Aṭṭār, one of the leading disciples of Bahā ud-Din (who died A.H. 802, See Nafahāt, p. 445).

The writer of the notice, better known as Khwājah Muḥammad Pārsā, an eminent follower of the same master, died in Medina, A.H. 822. See Nafahāt, p. 448, Rashahāt, fol. 33, and Ḥabīb us-Siyar, vol. iii, Juz 3, p. 142.

The work, which is endorsed مقامات حواجه محمد آقا, is described in Krafft's Catalogue, p. 113, under the title رسالة العبدية المشبعة, Compare Stewart's Catalogue, p. 28.

III. Foll. 51—71. Sayings and miracles of Khwājah 'Alā ud-Din Bukhārī ('Aṭṭār; see the preceding art.), imperfect at the end.

Beg. نقل كردل خواجہ علامہ الحلی والدین قدس سرہ

IV. Foll. 72—76. Comments on a Ruba'i of Abu Sa'īd B. Abul-Khair (see p. 738 b), beginning حوراً نظاره نكاه صف زد, and supposed to possess a healing virtue.

Beg. الحمد لله ما من الحكم والمواهب

V. Foll. 77—78. Observations of Jāmi on the hidden meanings of the Kalimah, or Creed.

Beg. لا اله الا الله انت از باغ هدایت

VI. Foll. 79—86. Teachings of Khwājah 'Abd ush-Shahīd عبد الشهيد حواصده فوايد حضرت حواصده عبد الشهيد on the rules and observances of religious life.

Beg. ای درویش اگر همت و قوت زادت هست

VII. Foll. 87—93. Comments on this Hadīṣ, لا تسعني ارضي ولا سماءي ولكن تسعني قلب المؤمن, by Farid Mas'ūd Abu Bakr 'Umar Ṣalāḥ Bukhārī.

Beg. الحمد لله رب العالمين ميكوند درویش
ضعف فرد مسعود

VIII. Foll. 94—96. Explanation of Mu-

hammad's answer to the question, این کان رہا قبل ان یطلى

Beg. ای پاک زحین ومیرا ز مکان

IX. Foll. 97—100. Jāmi's comments on a mystic couplet of Amir Khusrāu, beginning:

زدردای شهادت حون نهنگ لا در آردش

X. Foll. 102—104. Another recension of art. v.

XI Foll. 105—112. Sufi notes of Khwājah Muhammad Pārsā (see art. ii.) found in the margins of some of his books.

Beg. بعد اركاشنى مقال ستایش مجسته مال

The title الحاشیه العدسیه is found in the subscription.

XII. Foll. 113—116. A tract on the road leading to communion with God, رساله طرنى توحه, by Jāmi.

Beg. سر رشته دولت ای نرادر نكف آر

XIII. Foll. 117—124. A tract in prose and verse, by Jāmi, on the mystic meaning of the plaintive flute mentioned in the first line of the Maṣnavi.

Beg. عش حزای وما جزى ده ادم

Add. 26,295.

Foll. 128; 7 in. by 4½; 17 lines, 2¾ in. long; written in Naskhi, with two 'Unvāns and gold-ruled margins, apparently in the 18th century. [WM. ERSKINE.]

I. Foll. 2—51. مرج البحرين و جامع الطريقين, a treatise showing that Sufism may be brought into harmony with orthodoxy.

Author 'Abd ul-Hakḥ B. Saif ud-Din Dihlavi (see p. 14 a).

Beg. الحمد لله رب ... اما بعد ميگرید فقير حقير عبد الحق

II. Foll. 52—86. تفسير آية النور, comments

of the same upon the Coranic verse الحمد لله دور السموات والارض الخ (Sur. xxiv., v. 35).

Beg. الحمد لله الذي دور السموات والارض ننوره

It is an enlarged edition of a previous tract of the author, based upon Ghazālī's مشكاة الانوار (Haj. Khal., vol. v. p. 558).

III. Foll. 86—95. A treatise by the same on the practice observed by Muhammad with regard to dress, رساله مختصر در بیان آداب لباس حضرت سيد البشر

Beg. بعد حمد و ستایش الهی و پس بعت و بخت

The author refers occasionally to his Persian translation of the مشکوة المصابیح (see p. 14 a).

IV. Foll. 97—128. A description of the personal appearance of Muhammad عليه حلیه, by the same. حصر سد المرسلین

Beg. بسم الله والحمد لله على حوده وبناله والصلوة

It is extracted from the work entitled مدارج النبوة, which the author had just completed. The Madārj has been printed in Lucknow, A. H. 1283

Add. 26,296.

Foll. 99; 7 in by 4½; 9 and 13 lines, about 3 in. long; written in Shikastah-āmiz, and Nestalik, apparently in the 18th century [WM ERSKINE]

I. Foll. 2—17. احلاق النبی, a tract on the character of Muhammad, without author's name

Beg. الحمد لله ... ان رساله است در بیان شمه ارا حلاق حضرت رسالت

II. Foll. 19—99. A new recension of the Fasl ul-Khiṭāb, in which the Arabic texts are translated into Persian.

Beg. سپاس في اندازه آفرید گاری را که محمداً صلى الله علیه و آله بنزله پیغامبران

The author of the original work, who is not named by the translator, is Khwājah Muhammad Pārsā, who has been already mentioned, p. 862 *b*. The *Faṣl ul-Khitāb* contains an account of the lives of the twelve Imāms, based upon the most authentic Sunni records, to the exclusion of Shi'ah traditions, which are rejected as arrant heresies. Its contents have been stated in the *Jahrbücher*, vol. 84, *Anzeigebblatt*, p. 37, and in the *Vienna Catalogue*, vol. iii. p. 421. Compare *Rauzat ush-Shuhadā*, fol. 123, *Haj. Khal.*, vol. iv. p. 422, *Stewart's Catalogue*, p. 29, and the *St. Petersburg Catalogue*, p. 215.

The date of the present recension, A.H. 1010, is expressed by the versified chronogram :

رفی کر ز تاریخ ابن داعم دم
بر آر ار دم خاندان دم

Add. 26,297.

Foll. 19; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; 12 and 16 lines; written in Naskhi, in the 18th century.

[WM. ERSKINE.]

I. Foll. 2—14. A metaphysical tract on the various degrees of existence, *دیان مراتب* *موجودات در موجودیت*, ascribed in the endorsement to Mir Sayyid Sharif (see p. 522 *a*).

Beg. بدان وفق الله تعالى وانا كذا اصحاب
بحث و نظر

II. Foll. 15—19. A short treatise on Physiognomy, *قیامة*.

Author: Muhazizib ud-Din Ahmad B
'Abd ur-Rizā, *مذهب الدین احمد بن عبد الرضا*

Beg. وبعد فیقول الجانی الراعی عمروه الغفور

Add. 26,299.

Foll. 116; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 17 lines, 3 $\frac{1}{4}$ in. long; written in cursive Nestalik, in India, A.H. 1159 (A.D. 1746). [WM. ERSKINE.]

I. Foll. 1—84. *Favātiḥ i Maibudi*. See p. 19 *b*.

II. Foll. 85—95. A tract on the soul.

Beg. اما بعد کلام سید الانام کرنا علی اذا دقرب
الناس الی حالفهم

The author, whose name does not appear, states the opinions of various schools, such as the Ash'aris, Mu'tazilahs, Sufis, the Greek philosophers, etc., as to the nature of the human soul.

III. Foll. 105 *b*—111 *b*. *العقدة الاسلامیة الکلامیة*

A rational demonstration of the Sunni Creed, in Arabic, by 'Abd ul-Hamid B. Zakariyyā B. Muḥammad ul-Kūfi.

The rest of the volume contains short notes and extracts on religious and metaphysical subjects.

Add. 26,301.

Foll. 30; 8 $\frac{1}{2}$ in. by 7; 11 lines, about 4 $\frac{1}{4}$ in. long; written in Nestalik, in the early part of the 19th century. [WM. ERSKINE.]

I. Foll. 2—14. An account of some natural curiosities in the Maghrib, Spain, and other countries, translated from the Arabic of Sayyid 'Abd ul-Vahhāb.

Beg. مکہ سید عبد الوهاب داشنده دبار عرب ام

It is stated that 'Abd ul-Vahhāb had written it at the request of his friend, Ḥāj Muhammad Ibrāhīm Parkār. The translator says at the end that he had received it from the author.

It is endorsed *نسخه احبارت نادره اقلیم مغرب* and described on the fly-leaf by Mr. Erskine as "written originally in Arabic by Syud Abdul Wahab of Bushire, about A.D. 1803."

II. Foll. 15—23. A sketch of the political situation of Turkey, Arabia, Berbera, and the Somali coast, about A.D. 1803.

Beg. از احبار کوبان بلاد روم چنان بظهور پیوسته

The author, who does not give his name, had visited Medina under the Vahhābī rule. The tract, which appears to have been written in Mocho, is endorsed *نسخه احوالات عجيبه*

بلاد روم

III. Foll. 24—30. The Vahhābī creed, *عقیده وهابی*, apparently translated from the Arabic.

On the fly-leaf is written in Mr. Erskine's hand: "The above three tracts were translated into Persian by Kazei Shahaboodcen Muhuree of Bombay"

Add. 26,303.

Foll. 40; 12½ in. by 7½; 15 and 11 lines; written in Nestalik, the first part, foll. 1—37, dated Sūrat, A.H. 1257 (A.D. 1841), the second A.H. 1219 (A.D. 1804).

[WM. ERSKINE.]

I. Foll. 1—30. *احلاق طيبره*, a treatise on ethics and politics.

Beg. *سياست و ستادش مر حدار کبر قدرت*

The author is named in the present MS. Fath Ullah B. Ahmad B. Muḥammad Shīrāzī, and in another copy noticed in *Mélanges Asiatiques*, vol. iii. p. 493, Fath Ullah B. Ahmad B. Mahmūd Shahrīstānī, called Sabzavāri. He says in his preface that the two best works on ethics, viz. the *Akhḫāḫ* i Nāṣirī (see p. 441 b), and the *Akhḫāḫ* i Sulṭānī, written in India for Sultan Muḥammad Jūnāh (A.H. 725—752; see p. 73 a), had from their prolixity fallen with the lapse of time into neglect. The present treatise, abridged from those two works, is dedicated to Zahir ud-Din Amīr Ibrāhīm Shāh, whose enlightened rule is said to have given peace and security to the people of Yazd.

No notice of that prince has been found. The work is apparently earlier than the *Akhḫāḫ* i Jalālī and the *Akhḫāḫ* i Muḥsinī (see pp. 442, 443), both written at the close of the ninth century of the Hījrah.

VOL. II.

Contents:—*Muḥaddimah*. Classification of the sciences, translated from Abū 'Alī Ibn Sīnā, fol. 2 b. *Maḳālah* i. Ethics proper, fol. 7 a. *Maḳālah* ii. Duties of man towards his family and fellow men, fol. 10 b. *Maḳālah* iii. Duties of rulers, fol. 17 b.

II. Foll. 31—37. *Risālah* i Khwājah 'Abd Ullah Ansārī. See p. 35 a.

III. Foll. 38—49. The moral poem known as *Pand Nāmāh* i Sa'dī.

Beg. *کرنا ده بخشای در حال ما*

This poem, which contains in its last line the name of Sa'dī, is of doubtful authenticity: it is not found in the *Kulliyāt* of that poet. It is ascribed, however, to Sa'dī in the *Tārīkh* i Muḥammadi (see p. 84 a), a work written A.H. 842, fol. 134, and has been included in the Calcutta edition of the *Kulliyāt*. An English translation has been published in Calcutta, 1788. A French version has been given by G. de Tassy in his *Exposition de la foi musulmane*, Paris, 1822. The text has been edited with a Latin version by G. Geithn, Helsingfors, 1835.

Add. 26,318.

Miscellaneous Oriental papers, written about the beginning of the 19th century.

[WM. ERSKINE.]

The following are Persian:—

A. Two sheets, 17½ in. by 12. A table of the *Divān* of Ḥāfiz, made, as stated in Mr. Erskine's Catalogue, on the copy kept at the poet's tomb, and giving the first line of each *Glazal*.

B. Three leaves, 8 in. by 6, 12 lines. A panegyric on a Mr. Skene اسکین, by Ṣafdar 'Alī Shāh Munṣif (see p. 725 a).

C. A single leaf, 19 in. by 8½, with flowery designs in gold and silver. Application of a

3 K

musician called Pirt'hāshankar برتھاشنکر to the governor of Sūrāt for permission to perform in his presence.

D. A single leaf, 13 in. by 8½. Letter of a Persian official to a Turkish Vazīr, acknowledging the receipt of a letter through Ahmad Chalabi, and informing him of the latter's gracious reception by the Shāh. It bears a stamp with the name 'Abd ul-Vahhāb ul-Mūsavi.

Add. 26,319.

Foll. 30; 9 in. by 5½. [WM. ERSKINE.]

I. Foll. 1—4. A vocabulary of familiar words and phrases in Laki لکی, a Kurdish dialect, with the Persian equivalents.

Beg. هات آمد هانکه آمدهاست بی آیت می آید.

II. Foll. 5—7. A similar vocabulary of the Kurdish dialect of Ardalan, کردی سده اردلانی.

Beg. درو آمد هانوه آمدهاست دلی می آید.

It appears from a short preamble, dated Bushire بوشهر, April 12, 1811, that both the above vocabularies were compiled by Muhammad Husain Khān for General Sir John Malcolm.

III. Foll. 9, 10. A short English-Kurdish vocabulary, containing a few common words of the latter language in the Roman character.

IV. Foll. 11—16. "A Glossary of Turki and other uncommon words in the Memoirs of Baber," giving the words in the order in which they occur in the text, with their Persian equivalents.

V. Foll. 18—30. حاتم جهان بنای, a metaphysical tract on the various degrees of existence or self-consciousness مراتب وجود, with two circular diagrams; without author's name.

حمد محمد و شکر سعید سرای ذاتی که وحدش Beg.

This copy is dated Rajab, A.H. 1141 (A.D. 1729).

Add. 26,320.

Foll. 22; 11½ in. by 4½; about 12 lines; written in rude Naskhi and Nestalik, apparently in India, in the 18th century.

[WM. ERSKINE.]

A scrap-book containing invocations to Muhammad, and poems in his praise, in Arabic, Persian, and Hindustani.

Add. 26,322.

Miscellaneous Oriental papers collected by Cl. J. Rich in Baghdad, early in the 19th century.

[WM. ERSKINE.]

The following contain Persian texts:—

I. Specimens of penmanship in various characters, with dates ranging from A.H. 1098 to 1229, on 31 leaves of various sizes.

III. Forms of official letters, dated Baghdad, A.H. 1213 (A.D. 1798); endorsed by Mr. Rich. "The writing of Mirza Reza, Persian secretary to the Pasha of Baghdad. The character is Teressul."

V. A Kaṣīdah in praise of Mr. Rich, by Sayyid Kātib.

VIII. A circular table of the musical moods, with some Persian verses relating to the subject.

Add. 27,259.

Foll. 544; 11 in. by 7; 27 lines, 2 in. long, with 42 lines in the margins; written in a minute and neat Nestalik, with eleven highly finished 'Unvāns and gilt headings; dated Zulhijjah, A.H. 821 (A.D. 1419).

[Sir JOHN MALCOLM.]

I. The Khamsah, or five poems, of Nizāmi (see p. 564), viz. :—

1. Makhzan ul-Asrār, fol. 1. The date of composition, A.H. 559, is found in the following line, fol. 44 b :

رحلت پیغمبر تا این زمان
پانصد و پنجاه و نه افزون اران

The first page has been supplied by a later hand.

2. Khusrāu u Shirin, fol. 46. Dated A.H. 576 (see fol. 160 a), as noticed above, p. 566 b.

3. Lailā u Majnūn, fol. 162. The date of composition, A.H. 584, is found on fol. 170 b.

4. Haft Paikar, fol. 248. The poem is dated, as above, p. 567 a, A.H. 593 (see fol. 343 b). The name of the king to whom it is dedicated is written, fol. 253 b, Arslān, پادشاه ارسلان کشور کر

5. Iskandar Nāmāh. First part with the heading اسکندری نامه, fol. 345. Second part with the heading اتمال دامه اسکندری, fol. 476. In the latter both prologue and epilogue are addressed to Nusrat ud-Din, and the date of composition, A.H. 592, is found in the following lines, fol. 544 b :

جهان بر دهم روز بود از انار
بود دو گذشته ز پانصد شمار

The record of Nizāmi's death mentioned p. 564 b is not found in this copy.

The margins contain the following :—

II. The Khamsah, or five poems, of Amīr Khusrāu (see p. 611 a), viz., Maṭla' ul-Anvār (wanting the first page), fol. 2 a. Shirin u Khusrāu, fol. 66 b. Majnūn u Lailā, fol. 165 b. Hasht Bihisht, fol. 228 b. A'inah i Sikandari, fol. 310 b.

III. Gul u Naurūz, the love-adventures of prince Naurūz and princess Gul, in Maṣnavi rhyme, by Jalāl Jalāl, fol. 416 b.

Beg. ثنائی در حوران حضرت پاک
نیاند در وجود از دروه حاک

Jalāl ud-Din Ahmad, commonly called Jalāl Tabīb, is described in a contemporary work, Or. 165, fol. 107 (see p. 873 a), as a skilled physician and elegant writer, who left, besides the present poem, treatises on Arabic and Persian prosody, a work entitled Nuzhat ul-Arvāh, and an extensive Divān. He was much in favour with the princes of the Muzaffar dynasty, Shāh Mahmūd and Shāh Shujā', and died, according to Taki, Oude Catalogue, p. 18, A.H. 795. See Daulatshāh, V. 11, Haft Iklim, fol. 315, and Riyāz ush-Shu'arā, fol. 109.

The poem, the subject of which is stated in the prologue to be a story of the author's invention, is dedicated to a prince called in the text Ghiyāsh ud-Din, and in the heading Ghiyāsh ud-Din Kaikhusrāu. The date of composition, A.H. 734, is stated at the end fol. 418 a :

ربیع الاول و فصل بهارست
ز هجرت هفصد و سه و چهارست

Ghiyāsh ud-Din Kaikhusrāu, son of Sharaf ud-Din Mahmūd Shah Injū, held some provincial government under his father. He established himself in Shirāz A.H. 735, but was overpowered and thrown into prison by his brother Jalāl ud-Din Mas'ūd Shah A.H. 738. See Shirāz Nāmāh, fol. 89.

A copy is noticed in the Upsala Catalogue, p. 103.

IV. Gul u Naurūz, by Khwājū (see p. 622 a), fol. 449 b. It wants the latter part, corresponding to foll. 103—117 of Add. 7758.

Copyist: تورشاه

On the first page of the MS is a note dated A.H. 1225, stating that it was then the property of an Amir of the Kačār family, Muḥammad Ḥasan Khān, Ishik-Akāsī-Bāshī.

Add. 27,261.

Foll. 546; 74 in. by 5; 25 lines, 3 in. long, and about 60 in the margins; written in minute Naskhi and Nestalik, and richly ornamented with 'Unvāns, gilt headings, illuminated borders, twenty-one whole-page miniatures, and some coloured drawings of smaller size, the whole of the finest work; dated from Jumāda I., A.H. 813 (fol. 110 *b*) to Jumāda II., A.H. 814 (A.D. 1410—1411).

[Sir JOHN MALCOLM]

This curious volume, which from its compactness and the great variety of its contents may be called a pocket-library, was written for a grandson of Timūr, Jalāl ud-Dīn Iskandar B. 'Umar Shakh, who was at that time ruling over the province of Fārs as a vassal of his uncle Shāhrukh, and who, having rebelled against his suzerain, was vanquished and put to death in A.H. 817.

The following inscription, written in the Sulsī and Kūfī characters, and enclosed in a rich border, at the beginning of the volume, contains the name and titles of its princely owner:
 الهم ايد دولة السلطان الاعظم والخانان الاعدل
 الاكرم سلطان سلاطين العرب والنجيم ظل الله في الارض
 فهران الباء والطين الموائى نالملك الاكرم حلال الدما
 والدين اسكندر حلد الله ملكه الهم اعر الاسلام بدوام
 دولته وارفع اعلامه بجلود ملكه واند على روس الانام ظل
 راسه وعلى صفحات الايام رسوم معدلته

The first portion of the volume was written by Muhammad ul-Ḥalvā'i, who calls himself, from the name of his royal patron, al-Jalālī ul-Iskandari, and the latter portion, foll. 372—542, by Naṣir ul-Kātib.

A page of the MS., fol. 340 *b*, has been reproduced by photography in the Oriental Series of the Palaeographical Society, No. 49.

The contents are as follows:

I. The Khamsah, or five poems, of Nizāmī, viz., 1. Makhzan ul-Asrār, fol. 3.—2. Khusrau u Shirin, fol. 28.—3. Lalāḥ u Majnūn,

fol. 90.—4. Haft Paikar, fol. 138. The king for whom the poem was written (see p. 567 *a*) is thus designated, fol. 141 *a*:

شاه كرب ارسلان كشور كير
 نه ارا رب ارسلان نتاج وسرر
 نسل افسقري مويذ ازو
 اب و حد نا كمال امجد ارو

5. Iskandar Nāmāh. Part I., headed شرب شاه اسکندري, fol. 190. Part II., with the heading, اقبال دامه اسکندري, fol. 259. The prologue of the latter contains the dedication to the king of Mausi, 'Izz ud-Dīn Abul-Fath Mas'ūd, which has been noticed p. 569 *a*. Towards the end of the same part there is a lacune corresponding to pp. 174—187 of the Calcutta edition. The next leaf, fol. 294 *a*, contains the last lines of an epilogue addressed to the same king Mas'ūd.

II. Foll. 294 *b*—301. Three episodes from the Shāhnāmāh of Firdūsī. They relate to Siyāvush and Sūdābah, Bizhan and Manizhah, and Bizhan's rescue from the well by Rustam. See Macan's edition, pp. 396—399, 755—760, and 795—799. To the above is subjoined, without any apparent break, an extract from the Humāi Humāyūn of Khwājū (see p. 620 *b*), in which it is related how Humāi slew the demon Rand and released Parizād from captivity. See Add. 18,113, foll. 16, 17.

III. Foll. 301 *b*—309. Kaṣīdahs in praise of Muḥammad and the Imāms, by the following poets:—Anvarī (see p. 554 *a*). Sūzani (died A.H. 569; see Daulatshāh, ii. 10, and Taqī, Oude Catalogue, p. 16). Sharaf ud-Dīn Shafrūh (died about A.H. 600; see Daulatshāh, iii. 6, and the Oude Catalogue, p. 17). Fakhr ud-Dīn 'Irāqī (see p. 593 *b*). Naṣir Bajja'i (of Bajjah, near Rāmjird, Fārs. He died A.H. 715; see the Oude Catalogue, pp. 17, 85, Guzidah, fol. 243, and Haft Iklim, fol. 96). Kisā'i (he was born in Marv, A.H. 391, and addressed a poem to Sultan Maḥ-

mūd Ghaznavi; see *Riyāz ush-Shu'arā*, fol. 374, *Haft Iklim*, fol. 221, and the *Oude Catalogue*, p. 3). *Hamzah Kūchak*. *Futūḥi* (of Marv, a contemporary of Adīb Šabir and Anvari; see *Haft Iklim*, fol. 224, and the *Oude Catalogue*, p. 4).

Kasīdahs displaying artifices of composition, by Rashīd ud-Dīn Vatvāt (see p. 553 *a*) and Shihāb ud-Dīn. *Tarjī's* by Fakhr ud-Dīn 'Irākī (see p. 593 *b*).

IV. Foll. 309 *b*—313. معاني الكلام في مدائح الكرم. A *Kasīdah* ingeniously contrived so as to offer examples of all the Persian metres

Author: Kivām ud-Dīn Zūl-Fakār, دولام الدين ذو الفكار

Beg چمن شد از گل صد برك تازه دلروار

This poet, whose proper name was Sayyid Kivām ud-Dīn Ḥusain B. Šadr ud-Dīn 'Alī, left his native country Shirvān for Irak, and, having been recommended by the Vazīr Muḥammad Māsari to the Atābak of Lur, Yūsuf Shāh, attached himself to that prince, in whose praise he composed many poems. He died A.H. 689. See the *Ātashkadah*, fol. 26, and Taki, *Oude Catalogue*, p. 17. Yūsuf Shāh, who ruled as a vassal of the Moghuls, lived under Abākā Khān and Arghūn, and died, according to the *Guzīdah*, A.H. 689.

An earlier date is assigned to Zūl-Fakār by Daulatshāh, iii. 2, and by the author of the *Haft Iklim*, fol. 538, according to whom he lived under Sultan Muḥammad B. Tukush Khwārazmshāh (A.H. 596—617), and wrote a poetical history of his reign in the measure of the *Shāhnāmāh*.

The *Kasīdah* is addressed to the Vazīr Fakhr ud-Dīn Muḥammad ul-Māsari, and forms an acrostich containing his names and titles. It is quoted by Daulatshāh as the prototype of the artificial *Kasīdah* of Salmān Sāvajī.

V. Foll. 314—340. Select Ghazals, about 200 in number, by various poets, among

whom the most frequently quoted are the following.—Sa'dī Fakhr ud-Dīn 'Irākī (see p. 593 *b*) Nāsir Bukhārī (p. 735 *a*). Nizārī Kuhistāni (died, according to Taki, *Oude Catalogue*, p. 18, A.H. 720. He is stated in the *Riyāz*, fol. 452, to have been a friend of Sa'dī; see also *Daulatshāh*, iv. 14, and *Haft Iklim*, fol. 335. His *Kulliyāt* are noticed in the *St. Petersburg Catalogue*, p. 365) Salmān (p. 624 *b*). 'Imād Fakih (a holy Shaikh who lived in Kirmān in the time of Shāh Shujā', and died, according to *Daulatshāh*, v. 1, and *Riyāz ush-Shu'arā*, fol. 298, A.H. 773. See the *Oude Catalogue*, p. 436, and *Haft Asmān*, p. 77). Amīr Kirmāni, who uses *Mir* for his *takhalluṣ* (according to *Daulatshāh*, iv. 20, a contemporary of Khwājū). Sayyid Nī'mat Ullāh (p. 634 *b*). Sayyid Jalāl (son of 'Azud ud-Dīn, of Yazd, Vazīr of Muḥammad Muzaffar. See *Daulatshāh*, v. 9. He died, according to Taki, *Oude Catalogue*, p. 18, A.H. 793). Hāfiz. Khusrāu Dihlavi (p. 609 *a*). Ḥasan Dihlavi (p. 618 *a*).

VI. Foll. 340 *b*—342. A manual of astronomy, with the heading مختصر در علم هیات

Author: Jamshīd B. Mas'ūd B. Mahmūd, جمشید بن مسعود بن محمود الملک نعیات

Beg. الحمد لله الذى خلق السموات والارضين

The author states in a short preamble that he had written this treatise by order of Sultan Jalāl ud-Dunyā vad-Dīn Amīrẓādah Iskandar Bahādur Khān (the royal owner of the MS.).

He was subsequently employed by Mirzā Ulugh Beg, as has been above stated, p. 456, in the astronomical observations commenced at Samarkand A.H. 823, and died shortly after.

The work is divided into twenty Bābs; but the present copy breaks off in the sixth. Six leaves, which probably completed it, are lost.

VII. Foll. 343—344. مختصر در علم المیثدس, elements of geometry, consisting of a few

theorems from the first book of Euclid, with diagrams.

Beg. اما بعد ان رساله مشتبه است نر حد شكل

VIII. Foll. 344, 345. رساله كبريت احمر, an alchemical treatise, written for Sultan Jalāl ud-Din Iskandar.

Beg. سپاس بى قياس صانى را كه حاك درگاه او

IX. Foll. 345 b—348. وفقه در مذهب شيعه, a manual of Shī'ah law, according to Imām 'Alī B. Mūsā ar-Riṣā.

Beg. اما بعد ان كچه چداست در شرح كتاب مريضى

X. Foll. 348—364. وفقه ابو حنيفة, a treatise on the law of religious observances according to Abu Hanifah.

Beg. كتاب الطهارة قال الله تعالى يا ايها الذين آمنوا

XI. Foll. 365—372. معرفت نجوم و اسطرلاب, a treatise on the computation of the calendar and the use of the astrolabe, with tables of the conjunctions of the planets.

Beg. اما بعد ابن مختصرست در معرفت نجوم
اسطرلاب

It consists of two Bābs, each of which is divided into ten Faṣls.

XII. Foll. 372 b—542. روضة المحبين, an extensive treatise on astrology, in fifteen Makālahs.

Beg. سپاس خدا را كه او بدكار جهانست و روزي دهد.

The author, who does not give his name, states in the preface that, although astrology was not his profession, he صاعدت, he had availed himself of a period of leisure to write this treatise for the use of beginners, and he dwells at some length on the manifold difficulties which former works presented to the student. He had submitted it, as he says at the end, fol. 542 b, for approval to his master Abul-Hasan 'Alī B. Ibrāhīm un-Nasavi; and it appears from another passage, fol. 531 b, that the last named astronomer lived in the fifth century

of the Hijrah; for he had dedicated his abridgment of the *Ṣuvar ul-Kavākib* of 'Abd ur-Rahmān Ṣūfī to Sayyid Murtaẓā, who died A.H. 436.

The years 442 and 443 of Yazdagird which are given as examples of calculations, foll. 444 b and 479 b, and correspond with A.H. 465, 466, were probably the current years at the time of composition; and it must be noticed that in the chapter on eras, fol. 383, no mention is made of the *Tārīkh i Jalīlī* instituted by Malak Shāh A.H. 471. The archaic character of the language and spelling is quite in keeping with that early date.

The work is divided into fifteen Makālahs, variously subdivided into Bābs, with the following headings:

- ۱ معرفت حساب الهد *
- ۲ معرفت النجوم والاحيادات *
- ۳ اعاد الملل و التواريخ *
- ۴ المدخل الى علم النجوم *
- ۵ مسائل فى العلل والاسباب *
- ۶ معرفت الاسطرلاب *
- ۷ الاحتيارات *
- ۸ الصير والمجس *
- ۹ زيج النجوم *
- ۱۰ احكام سننى العالم *
- ۱۱ اعيال مواليد *
- ۱۲ و محاصيل سالها *
- ۱۳ البودارات *
- ۱۴ در احكام مواليد *
- ۱۵ احكام سى المواليد *
- ۱۶ صور الكواكب *

The margins, which form a distinct series, contain:—

XIII. Foll. 3—112. The *Ilāhī Nāmāh* of Farīd ud-Dīn 'Aṭṭār. See p. 576 a, art. ii.

XIV. Foll. 111—142. *Manṭiq ut-Tair*, by the same. See *ib.*, art. i. It breaks off in the beginning of Makālah II.

XV. Foll. 142 b—287. An anthology containing select pieces of upwards of three hundred poets, from the fifth to the ninth century, classed according to their subjects or metrical forms under the following headings: Praise of God, نوحيد. Praise of the Prophet, نعت. Exhortation and advice, نصيحت. Praise of 'Alī, مقيت على. Forms of adjuration, تسميات. Retirement and virtues, عزلت و مكارم احلان. Compliments of fortune and the world, خبرات. Descriptions of the four seasons. Bacchic poems, خمرات. Petitions,

and various descriptions, ملبسات و اوصاف. Laudatory poems. Artifices of versification, *Miscellaneous subjects. Ghazals. Tarji's. Muḳaṭṭa'āt. Mutafarriḳāt. Rubā'is.*

In some of the first of the above divisions are found select verses ascribed to poets of the earliest period, as Firdūsī, Kisā'i, fol. 144 *b*, Asadī, 146 *a*, Farrukhī, 147 *b*, 'Asjadi, 150 *a*, Minūchihri, 146 *a*, 'Umar Khayyām, 148 *b*, Nāṣir Khusrau, 146 *a*, and Azrakī, 148 *a*.

The section of Ghazals, by far the most extensive, contains alphabetical series from the Divāns of the following poets:—Salmān (see p. 624 *b*). Kamāl Khujandī (p. 632 *b*). Auhādī (p. 619 *b*). Sayyid Jalāl ud-Dīn 'Azud (see art. v.). Jalāl ud-Dīn 'Atikī (who died A.H. 744; see Taḳī, *Oude Catalogue*, p. 18). Maulānā Jalāl ud-Dīn Khwāfī. Jalāl Ṭabīb (see p. 867 *b*). Ḥafūz. Nizārī Kūhistīnī (see art. v.). 'Imād Fakihī (*ib.*). Khusrau Dihlavi (p. 609 *a*). Fakhr ud-Dīn 'Irākī (p. 593 *b*). Nāṣir Bukhārī (p. 735 *a*). Ibn Yamin (p. 825 *b*). Bisatī (p. 735 *a*).

XVI. Foll. 294—302. An abridgment of the Nizām ut-Tavārikh (see p. 823 *b*), brought down to the reign of Abu Sa'īd, son of Uljā'itū.

XVII. Foll. 302 *b*—332. *مجمع العرائف*, an anonymous compilation, in twenty-eight Bābs, treating of the properties and hidden virtues of natural substances, of various magical and cabalistic operations, and of ingenious devices and recipes for purposes of utility or amusement.

Beg. و سیاس بادشاهی را که عجایب صنع او.

XVIII. Foll. 332 *b*—338. *Madkhal Man-ḡūm*. See p. 801 *a*.

XIX. Foll. 345—396. *Khafī 'Alā'i*. See p. 475 *a*.

XX. Foll. 396 *b*—398. An anonymous treatise, in nine chapters (aṣl), on the diseases of the horse.

Beg. ابن مختصرست در علم بیطریه یمى علم
بیماریهای چهارپایان

XXI. Foll. 398 *a*—403. *آئینه سکندری*, a treatise on alchemy, compiled by order of Sultan Jalāl ud-Dīn Iskandar, by Ghiyāṣ Kirmānī, عیاش کرمانی.

Beg. الحمد لله القدوس السدوح الجامع بالحكمة

XXII. Foll. 420—504. *Jām i Jam*, by Auhādī. See p. 619 *b*.

XXIII. Foll. 504 *b*—539. *سماعات نامہ*, a theological treatise in Maṣnavī rhyme, containing an exposition of the Sunni creed, with Sufi comments and a refutation of heretical doctrines.

Beg. حمد و فضل حدای عروحل
هست بر سده واجب اراول

The writer, who in the prologue designates himself only by the patronymic Ibn Karim, is no other than the well-known author of *Gulshan i Rāz*, Mahmūd Ibn 'Abd ul-Karīm Shabistari. See p. 608 *b*, and Haj. Khal, vol. iii. p. 598.

He explains how he had been reluctantly induced by the prevailing taste of the age to stoop down to rhyming, although derogatory from his high station, in order the better to maintain the true doctrine in the midst of the ever increasing number of heresies. The work consists, he says, of eight Bābs, subdivided into Faṣls. The latter comprise sections (aṣl) alternately headed by the *علم البیین* or *صلال مبین*, as they treat of the knowledge of the true doctrine, its essence, its spiritual significance, or the false doctrines opposed to it.

The present copy contains only three Bābs, viz.:—i. Knowledge of the nature of God, in three Faṣls, fol. 506. ii. Attributes of God, in seven Faṣls, fol. 516. iii. God's actions, in eight Faṣls, fol. 525.

Add. 27,317.

Foll. 173; 9½ in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, early in the 18th century. [DUNCAN FORBES.]

I. Foll. 1—134. The Divān of Shikūh, شکوه.

Beg. اگر نه عشق دردی هادی مقصد بیانها را

No record has been found of the author. His period is approximately indicated by a reference (fol. 49 b) to Šā'ibā, who died A.H. 1088 (see p. 693 a),

شکوه این غزلست آنکه صابا کوید
رسید موسم کل ترک کار ناند صکر

while, on the other hand, an autograph poem written by 'Abd ul-Ḥusain on fol. 135, and dated A.H. 1177, shows that the present copy cannot be later than that date. From another passage, fol. 133 a,

با وارهیم ارمغان مخالف چو شکوه
راهی سبا سوری حجاج ز عراق

it appears that the poet lived in Irāk.

Contents:—Ghazals alphabetically arranged, fol. 2 b. Rubā'is in the same order, fol. 128 a. Blank spaces of a page or two have been left at the end of every letter of the alphabetical series, apparently for further additions.

II. Foll. 135—171. The Divān of Ghani. See p. 692 a.

Or. 165.

Foll. 113; 9 in. by 6½; from 27 to 32 lines, 4¼ in. long, written in small Nestalik, in the 18th century. From the royal library of Oude. [GEO. WM. HAMILTON.]

I. Foll. 2—9. A fragment treating of the life and precepts of Plato and Aristotle.

Beg. حرافلاطون و اداب او معنی انلاطون بزبان
یونان باشد بسیار علم پر منمعت است

It breaks off in the section headed, اداب
رسطاطلس

II. Foll. 10—77. حدیقة الصفا, a work on general history, relating more especially to India, and brought down to A.H. 1173.

The present copy contains only the last of three volumes (Jild) of which the work consists; it begins with the following rubric:

حدس سیم حدیقه الصفا مشتمل بر یک مقدمه و چهارده روضه

The arrangement and even the headings are borrowed from the work of Frishtah, which the author, while abridging it, closely follows, and, to some extent, textually transcribes.

Contents:—Mukaddimah. Belief of the Hindus; war of the Kauravas and Pandavas—Early Rajas.—Fā'idah. First appearance of Islamism.—Rauzah i. Sultans of Lahore, or Ghaznavis.—Rauzah ii. Sultans of Dehli from Mu'izz ud-Dīn Sām to the downfall of Iskandar Shāh Sūr (for the history of the Timurides the reader is referred to the second volume).—Rauzah iii. Sultans of Deccan, in six dynasties.—Rauzah iv. Sultans of Gujrat, and so on, as with Frishtah, down to Rauzah xiii., and last, which treats of the rulers of Malabar.

The third volume was to be followed, as stated in the subscription, by the Khātimah.

In the Mukaddimah, fol. 10 b, the author refers to A.H. 1173 as the current year at the time of writing.

The Ḥadikat us-Ṣafa is mentioned in the list of general histories prefixed to Elliot's Bibliographical Index, but it is not noticed in the same author's History of India. An extract relating to the conquest of Assam has been published in the Quarterly Oriental Magazine, vol. iii. pp. 267—285.

III. Foll. 78—79. A fragment, probably a part of the above mentioned Khātimah, with the heading:

در بیان احوال حکما مقدم نه تعرف حکمه و بیان
مجمعی از اقسام آن مشتمل بر سه باب

It consists of the first and second Fāsils of Bāb I. They treat of philosophical schools and of Logic.

IV. Foll. 80—113. A work treating of the lives and sayings of philosophers, without preface or title, beginning with the heading: قسم اول در فضیلت علم و حکمت و تواریخ حکما مشتمل بر دو حرف

The author, whose name is written, fol. 108 *b*, *حسن جمال الدین بن علی بن الحاج جمال الدین* [sic] *احمد* *حسن الانصاری*, probably for *Hājī Ahmad B. 'Alī B. ul-Hāj Jamāl ud-Dīn Husain ul-Anṣārī*, is a son of *Zain ud-Dīn 'Alī*, the author of the *Ikhtiyārāt i Badī'i* (see p. 469 *a*). In the notice devoted to his father, the last of the work, he gives some account of himself. He was born in *Shirāz* A.H. 760, and had spent forty years of his life in attendance upon his father, who died A.H. 806. He had written the following works: *Miftāh ul-Kunūz* on the names of medicaments, *Dastūr ul-Mutaakkilīn* on sweetmeats, *Tuḥfat ul-Mulūk* on intoxicating drinks, *Dastūr uz-Zur'āt* on agriculture, *Dastūr us-Su'adā* on the sayings of sages, and some shorter treatises.

The first *Kism*, the only complete portion of the work, is divided into two parts, called *Harf*, as follows:—I. On the value of learning. Notices on ancient philosophers, fol. 80 *b*. II. Lives and sayings of Muslim philosophers, fol. 94 *b*.

The last section, beginning with *Muhammad* and *'Alī*, ends, according to the list given at the beginning, with *Maulānā 'Alā ud-Dīn Mansūr*, a physician who lived about A.H. 800. A brother of the above, *'Izz ud-Dīn Mas'ūd*, is stated, fol. 107 *b*, to have died A.H. 813, and one of his nephews A.H. 817, the latest date mentioned in the work. The biographies are meagre and the text extremely incorrect.

Spaces, probably reserved for portraits of the subjects of the notices, have not been filled.

Foll. 109—113 contain a fragment, ap- VOL. II.

parently belonging to the same work. It is a chapter, imperfect at the end, on the structure of the human frame, with the heading قسم دوم از فصل اول در تشریح بدن انسان

Or. 207.

Foll. 106; 8½ in. by 4½; 13 lines, 3 in. long; written in *Nestalik* and *Shikastah-Amiz*, before A.H. 1182 (A.D. 1768). From the royal library of Lucknow.

[GEO. WM. HAMILTON]

I. Foll. 3—69. *Tazkirat ul-Mu'asirin*, by *Shaikh 'Alī Ḥazīn*. See p. 372 *b*.

II. Foll. 70—106. A treatise on the chase, designated in the endorsement as *صدیه*, by the same author.

سیاس نقیاس که مدارک او هام از استقصای

It is divided into two *Mukaddimahs*, three *Bābs*, and a *Khātimah*, as follows:—Legal prescriptions relating to the hunting and killing of animals, and to those which it is lawful or unlawful to eat. *Bāb i*, which forms the main bulk of the work. Notices on wild animals, arranged in alphabetical order according to their Arabic names, fol. 78 *a*. *Bāb ii*. Origin of animals, and their nature, fol. 103 *a*. *Bāb iii*. Faculties of animals, fol. 105 *a*. *Khātimah*. Legitimate object of the chase, fol. 106 *b*.

The MS bears the seal of *Sayyid Sibghat Ullah Khān*, with the date A.H. 1182

Or. 248.

Foll. 316; 8½ in. by 5; 19 lines, 3 in. long; written in small *Nashkī*; dated *Muharram*, A.H. 1130 (A.D. 1717).

[GEO. WM. HAMILTON]

I. Foll. 2—72. *Takmil ul-Imān*, by *'Abd ul-Ḥaqq Dihlavi*. See p. 827 *b*, i.

II. Foll. 72—77. *معرفه الدنیا*, a tract on the love of worldly goods, by *'Alī B. Ḥusām*

ud-Din, known as al-Muttaḥi (see p. 356 a).

Beg. الحمد لله الذى جعل الدنيا قنطرة الآخرة

III. Foll. 77—81. A Maṣnavī, in ten Fasls, on ascetic life, headed القلوب مرغوب

Beg. نكون حمد رب العالمين را
عطا کو کرد درمن عقل و دین را

In the last line the author, who calls himself Shams, gives to the tract the title of رساله مرعوب, and states that it was composed A.H. 757:

ز هرش هفصد و پنجاه هفت است

If that date is correct, the work cannot be ascribed, as has been done by Flügel, Vienna Catalogue, vol. i. p. 528, to the great mystic Shams i Tabrizi, who died A.H. 645. See p. 585 a, and Nafahāt ul-Uns, p. 535.

IV. Foll. 81—87. The story of Shaikh Mansūr Hallāj, from the Maṣnavī of Jalāl ud-Din Rūmī

V. Foll. 87—89. An Arabic poem on wine as a symbol of mystic love, ascribed to Ghaus ul-A'zam, i.e. 'Abd ul-Kādir ul-Jilāni, with a metrical paraphrase in Persian.

Beg. سقانی الحب کاسات الوصال

At the end is a short fragment of the Vaslat Nāmāh of 'Attār. See p. 579 a.

VI. Foll. 91—114. An Arabic Kasidah entitled العذرات العنيفة, by the same 'Abd ul-Kādir, with a paraphrase in Persian verse.

Beg. فواد به شمس النعمة ساطع

VII. Foll. 114—121. Miscellaneous verses on religious subjects, including pieces ascribed to 'Abd ul-Kādir Jilāni, or addressed to him, and a Kasidah in praise of Sayyid Shāh Muhammad Mukim.

VIII. Foll. 121—316. مخارن القادريه, a defence of 'Abd ul-Kādir Jilāni and of the practices introduced by him

Author: Shaikh Shams ud-Din B. Vali Ullah Shaikh Ishāq B. Kuṭb ul-Anām Abil-Fath Shams ud-Din Muḥammad ul-Ḳādiri

ul-Multānī, شيخ شمس الدبى بن ولى الله الشيخ
امسحق بن قطب الانام ابي الفتح شمس الدين محمد
القادري المتلاني

An attack upon the Ḳādiri order having been brought under the notice of Shaikh Badr ud-Din B. Kuṭb ul-Anām, a paternal uncle of the author, the latter was desired by him to write the present work in reply. He states that he had drawn largely from the Futūḥāt i Makkiyyah of Muḥyī ud-Din Ibn ul-'Arabī, and from the Insān i Kāmil of 'Abd ul-Karīm ul-Gilānī.

The work is divided into eleven Makhzans, subdivided into Maḳāms, and treating of the following subjects: 1. Superiority of 'Abd ul-Kādir to all other saints. 2. Dates of his birth and death. 3. Genuineness of his pedigree. 4. His holiness and his austerities. 5. His Zikrs. 6. His contemplation, مراتب. 7. His prayers. 8. His litanies, اورد. 9. His spiritual concerts, سماع. 10. His visions. 11. His teachings on Tauḥid.

Or. 282.

Foll. 95; 8½ in. by 5½; 15 lines, 3 in. long; written in Nestalik and Shikastah-āmiz, apparently in India, in the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton]

I. Foll. 2—81. The Divān of Ḥairati, ديوان حيرقي.

Beg. اى بجان بنده ات سفيده و سپاه ما
در حداوندى تو خلس كواه ما

Ḥairati, who called himself a native of Tūn, but was brought up in Marv, became known by his panegyrics on the Imams and his pungent satires. The former won for him the favour of Shāh Tahmāsp, whose displeasure, however, he frequently incurred by his dissolute habits. He spent the latter part of his life in Kāshān, where he died A.H. 961 by a fall from a roof. The date

is fixed by the chronogram *على شفاعت*, due to his contemporary Muhtashim. See *Sām Mirzā*, fol. 98, *Haft Iklim*, fol. 333, *Riyāz ush-Shu'ara*, fol. 125, *Ātashkadah*, fol. 36, and Dr. Sprenger, *Oude Catalogue*, p. 424.

The *Divān*, which consists of Ghazals alphabetically arranged, breaks off before the end of the letter *م*.

II. Foll. 82—95. Two detached fragments of the *Divān* of Niyāzī, *دونان نایزی*

Beg. *دونانہ ام و شور را الحن صغیر ما*
در دار و کبر عشق نباشد نظیر ما

The author says, fol. 92 *a*, that he had received his poetical surname from his master Ḥazīn (who died A.H. 1180; see p. 715 *b*).

برداران دل حزین مارا نیاززی خوانده است

He relates, in a marginal addition, fol. 95, a poetical encounter in which he silenced some *soi-disant* poets in Ilāhābād.

This poet is not to be confounded with another Niyāzī, who lived in Persia, and whose proper name was Aḥmad Mirzā. See p. 718 *a*.

Contents: Ghazals in *ب*, foll. 82—89. Ghazals in *ا*, foll. 90—95.

Or. 319.

Foll. 101; 7½ in. by 4; 9 lines, 2½ in long, with 26 lines in the margins; written in Nestalik and Shikastah-āmiz, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1222 (A.D. 1807).

[GEO. WM. HAMILTON.]

I. Foll. 2—101. *لایلی مجنون*, *Lailā* and *Majnūn*, a *Maṣnavi* by Hīlālī (see p. 656 *a*).

Beg. *ای حسن تو ار صفات دیرون*
در عشق تو کائنات مجنون

The epilogue contains a reference to the author's former poems, Shāh u Darvish and

Shīfāt i 'Ashīkīn, and eulogies upon his great predecessors and models, Nizāmī, Khusrāu, and Jāmī.

II. Foll. 2—57, margins. The following prose pieces by Tughrā:—*Tāj ul-Madā'ih* (see p. 743 *a*, xi.). *Firdausiyyah* (p. 742 *b*, ii.), fol. 16 *b*. *Tazkirat ul-Atḡiyā* (p. 743 *a*, viii.), fol. 39 *a*. *Mushābahāt i Rabi'i* (p. 743 *b*, xii.), fol. 43 *a*. *Mi'rāj ul-Faṣāhat* (p. 744 *b*, xxviii.), fol. 49 *b*.

The margins of foll. 57—79 contain miscellaneous short pieces and letters by Mirzā Muḥammad Sharif and others.

Or. 320.

Foll. 129; 8 in. by 5; 15 lines, 3¼ in. long; written in Nestalik, apparently in India, about the close of the 17th century.

[GEO. WM. HAMILTON.]

I. Foll. 2—69. A Sufi *Maṣnavi* consisting of detached anecdotes.

Author: *Ahl i Baiti*, *اهل سنتی*.

Beg. *لہ کام سحر مرغ حوش اوار*
در دم میکند در زردہ راز

The poet says in the prologue that he had written in his youth many Ghazals and *Kasidahs*, but had put off till his old age the composition of a *Maṣnavi*. Further on, fol. 6, he addresses a panegyric to the holy Shaikh, Muḥammad B. Shaikh Ahmad, "whose presence filled Delhi with joy," and in another passage, fol. 40 *b*, referring to Aurangzib as the reigning sovereign, he declares his intention of devoting a poem to his praise.

The present copy was written during the reign of Aurangzib, for it bears a stamp dated A.H. 1109.

The poet concludes with an appeal to the liberality of the illustrious Khān, not named, in whose service he had spent his life, and with moral counsels addressed to his own son.

II. Foll. 69 b—129. The *Divān* of Hilālī (see p. 656 a), wanting the latter part of the letter *ی*.

Or. 1164.

Foll. 87; 8 in. by 5; about 20 lines in a page; written in small Nestalik, apparently in the 17th century. [ALEX. JABA.]

A volume containing Turkish poems, and the following Persian tracts:—

I. Foll. 57—63. رساله معینات, a treatise in verse on riddles, by Jāmi.

Beg. [read *لام*] چو از حد و محبت دانی کلام / بدان ای در معما طالب نام

In the Vienna Catalogue, vol. iii. p. 542, three tracts of Jāmi on the same subject are noticed, but all with different beginnings.

II. Foll. 64—73. The *Lavā'ih*. See p. 44 a.

III. Foll. 75—78. الرسالة التأییه, a tract by Jāmi on the mystic sense of the reed mentioned in the first verse of the *Maṣnavi*. See p. 863 a, xiii.

IV. Foll. 79—81. رساله فی معرفه الحضرات, a tract on the various degrees of existence, مراتب الوجود. This tract, attributed in the heading to Jāmi, is ascribed in another copy to Sayyid Sharif. See p. 864 a, i.

V. Foll. 83, 84. On the meaning of the *Ḥadīs* من عرف نفسه فقد عرف ربه

Beg. ای طالب علم نویسد و ای راعی من بجزد

VI. Foll. 85 a, 86 a رساله فی طرق حواحه, a tract on the rule of Bahā ud-Din Naṣṣhaband, by Jāmi.

Beg. سر رشته دولت ای برادر کف آر

Or. 1226.

Foll. 107; 6½ in. by 3½; 12 lines, 2½ in long; written in Nestalik, with two 'Unvāns

and gold-ruled margins; dated Rajab, A.H. 877 (A.D. 1472). [ALEX. JABA.]

I. Foll. 2—46. Gulshan i Rāz, by Maḥmūd Shabistari; see p. 608 b.

II. Foll. 47—107. Zād ul-Musāfirin, زاد المسافرين, by Amīr Ḥusaini; see p. 608 a.

Or. 1286.

Foll. 343; 12 in. by 6½; 17 lines, 4 in. long; written in Nestalik, in the latter part of the 18th century.

I. Foll. 1—309. Taḡkirat ul-Umarā, by Kevalrām (see p. 339 a), wanting the first page.

II. Foll. 310—343. An account of the area, divisions, and revenue of the Ṣūbahs of Hindustān.

Beg. دامی کل و حال حاصل تمام ممالک محروسه

It is stated to have been taken from the note-book of Rae Nūndah, ار روی ناص رای. Historical notices of each Ṣūbah are prefixed to tabulated accounts. The work was written after the death of Aurangzib, who is designated by his posthumous title, Khuld-Makān.

Or. 1410.

Foll. 102; 9 in. by 8; 15 lines, 4½ in. long; written in Nestalik, in the 18th century.

I. Foll. 1—51. A collection of letters written by, or to, the Timurides of India from Humāyūn to Bahādur Shāh. It is designated in the title prefixed to the table of contents as the first third of the first volume of the 'Ināyat Nāmāh' فهرس اقام اولین ثلث مجلد اول عنایت نامه ثلث است از احبار و آثار کرده

In a contemporary endorsement it is called Ruḳa'at 'Ināyat Khāni, رقصات عنایت حانی, from which it seems probable that 'Ināyat Khān was the name of the author of the com-

pilation. He appears to have been a son of Lutf Ullah Khān Ṣādiq, whom he calls, fol. 40 b, پیر و مرشد دو جهانی, and to whom he gives the titles of Shams ud-Daulah Bahādur Tahavvur Jang, conferred upon that Amir by Muḥammad Shāh.

Lutf Ullah Khān Ṣādiq died, according to Maāshir ul-Umarā, fol. 435, under Ahmad Shāh. Two of his sons are mentioned, viz. 'Ināyat Khān Rāsikh, apparently the author of the present work, and Shākır Khān (see p. 279 b).

The letters of Aurangzib, which form the larger portion of the collection, are in part taken from two earlier compilations already mentioned, the Rak'īm Karā'īm and Kalimat Ṭayyibāt. See pp. 400 b, 401 a.

II. Foll. 52—102. ادشای حادہ راد حان, letters and other prose pieces of Amān Ullah Khānah-zād Khān Firūz Jang, son of Mahabat Khān Sipahsālār, collected by himself. See p. 509 b.

سرزوشت خامہ عدرن شہامہ کہ در حواس
چشمہ حیران

The work is divided into the following four Fāsils:—1. Letters to superiors and equals, عرایض و مکاتبات, fol. 53 a. 2. Familiar notes, رعایت, fol. 94 a. 3. Marginal notes, حواشی, fol. 99 a. 4. Prefaces and miscellaneous pieces, مقدمہ و تہنیت, fol. 101 a.

The Ruk'at of Amān Ullah have been lithographed in Lucknow, and printed in

Calcutta, without date. See Biblioth. Sprenger, No. 1593

Or. 1433.

Foll. 253; 9 in. by 5½, 12 and 11 lines, 3½ in. long; written in fair Nestalik, in two gold-ruled columns, dated Ṣafar, A.H. 1117 (A.D. 1734).

I Foll. 1—202. Yūsuf u Zulaikhā, by Jāmi. See p. 615 a.

II. Foll. 203—253. بہرام و گل اندام, the story of Bahrām and Gul-andām, in Maṣnavi rhyme

بہرام نخل کند روضہ حان
کہ وصفی کرد مکرر کلسان

After a few verses in praise of God and the Prophet, the author enters at once upon the story, which he tells in very plain and familiar language. The hero's adventures turn mostly on encounters with various Dīvs, and Gul-andām is not, as in the usual version, a Chinese princess, but a Peri.

In the concluding lines the poet addresses himself by the poetical surname of Amin.

امن بکدر بر بوح خود کہ تا کی
لب کف آوری و سر حبین حوی

There are forty-one miniatures in the Indian style in the first poem, and twenty-seven of inferior execution in the second.

ADDITIONS AND CORRECTIONS

P. 440 a, Add. 25,869, read: Commentary upon the Kubrā, a treatise on Logic, by Shārif Jurjāni. See p. 812 a.

P. 441 b, l. 12, read: Nāṣir ud-Din Tūsī was born A.H. 597, and died A.H. 672.

P. 551 b, l. 35, read: A poem entitled Sūz u Gudāz, by Nāṣir. See p. 674 a.

P. 722 a, l. 34, add: Ṣabā's proper name

was Fath 'Alī Khan Kāshī. See p. 850 b.

P. 768 a, l. 28, add: Mmūchīhr Khān succeeded his father Karchaghār Khān in the government of Mashhad, A.H. 1034. See the 'Ālam-ārā, fol. 570. The Mahbūb ul-Qulūb cannot have been written very much later.

LONDON

GILBERT AND RIVINGTON,

ST JOHN'S, SQUARE CLERKENWELL, E.C.

